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وَإِنَّهُ لَحَقُّ الْيَقِينِ

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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INTOXICATION AND DRUG TRAFFICKING

EPISTEMOLOGY OF PROPHETHOOD IN ISLAM

PRESIDENT ZIA URGES MUSLIMS TO FORGE UNITY

QURAN MAJEED

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 16, Chapter 20, Verses 81 to 135

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Editor M M Ansari,
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Saddar, Karachi-3 (Pakistan).
Ph 516997

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone . 52 43 25

In the name of Allah, the All Compassionate, the Most Merciful

Intoxication and Drug Trafficking

With this issue of Yaqeen International, by the help of God, we have come to the end of the thirty sixth year of its uninterrupted publication, with the sole objective to serve Islam and its cause in the light of Quran Majeed and Sunnah.

The index included in this issue will readily give an indication of our coverage during our outgoing year. We paid special attention to the English translation of Quran Majeed. Praise be to God that we have completed with this issue the translation and transliteration of sixteen Parts of the Glorious Book of God, that is more than the first one half of it Besides, we have been able to give final touches to its last Part and are now working for its publication with Arabic text, English translation, and Roman transliteration. We pray to Almighty God to help us complete this job and accept this humble effort of ours to exalt His last and everlasting Message which is meant for the whole mankind It contains for everyone indicators towards paths of spiritual and material peace and shows the way to attain the real dignity of man which Almighty God, in His infinite mercy, has assigned to him.

IQBAL: In our outgoing year, we introduced English renditions of 'Allama Iqbal's poems particularly dealing with Islamic themes and culture.

RETROSPECT When we look back, we painfully see that the Muslim ummah in several regions of the world continued to suffer under the heels of vested imperial forces of exploitation and terrorism Our weak point in this context is the disunity prevailing in our own ranks and file. The remedy lies in our own hands for which a very simple and sure recipe has been prescribed by the Creator of the universe:

> "And hold fast, all together, by the rope of God, and be not divided among yourselves... " (3 103).

DRUG ABUSE: A particular matter that we wish to touch upon and emphasise here is the syndrome of drug trafficking that has overtaken and affected a major part of the world. Unfortunately, Pakistan is very much conspicuous in this nefarious trade. We are to our utter shame, rated very high among the pedlars of this poison and merchants of death

Over fourteen centuries ago, Islam categorically depricated KHAMR which includes liquor and extends to everything that intoxicates, e g opium, marijuana, dope, cocaine, hashish, charas, bhang, pot, heroin, and the like. It is sinful to take or promote them The Quranic clear admonitions are

> "They ask you concerning *Khamr* and gambling Say· 'In them is great sin and some profit, for men, but the sin is greater than the profit?... " (2·219)

> "O you who delieve! *Khamr* and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork; eschew such (abomination), that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with *Khamr* and gambling, and hinder you from the remembrance of God, and from prayer Will you not then abstain?" (5:93-94).

PROPHET'S SAYINGS: Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that "every intoxicant is unlawful (*haraam*)" (Abu Daud). He said, "What intoxicates in greater quantity is unlawful in its small quantity too" (Tirmizi, Abu Daud, Ibn Majah)

A Companion had the following dialogue with the Holy Prophet:

— O Messenger of God! Verily we live in a cold land, and we have to undertake hard types of works there. We prepare wine from wheat which gives us strength in performing our jobs and protects us from the chill of our cities.

— Does it intoxicate?

— Yes.

— Give it up

— Verily the people are unable to give it up.

— If they do not, struggle against them

Once a Companion pleaded with the Holy Prophet "Verily I purchased wine for the orphans under my care" He retorted "Flow out the wine and break down the wine containers". (Tirmizi). He used to say "I don't differentiate between one who drinks wine (*khamr*) or worships these idols besides God" (Nisa'i).

Narcotics have a vicious chain operation. There are the financiers, cultivators, promoters, processors, middlemen, carriers, traders, pushers, street-corner underhand hawkers, and finally the consumers They are equally involved in this sinful trade as direct criminals or abettors of the crime They are all guilty. It is reported that the Holy Prophet cursed ten people about *khamr*—one who squeezes it, one who is engaged for its squeezing, one who takes (drinks) it, one who carries it, one to whom it is carried, one who gives it for drinking, one who sells it, one who devours its price, one who purchases it, and one for whom it is purchased (Tirmizi, Ibn Majah).

Khamr is rightly dubbed as the mother of all sinful acts It is the root of all evils The proportions that it has assumed and its resultant crimes are too obvious to need here any detailed narration To sum up, it has emerged as man's killer number one. Its addicts suffer in terms of money, intellect, and health. They buy death. They pay for their committing suicide Their intellect is first dulled and eventually it dies out completely, so much so that they fail altogether to distinguish between good and bad. And the pity of it is that this hydraheaded dragon is defying all human assaults to kill it.

It is high time for those who are involved in this detesful crime to coolly search their souls The ill-gotten money does not give them any real satisfaction. They are under constant fear of law-enforcing authorities At every step they risk their lives They live in a state of perpetual obsession, though seemingly they appear daring guys

Qur'an Majeed has given a similitude in the context of fatal mischief-makings of the Jews It says

> "....We ordained for the children of Israel that if any one slew a person — unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people . ." (5:32)

How aptly this Divine criteria apply to today's drug traffickers who are out to put the human race to death and who do need reverse this process.

ADDICTS: As regards thos who have fallen victims to takin drugs and enjoying the inebriatio of intoxicants, the Islamic injunc tions are equally severe. To begi with Qur'an Majeed ordained·

> " ...Approach not prayers i a state of intoxication, unti you can understand all tha you say...." (4:43).

It is believed that this injunctio came in Makkah when wine wa still not totally depricated or pro hibited. Later on, the Holy Pro phet admonished the drug addict in so many words, as follows:

> "Whoso takes intoxicants, God will not accept his Prayer fo forty days. If he makes repentance, God also will turn to him And if he repeats God will not accept his Praye for forty days If he makes repentance, God also will turn to him And if he repeats, God will not accept his prayer for forty days If he again makes repentance, God will also turn to him And if he repeats for the fourth time, God will not accept his prayer for forty days If he makes repentance, God will not accept it and He will give him his drink from the river of impurities" (Tirmizi, Nisa'i, Ibn Majah)

Thus, even the door of repentance is closed against habitual drunkards and drug addicts. They are totally deprived of God's Mercy.

We have dwelt on this subject here as it is the topic of the day and we considered it timely to highlight how Islam looks at this grotesque evil Those who may either be the perpetrators or the victims can equally benefit from the teachings of Islam provided they arouse their conscience, shun worl-

(*Contd. on page* 279 *Col.* 1).

Epistemology of Prophethood in Islam

BY DR. JALAL AL-HAQQ

Revelation as a medium of information about the content of reality has not been particularly a subject of scholarly interest in Western tradition of philosophy and philosophical theology. Medievalists talked of 'revelation' but they did not mean by it an epistemic activity in which God 'spoke' to a human person: it was rather for them a concrete event in which God 'entered' into a human body. The 'Word' of God (*Logos*) which, supposedly, was hitherto a transcendent entity was given the form of flesh and blood. This Paulean innovation, as we know, not only made Christianity anomalistic to the long establihed tradition of prophetic epistemology, of which it otherwise claimed to be a climax, it also seriously restricted the understanding of revelation as a special source of knowledge.

When modernity made its headway in Europe, what it gave rise to were 'empiricism' and 'rationalism', any philosophy which could be called 'revelationism' just did not figure in their scheme of things. The new philosophers, for the very nature of the subject, did not find it worthy of a philosophical scrutiny. For them sense-organs and the intellects were doors to new vistas of possibilities to hitherto untrekked regions of cosmic reality, and any fallback upon the question of revelation might have been considered by them to be an anachronism. The results of logic and experimental sciences appeared to be concrete and credible, while the explanatory theories derived from the Bible were clearly irrational and incongruous with the observed facts Thus revelation was to them a non-issue and nothing more This attitude of cool reluctance later developed into utter contempt when in the late nineteenth and the early twentieth century some anthropologists and psychoanalysts reduced it, for different reasons, to a product of human illusion and self-deception.

This is, however, not the case with the Muslim tradition of philosophy and kalam. For the crucial fact that the revelation occupied a central place in the Islamic system of doctrines, and also for reasons of its being a distinguishing feature of Islam's religious methodology, Muslim scholars took very keen interest in disentangling the various issues connected with it. Thus we find that a discussion on it started as early as the beginning of Muslim thought itself. This legacy passed through the contributions of philosophers like al-Farabi, Ibn Sina, Ibn Majjah, Ibn Khaldun, Ibn al-'Arabi, al-Ghazali and others, coming down to the writings of Sayyid Ahmad Khan and Muhammad Iqbal in our own times. The present undertaking is however not a chronological survey of their views on revelation, but an independent personal understanding of it in the perspective of contemporary knowledge with reference, of course, to the earlier understandings of it.

At the outset, it may be clarified that the term revelation in its import is not exactly identical with a somewhat vague but currently very widely used rubric, namely, 'religious experience'. This blanket rubric is applied by contemporary authors on philosophical theology to any cognitive activity which has as its referent some supernatural material Thus prophetic message of monotheism, Buddha's discovery of the Four Noble Truths, Ibn al-'Arabi's and Eckhart's Pantheism, etc., are all subsumed under a single category of knowledge through religious experience The Islamic notion of revelation, on the other hand, implies making a distinction between the prophetic mode of acquiring spiritual knowledge and all other modes and means which people of different cultural groups may employ to have access to that domain of reality. The distinction is absolute, and is in respects of nature, content, origins, as well as result and authenticity.

As just said, the Western encounter with the problem of revelation was from a distorted perspective. Although the culture-world of the West had in it the presence of a Judaic element which meant its being in a way familiar with the revelational epistemology, the effect of Paulean innovation was strong enough to almost neutralize that presence. As is known, historical

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Contd from page 278 *Col* 3)

dly greed, care for the Hereafter, and dread Hell-fire

Before we conclude, we offer our thanks to our world-wide readers for the encouragement we continued to receive from them in our strivings. We are looking forward to serving them in the coming year, and in years after that, Insha' Allah. We request them to enlarge the readership of Yaqeen International and the number of its subscribers We also invite them to favour us with comments they wish to make for any improvement of the Journal. Their articles falling within its format will also be always welcome.

May Almighty God help us to continue our efforts in His cause, with zeal and fervour. Amen!

Christianity originated not from what Jesus taught or was taught (by God) but from the 'vision' that St. Paul is said to have had on his way to Damascus. This means that Christianity as a religious creed was rooted in the subjective experience of a person who was admittedly not a prophet in a traditional Judaic sense. As a historical truth, this proposition has not forced itself into Western consciousness earlier than the early decades of nineteenth century when critical research in Biblical exegesis started, although in a non-doctrinal sense it was a part of Christian theology. But once people took cognizance of it, they could not resist the temptation of developing what were its obvious implications For one thing, the discovery eviscerated the creed of its authoritative awe. Inasmuch as the dogmas were results of one's personal experience, they could not be infallible and could not be universalized. The more the subjective factor weighed in consideration, the lesser became the authenticity and authority of the dogma. In later decades the situation took another turn when materialism took hold of the mind of the West The tendency grew increasingly popular among men of letters to reduce the supernatural into the natural. Naturally the so-called religious experience was also subjected to this treatment and, as a result, the whole mystique of the phenomenon was dismantled Especially, some psychologists went too far in their criticism and reduced in their view the whole phenomenon into what they called delirium of persons suffering from some psychic diseases

Muslims, on the other hand, had an entirely different viewpoint from which they approached this problem. Revelation, to them, was a voluntary and purposive Divine self-communication to humankind through the medium of some 'chosen' individuals God, Who is believed to be the Sustainer of His creatures in the material sense of the term, is also believed so in regard to their spiritual needs The spiritual need of man is nothing but an indispensable urge to live a self-life, which is possible only by relating one's self to God in a productive and authentic way But since in themselves the human cognitive faculties are not potent enough to enable him to have a sufficiently comprehensive contact with God, the need of God Himself choosing some individual and conveying through him the knowledge about His reality is obvious A glance at the Old Testament shows how some persons were selected from among the 'Children of Israel' with whom God 'spoke' God's act of self-revelation to humankind through the elect is what may be taken to be the crux of the epistemology of prophethood in Islam

As is obvious, by the very nature of it, the prophet's mode of obtaining Divine gnosis is such as to put a permanent cleavage between itself and other modes of human experience Whether it is sensory experience, or rational or intuitive experience, they are all basically human ways of apprehension of reality subject to enormous handicaps and limitations. Revelation, on the other hand, is a process in which Divinity partakes very actively in its effort of self-expression. While in ordinary human experiences, the subject is the real actor in getting at things, in the latter's case, he is just a passive recipient (i e not an actor but one who is acted upon)

This basic character of revelation as something given (not acquired) was affirmed in the speculative interpretation of it that unfolded itself through the history of Kalam. There were, however, important differences among thinkers in determining what was exactly the mode of its receiving by the recipient (*Sallallahu 'alaihi wa sallam*). Description of this mode, as inferred from the verses of the Quran and as given in detail in traditions, was such in nature that disagreement was natural to occur. One thing, for example, which created particular difficulty and caused controversy was the problem of understanding those situations in which what was ordinarily considered supernatural was given a naturalistic content For instance, apart from the mode of revelation to the prophets through dreams, etc, one mode, especially in the case of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was the Gabriel's carrying of the message to the Prophet while appearing in a human guise In such cases, supernatural events meddled with natural events and consequently one person's understanding of the real nature of the situation differed from that of another While many people, mainly theologians, thought it unnecessary and undesirable to problematize these situations, for many others a philosophical probe and 'a rational explanation' of them was most necessary.

While repeating that almost all sections of thinking Muslims down the centuries concurred upon the unacquired character of revelation, the interpretational difference among them can be made discernible by broadly dividing them into two groups The first of these may be said to be the group of internalists, while the second group may be called externalists The former. mainly comprising philosophers and philosophically oriented mystics and theologians, understood revelation

in terms of a habitus or a faculty which they said God especially created among those whom He predecided to choose as the media for His communications. It was this special internal faculty in the body of a man which enabled him at times to have access to those domains of supernal reality which could not be trekked by the different noetic faculties possessed by the ordinary mortals.

Although a rational philosophical interpretation of revelation was started by al-Farabi, the man who decisively influenced the entire course of subsequent speculative discussion of the subject was the great Ibn Sina. As is now fairly known, these early Muslim philosophers possessed an eclectic acumen which they superbly utilized in making out a creative blend of the materials available to them from different sources and developing an intellectualistic supersystem that could do justice to both Islamic beliefs and the canons of philosophy.

Thus, Ibn Sina's interpretation of revelation, as of al-Farabi's, is intellectualistic. It is a part of, and perfectly fits into, their general intellectualistic system of cosmology and cosmogony for which they are so famous. Indeed the presence of the Hellenic factor, which blurred the distinction of epistemological events and the ontological ones, is most conspicuous here. The *Logos* was for Greeks an *act* of God's self-thinking and it became itself an entity to serve as an agency for the realization of God's creative activity. While Christians deified this *Logos* by identifying it with their idea of Christ, the Muslim philosophers, too, picked it out as a basic category to explain the problems of the creation of the universe on the one hand and the phenomenon of revelation on the other.

The *Logos,* called by Muslim philosophers Active Intelligence, was according to them an intermediate reality between God and His creation both in ontological and epistemological sense. It was an agency through which God expressed both His Being and His Knowledge, i.e. Himself, as well as knowledge about Himself. The realm of intellect had two regions, one being the higher, transcendental and Divine and the other, mundane and human. The Active Intelligence lay in the middle, having contact with both the regions.

Now, since a prophet was by definition both human as well as recipient of Divine communications, his place in the scheme of philosophers was between the human intellect and the Active Intelligence. He was the bearer of *'Aql-e mustafad* (Acquired Intellect) which was the perfected state of actual intellect possessed by ordinary human being in varying degrees.

Ibn Sina points out that in all human beings there is a discernible creative potential, as some of the knowledge possessed by them is not a result of the working of their minds upon the data supplied by the sense perception but a direct endowment of Active Intelligence to the minds The philosophers. the poets, the artists, and others exhibit this potential in a more explicit manner although at a lesser scale it is found in all men. Now the person in whom this creativity finds its most perfect expression is called 'prophet'. He is a human being, but his capacity to obtain knowledge is immense, indeed infinite; in other words, his access to Active Intelligence is quite direct and closest. And since all his knowledge is innately creative, he does not need any external instructor to teach him that knowledge.

The creative potential of a prophet is nothing but a power, extraordinary in his case but ordinary in the case of other people—to arrive at certain knowledge without the help of mental operations which would have been otherwise necessarily required to produce that knowledge. By its very nature, it occurs to the person concerned as something sudden and spontaneous. Explaining Ibn Sina's position here, Fadl al-Rahman writes: "We know, Avicenna tells us, that people differ in their power of intuition, i.e. hitting at a truth without consciously formulating a syllogism in their minds and therefore without time. Since there are people who are almost devoid of this power, while there are others who possess it, some in greater and others in lesser degree, it follows that there may be a man naturally so gifted that he intuits all things 'at a stroke' or 'flares up' with an intuitive illumination as Avicenna puts it...."

The doctrine of prophetic revelation being essentially 'a natural intuitive power of hitting at truths' has been echoed in the writings of as late an author as Sayyid Ahmad Khan who speaks of the presence in the constitution of all men of a habitus (*malakah*) of revelation, being in its most purified and perfected form in the constitution of prophets. He says:

> ....Prophethood, in reality is a natural thing. It exists in the prophets by exigency of their nature, as do the other human faculties....Among the thousands of human habitus sometimes some special habitus is so strong in a certain man on account of this person's constitution and nature

that he is called the imam or prophet of this very kind of habitus. A blacksmith too can be the imam or prophet of his craft. A poet too can be the imam or prophet of his art. A doctor too can be the imam or prophet in his medical art. Yet a person who heals spiritual illnesses and upon whom has been bestowed by God the habitus of teaching and fostering (human) morals in accordance with his nature is called a prophet....

At another place he writes:

> As there are other faculties in man, so, in the same way, there is in him the habitus of revelation. One of the human faculties may be completely wanting in one man whereas it may exist in another We further see that one and the same faculty is found in different men to different degrees In one to a very low degree, in another to a higher degree and in a third to a much higher degree In exactly the same way the habitus of revelation in some people is wanting, some have little, some more, and some very much.

It is clear that the doctrine outlined above is in a very plain sense an internalistic doctrine as it envisages the source of revelation within the constitution of man, not outside it. As such, it stands in open contrast with the literalistic view on a number of points. It goes against the latter position not only for its advocacy of an internal source of revelation but also for its denial of the prophet being in some way special as a bearer of revelation. The internalization and universalization of the capacity to receive and reveal the Divine secrets seems *prima facie* to vacate from the whole prophetic institution what is essential to it, i.e its infallibility, its exclusiveness, as well as its authoritative awe. There seems to be nothing left if revelation is a property which is shared by all human beings only with a difference of degree In what sense, then, is a prophet a 'chosen' individual as insisted upon by the verses of the Quran.

Apart from this basic point, there are some other facts which have been traditionally connected with the event of revelation and which the philosophers needed to take into account in order to establish their doctrine Prominent among these is what may be called the 'periodicality' of revelation. Clearly, if the power 'to reveal' has been an inbuilt characteristic of a prophet, he should have been permanently in the state of revealing things; i e whatever a prophet had uttered on any occasion and at any stage of his life should be taken to possess the status of revelation But, according to traditional belief, this is not the case Revelations came to the prophets not generally but only occasionally and periodically While some of the prophets received unexpectedly and without having any particular context, more often than not they were uttered on the impulse of some specific occasion. It often happened that a prophet was faced with a critical situation or a companion made before him a query for which he had no immediate solution and then the Divine guidance came to him relieving him from his puzzle

There were also certain clear physical signs for the Companions and for the Prophet himself which preceded the advent of revelation and by virtue of which they came to recognize and distinguish the revealed words from the non-revelatory ones. One such sign for the Prophet was that he heard the chime of a bell (called in Arabic *silsilat-al-jaras*) which alerted him to be ready to receive the Divine message. Besides, the Prophet invariably went into a state of trance and showed physical tension while receiving the revelation. One proof that the revealed words were different from a prophet's usual utterances was the fundamental difference of diction and style between the two kinds of discourses In the case of the Prophet Muhammad, his own discourses (preserved in the books of hadith) and the text of Quran (which contains the Divinely revealed words) are distinguishable even for a man who has only elementary familiarity with the Arabic language Each of these two has its own personal form and style which it consistently follows without anywhere admitting any overlapping The distinction is indeed so glaring and so irreducible that some theologians have adduced it to prove the claim of Muhammad (*Sallallahu 'alaihi wa sallam*) for receiving Divine communication For, as they argue, how an illiterate person could so consistently follow in his life two different kinds of style and diction while communicating with his people

There are several traditions about the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) which suggest that the receiving of the revelation used to have been a very trying experience for him. Not only that he suffered physical and mental tension, the effects were also transmitted outside his body It is, for example, related in the *Sahih Muslim* (one of the supposedly authentic collections of hadith) that once white the Prophet was travelling on a she-camel, revelation came to him. The event was so pressural that the animal could not

move further; it was even unable to keep standing on its feet and sat down. It was only when the communication stopped that it stood up and walked. Similarly, in another instance it is recorded that the revelation descended on the Prophet while he was lying, his head being in the lap of 'Ali (*Kar-ram-Al-laa-hu waj-ha-hu*) 'Ail felt as if his legs are going to break, the pain continued till the revelation was over. Besides these specific instances, it was a common phenomenon that whenever the revelation came to the Prophet, his face turned red. His body began trembling and sweating even if it was extremely cold Such instances of the physical effects on the Prophet while communicating with God suggest rather strongly that the revelation was an externally caused occurrence in which the Prophet participated only unwittingly and passively.

At the last may be considered the anthropomorphically described nature of the angelic agency which is said to bring the message of God to the Prophet The Archangel Gabriel, who is said to be specially entrusted for this job, has been mentioned in several places in the Quran by different names In one place God asks the Prophet to say to mankind ".... who is an enemy of Gabriel. For he it is who hath revealed (this Scripture) to thy heart by Allah's leave" (2:97) In another place God again says to the Prophet to tell the people that "The Holy Spirit hath revealed it from thy Lord with Truth, that it may confirm (the faiths of) those who believe" (16:102) In another verse he has been given the name 'Spirit of Faith'. "Verily this is a revelation, from the Lord of the worlds. With it came down the Spirit of Faith and Truth" (26:192-3). Similarly, in a yet other verse his position has been quite exalted: "Verily this is the word of a most honourable Messenger, endued with power, with rank before the Lord of the Throne, with authority there (and) faithful to His trust" (81:19-21). These verses of the Quran are confirmed by those traditions in which the angel has even been said to often appear before the Prophet and his Companions in a human form. The point is that if the angelic agency is really taken in its traditional reified meaning the internalistic theory will be harder put to establish its truth.

Before we proceed any further in the discussion of where does the philosophical theory stand against the arguments posed by the externalists' theory and whether there is any possibility of reconciling the two seemingly conflicting standpoints, it may be worthwhile to consider here a third approach to the problem which, at least in part, bridges the gulf that separates the orthodox position with the philosophers'. This third doctrine, which explains revelation in evolutionary terms, had among its exponents people of no less stature than Rumi, Ibn Miskawayh, Ibn Khaldun, and latterly Shah Wali Allah of Delhi. Since it would not be desirable to go at length in the exposition of all these authors, we may concentrate here upon Ibn Khaldun—who was its most systematic exponent and was at once free from the simplism and literalism of orthodox scholars on the one hand and the speculationism and the muddle-headedness of the philosophers on the other.

Ibn Khaldun's theory takes into account certain simple truths about the constitution of our physical cosmos on the one hand and about the human psyche on the other

It says, in the first place, that the universe we inhabit displays in its constitution a certain order and harmony so that the various elements in it seem to be connected, concatenated and combined with each other in the relations of cause and effect and their amenability to be transformed from one to another. There is a visible pattern of an ascending order wherein one element is higher than the other element which itself is higher to a third element and so on. From the point of view of their ontic status we can proceed upwardly from earth to water, from water to air and from air to fire, The next upward stage from fire is the realm of spheres which, contrary to the preceding elements, is not visible, but whose existence we can nevertheless infer from the fact of motions and movements of the elements. For the elements, which are dead and motionless in themselves, can move only by some external force which, as Aristotle said, is applied by spiritual things

Apart from the 'world of elements' there is the 'world of creation' wherein also we see the same order, same harmony and same tendency to move from lower stages to higher ones.

Ibn Khaldun says that whether it is the world of elements or the world of created things, it is invariably the case that the higher stage in the order is finer and subtler than the preceding one; and the former has always the capacity to influence the latter. Also it helps the latter to evolve and transform itself into a higher form. This implies that while the human soul, being superior to the elements which make up man's body, can influence the latter, it is itself susceptible of being influenced by and be transformed into the still higher levels

of existence. This higher level is the realm of angels. The soul, as Ibn Khaldun says, "consequently, must be prepared to exchange humanity for angelicality in order actually to become part of the angelic species at certain times in the flash of a moment. This happens after the spiritual essence of the soul has become perfect in actuality...."

The soul, with its upward and downward connections. is able to acquire two diverse kinds of knowledge respective to two different kinds of ontological worlds. In the perspective of its relations with the body it performs perceptive and apperceptive kinds of cognitive functions, but when it approaches the realm of angels it is afforded with the 'reflective', i.e. of the eternal truths about the hidden, unseen reality.

This cosmological framework to the problem of revelation in Ibn Khaldun is supplemented when his philosophy takes an about turn and moves to take a peep into the abysses of the human psyche. The soul sharpens its powers of perceiving and thinking progressively as it advances further and further into its own inward regions. The external sense-perceptions lead to inward perceptions which in turn develop successively into the powers of estimation, imagination, and memory and then, lastly, into the power of thinking. It is this last power of thinking that 'causes reflection to be set in motion and leads toward intellection. The soul is constantly moved by it as a result of its constitutional desire to (think) It wants to be free from the grip of power and the human kind of preparedness. It wants to proceed to active intellection by assimilating itself to the highest spiritual group (that of angels) and to get into the first order of *spiritualia* by perceiving them without the help of bodily organs. Therefore the soul is constantly moving in that direction. It exchanges all humanity and human spirituality for angelicality of the highest stage...."

After describing in this manner the various levels of the cognitive potential of man, Ibn Khaldun proceeds to divide the souls into three kinds. One kind of soul, possessed by ordinary mortals, is by nature too weak to arrive at the spiritual perceptions. Consequently, it remains tied down with the bodily organs of experiencing, which enable it to acquire, at the best, the powers of imagination memory and estimation The second kind of soul, the soul of the mystic, is able to rise above its physical connections to a limited extent and approach the spiritual realm, thanks to its innate preparedness for it The third kind of soul, which is the privilege of individuals called prophets, is:

> by nature suited to exchange humanity altogether, both corporeal and spiritual humanity, for angelicality of the highest stage, so that it may actually become an angel in the flash of a moment, glimpse the highest group within their own stage, and listen to essential speech and Divine address during that moment (Individuals possessing this kind of soul) are prophets. God implanted and formed in them the natural ability to slough off humanity in that moment which is the state of revelation....
>
> (The prophets) move in that direction, slough off their humanity, and, once among the highest group (of angels), learn all that may there be learned They then bring what they have learned back down to the level of the powers of human perception as this is the way in which it can be transmitted to human beings. At times, this may happen in the form of a noise the prophet hears. It is like indistinct words from which he derives the idea conveyed to him. As soon as the noise has stopped he retains and understands (the idea). At other times, the angel who conveys (the message) to the prophet appears to him in the form of a man who talks to him, and the prophet comprehends what he says. Learning the message from the angel, reverting to the level of human perception, and understanding the message conveyed to him — all this appears to take place in one moment, or rather, in a flash. It does not take place in time, but everything happens simultaneously. Therefore it appears to happen very quickly. For this reason, it is called *wahy* (revelation), because the root *w-h-y* has the meaning 'to hasten'.

It may be seen that Ibn Khaldun's theory moves in close pace with the theological position on certain points. There is, in the first place, no reduction of the prophetic soul to the level of ordinary human souls as done by the philosophers. While the latter spoke of all human souls being the same in kind (though differing in their powers of hitting at truth), Ibn Khaldun envisages here a distinct kind of soul in the case of prophets which makes his position more commensurate to the idea of a prophet being 'special' and 'chosen'. Secondly, Ibn Khaldun's conception of angels (who bring the Divine message to the prophets) is quite the same as has been the traditional idea But this is not the case with philosophers who have not only depersonalized the angels but have also de-reified

them. Sayyid Ahmad Khan, for example, is quite emphatic in saying that what in theology we call angel is only the capacity or habitus in the prophet which enables him to know the hidden higher truths and nothing else. And in this, he, clearly, has only followed the position of earlier philosophers like Ibn Sina and others.

But the difference between the two theories cannot be pressed any further. In fact Ibn Khaldun's theory is basically in the same philosophical tradition of which al-Farabi, Ibn Sina, Ibn al-'Arabi and others were earlier proponents. For, in regard to the fundamental question of the source of revelation, Ibn Khaldun, too, finds it to be in the internal constitution of the prophets. The prophets, he clearly states, "move towards the angelic stage, sloughing off humanity at will, by virtue of their natural constitution, and not with the help of any acquired faculty or craft." The prophet, of course, does not learn through ordinary means what he later communicates, but all the same he has to depend upon his own innate and inborn *capacity* for revelation. In the idea of transfiguration — wherein the prophet is said to exchange his humanity for angelicality — also the movement was from lower to higher, which implied that it was the prophet himself who by virtue of his extracognitive powers made contacts with the angelic realm and not vice versa.

Thus, even though the evolutionistic theory accommodates certain elements of the externalistic theory, it basically does not go beyond the internalistic framework of the philosophers. This means that the gulf between the two opposite standpoints survives In the remaining part we shall attempt to see whether this gulf can be bridged or at least can be narrowed down to any substantial extent.

It would seem quite natural at this stage to take recourse to the verses of the Quran in order to solve this problem But in spite of the fact that the word *wahy* and its equivalents find mention in a good number of places in the Book, it is nonetheless not possible to extract from them a clear-cut theory about the matter. The Quran mentions the matter both in the human and nonhuman contexts. While in most of the verses God is the giver of the revelation, there are also places where the transpiration takes place exclusively between the humans or between angels and humans Similarly, while humans are generally the recipients of it, at places angels, animals and even nonliving things are also said to be among those who enjoy this Divine gift Prophets, nonprophetic but still morally superior human beings, ordinary mortals, bees and mountains are all said to be receiving this Divine communication occasionally or on a permanent basis. Look at the following verses wherein things other than God are found receiving the revelation.

فخرج على قومه من المحراب فاوحى
اليوم ان سحوا بكرة وعشيا *

Then he (Zachariah, the prophet) came forth unto his people from the sanctuary, and signified (awha) to them: Glorify your Lord at break of day and fall of night (19:11).

وما كان لبشر ان يكلمه الله الا وحيا او
من وراى حجاب او يرسل رسولاً فيوحى
باذنه مايشاء ...

And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation (wahyan) or from behind a veil, or (that) He sendeth a messenger to reveal (yuhi) what He will by His leave.... (42:51)

وكذلک جعلنا لكل نبى عدواً شياطين
الانس والجن يوحى بعضهم الى بعض
زخرف القول غروراً ..

Thus have We appointed unto every prophet an adversary, devils of humankind and jinn who inspire (yuhi) in one another plausible discourse through guile....(6:112)

And in the verses given below, God is the revealer but the recipient of the revelation varies from verse to verse:

قل انما انذركم بالوحى ولايسمع الصم
الدعاء اذا ماينذرون *

Say (O Muhammad, nuto mankind): 'I warn you only by wahy. But the deaf hear not the call when they are warned.' (21:45).

فلما ذهبوا به واجمعوا ان يجعلوه فى
غيابت الجب واوحينا اليه...

Then when they led him (Joseph before his ministry) off, and were of one mind that they should place him in the depth of the well, We inspired (awhayna) in him . . . (12:15)

واوحينا الى ام موسى ..

And We inspired (awhayna) the mother of Moses... (28.7).

واذ اوحيت الى الحواريين...

And when I inspired (awhaytu) the disciples (of Jesus)....(5:111)

واوحى ربک الى النحل ان اتخذى من
الجبال بيوتاً ومن الشجر ومما يعرشون *

And thy Lord inspired (awha) the bee, saying choose your habitations in the hills and in the trees and in that which they thatch. (16:68)

فقضهن سبع سموات فى يومين واوحى
فى كل سماء امرها

Then He ordained them seven heavens in two days and inspired

(awha) in each heaven its mandate....(41:12)

اذا زلزلت الارض زلزالها* واخرجت الارض اثقالها * وقال الانسان مالها* يومئذ تحدث اخبارها * بان ربک اوحی لها*

When Earth is shaken with her (final) earthquake. And Earth yieldeth up her burdens. And man saith: 'What aileth her?' That day she will relate her chronicles. Because the Lord inspireth (awha) her. (99:1-5)

It is clear that due to its use in such varied and diverse contexts, the word hardly carries any singular meaning in all these verses except what it literally connotes We are in any case not able to describe exactly what is actually the nature and character of the revelation-event in the light of the Quran. In Arabic the word *wahy*, both literally and according to its usage, stands for a certain gesture by someone to someone else which is surreptitious and hidden It also signifies loosely the stimulation of heart in a sudden and unexpected manner. Revelation comes to the heart of the recipient very swiftly, like a flash of light, so that the subject comes to be aware of the object without the mediation of any formal or technical apparatus such as verbal or written language. It may be seen that, except for this common factor, the word *wahy* (in [illegible]), revelation or inspiration) c[illegible] very different meanings in different cases.

In fact, even if we leave aside those verses wherein other-than-God things communicate, and confine ourselves only to those ones in which God is the cause of revelation, we will arrive at two different conclusions as following from two distinct kinds of verses, i.e. one in which the subject is human and the other in which it is non-human or nonliving thing.

For, if we think upon the verse relating to bees, it is clear that in this case the revelation or inspiration means nothing except a natural and inborn capacity in the insect to live its life as it lives Similarly, when God says that He inspires in each heaven its mandate or that the earth will relate its agony according to its inspiration from God, what is meant is their pursuing the course upon which they have been set by Divinity. This would mean that the revelation is nothing but some built-in capacity or power in the subjects which finds its sporadic or perpetual expression in the behaviour of those subjects.

But a different conclusion will follow if we shift our attention to the cases in which the subjects are humans, whether prophets or non-prophets. For, in such cases, we see that certain critical moments in the life of the subjects are selected for the particular experience The subject's enlightenment in no case seems to emerge from any faculty which he or she is carrying from his or her birth. The subject all of a sudden finds solution of the crisis in which he has been entangled and he feels that neither his senses nor his reason has helped him out of that difficulty Besides the extraordinary conviction and the sense of authenticity and infallibility which symbiotically emerge with the occurrence of the event also testify that some extrapersonal factor is responsible for its occurrence For example, when the idea dawned in the heart of Moses' mother that she should put the child in a basket to be carried away afloat on the river, it was not just her reason or common sense which led her to do it. Had it been so she would never have had the courage to take such a drastic step so unhesitatingly. Her confidence and the absence of any hesitation in her act must have had behind it an absolute trust in what she has been told. As for prophets, evidence supporting the externalistic theory has already been cited in the preceding pages

Very complex though the problem may be, but still certain issues can be sorted out and their complexity eased by making a closer analytical look at them. It seems that a linguistic scrutiny of the phrases and nuances which the tw[o] respective theorists employ may go a long way in bringing close to each other what appear to be poles apart.

It may be noticed in the first place that the internalists too, like the externalists, are quite emphatic in denying the prophetic revelation as something which the prophet acquires by his own effort Whether Ibn Sina or Ibn Khaldun or Sayyid Ahmad Khan, they all tak[e] care to emphasize that whatever [a] prophet reveals, it has not been imparted to him through any human agency, neither does he learn it by employing his ordinary faculties, which he like other men, possesses from birth and which develop in the course of the grow[th] of his personality The capacity to reveal is absolutely independent of his other cognitive powers. While revealing a prophet is completely cut off from his mundan[e] living and is in direct contact with some superior reality—with an angel or the Active Intellect, as that reality is variously called

This is a very important point For it, by implication, draws [a] line of cleavage between the experience of the mystic and tha[t] of the prophet. A mystic is suc[h] not due to some of his inborn

faculties which he is privileged to possess and which are denied to other men. The intuitive faculty is universal; only certain persons decide to cultivate it, and, through constant efforts, are able to galvanize it into action, while most of the people ignore it and consequently the capacity to acquire transempirical knowledge remains dormant in them. Every man is a potential mystic; he can rise to these heights if he chooses to. He has to make the decision and then indulge in meditations, concentration and other devout practices. Per contra, a prophet is a prophet by birth; he is a prophet not by his choice or by his effort. He is just made a prophet by destiny. There is a certain fatalism involved in his case which is in direct contrast with the facts of decision, deliberation and endeavour which characterize and are presumed in the mystical experience. Although certain prophets have been reported to be favourably inclined towards meditation, abstinence, seclusion, etc., in their preprophetic lives, at no place any philosopher has dared to suggest that these were in any way responsible for the emergence of the power of revelation in them

It is true that according to the philosophers both revelation and mystical experience are rooted in man's intuitive faculty and have the heart as their seat, and it is also true that both convey the message about the transphenomenal world. But the similarity between the two ends there On the rather more basic question of what really makes possible the occurrence of two kinds of experiences, the answer in two cases is radically different. While a mystic's communication with the Divine is occasioned purely by his own efforts in which he possibly gets some help from the other side, in the case of prophets the converse is true. Because, in his case, it is Divinity itself which chooses a certain person to receive the message. It wants to convey to mankind through him.

The literalist theory is in fact a rational impossibility inasmuch as it involves a bad metaphysics, i.e. a kind of anthropomorphism, which not even traditionalist theologians would otherwise find to be agreeable. When a common man makes such statements as 'God sent the message to prophets', 'the prophet received the message from God', 'Gabriel brought the message from God', he tends to think as if there is a Supreme Being, God, who sits in heavens and from among His cohorts orders someone to carry a certain communication to the person-elect, which the carrier in question faithfully obeys by uttering the words in the ears of the person communicated to. Now this is all patently absurd God is obviously not a localized entity, nor the heavens a world situated in the sky The angels too, cannot be anthropomorphized to the extent it is done in the said theory.

God, to be sure, is a universal spiritual presence which is not isolated or apart from the physical world; He is rather the underlying substratum of which the latter is merely a contrived transfiguration Similarly, the soul, the recipient of the Divine message, is also an elusive, evanescent and non-localized being whose mode of communicating with God must be entirely different from the way of our communication with the outside reality. The spiritual and the material are functionally, two entirely different realms and require two different modes of conceptualization for their proper comprehension. But since our ideational activity (of which the language is one basic manifestation) is contextually determined only with reference to mundane reality, we need to avoid its application to the spiritual realm as we more often than not unwittingly do. Such words as 'giving', 'receiving', 'sending', 'carrying', etc., have social-environmental origins and make sense only in that region of interaction. Their extension to cover the other region inevitably generates a distorted metaphysics, the example of which we see in the above theory of revelation.

It would then seem that even the externalist theory cannot be sustained in its literalist form. It must subject itself to a non-literal philosophical interpretation in order to survive. The first step in this direction would be to disinvest the doctrine of its anthropomorphic bias. Whatever be the exact mode of contact between God and the prophetic soul, it cannot be in the interlocutory pattern of human communication This negative, deanthropomorphized, explanation of revelation would then pave the way for its positively philosophized understanding. God's revealing His words to prophets must in some sense imply the latter's ability to establish a communion with God whereby he succeeds in getting knowledge which otherwise would have been denied to him. The event of revelation could be understood, as al-Ghazali has said, in terms of a certain capacity on the part of the prophet to [illegible] kind of communion—a [illegible] which, of course, is peculiar to him in not being universally distributed. A prophet is a person who, thanks to his absolutely sinless life is immune from any sort of corruption of his soul, and this fact puts him into the privileged position of sharing a part of God's knowledge.

The difference between the prophet and the mystic is that while

the prophet has an absolutely uncorrupted soul, the mystic, not being completely free from his evil propensities, is able only to make fleeting contact with God. And this results in his knowledge being fragmentary and in being, more often than not, fallible.

Such an understanding of the revelatory event will save the externalist doctrine on the one hand from the difficulties of its literal interpretation. On the other hand, it will also be able to keep itself away from the trap of internalism in which many people felt when they tried to rationalize the event. The prophet, in the light of this refined externalist doctrine, will remain a possible recipient of Divine messages but no determinism will be involved in the whole act, as the ability to receive the revelation is due to his sin-free life The internalistic theory of Muslim philosophers explained revelation in terms of the prophetic soul making a communion with what they called the Active Intellect, which was a second-order being having spontaneously emanated from God. Now this whole idea of the Active Intellect as the first emanation from God's Being is Neo-Platonic and which, as al-Ghazali has convincingly shown in his *Tahafut al-falasifah*, stands neither to reason nor to experience and is, besides, theologically objectionable and abhorrent. Thus, the internalist theory is by no means a model towards which a rational understanding of the phenomenon of revelation should crave. A non-anthropomorphic, externalist interpretation would better serve the purpose for reasons of both being reasonable and theologically admissible —(The author is Lecturer of Philosophy at Aligarh Muslim University. (*Courtesy* AL-TAWHID)

President Zia urges Muslims to forge unity

President Gen. Mohammad Zia-ul-Haq has urged the Muslims of the world to strictly adhere to the principles and ideals of Islam so that the Muslim world was transformed into one Ummah.

Inaugurating the Ninth World General Assembly of the Motamar-Alam-Islami on March 30th in Karachi, he said the world today faced intricate problems. As such, he said, it was imperative that "we should seek the Almighty's forgiveness and mercies " The President said that it was necessary for Muslims to become honest and practicable.

He appealed to the Muslims to eschew petty differences and forge unity in their ranks so that the lost dignity and glory of Islam was revived.

Referring to the rise and decline of nations, he recalled that the Ottoman and Moghul Empires were considered to be highly advanced and progressive societies. Their decline started not from outside but from within, he said He said the Ottoman and Moghul empires had achieved glory because of dynamism and unwavering faith in Islam With the gradual deviation from the principles and ideals of Islam, these societies started declining, he recalled

He also cited the example of China and said its rise from an underdeveloped country into a superpower was achieved by virtue of perseverance and unity. He said the world also saw the phenomenal rise of the Muslim world and its decline after it deviated from injunctions of the Holy Prophet (PBUH).

He said it was necessary for the Muslim scholars and intellectuals to probe the factors as had brought a decline in the Muslim society.

President Zia lamented the Muslims were in an unenviable position all over the globe, though they were gifted with an abundance of natural resources. He referred in this connection to the plight of Palestinians and said that they had been thrown out of their homes through a conspiracy by the enemies of Islam.

Similarly, he said, the Muslims of the Indian occupied Kashmir were being denied their right of self-determination in violation of the United Nations resolution. The situation in Lebanon and Afghanistan, he added, was no different.

He said that the Muslims could free their brethren in distress and restore them to their homes if they forged united as enunciated by Holy Quran. President Zia in an emotion-choked voice regretted the war between two Muslim states, Iran and Iraq, and called for its immediate end. He felt that hands of the enemies of Islam were being strengthened by this war

About Afghanistan, President Zia said that the sacrifices rendered by the Afghan Mujahideen for the cause of Islam were unprecedented.

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

Supplement to Vol. 36 Issue No. 24

ALPHABETICAL LIST-CUM-INDEX OF ARTICLES

Contained in

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QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث Bold, ḥ=ح Madd, z=ز, ê=آ, s=ص, ṣ=ص, t=ط Fine, z=ظ Madd, '=ع, ā=آ, ṭ=ط (Jerk), ōō=و, ēē=ی

Part 16 Qaa-la A-lam	**Chapter 20 Taa-haa**	۱۶-قال الم ۲۰-طٰهٰ
SECTION 4 (Contd)	RU-KOO' 4 (Contd.)	رکوع ٤ (متبع)
81 Eat of the good things We have provided for you	81 *Ku-loo min taiee-yi-baa-ti maa ra-zaq-naa-kum*	كلوا من طيبت ما رزقنكم
and do not transgress therein,	*wa laa tat-ghau fee-hi*	ولا تطغوا فيه
lest My wrath should fall upon you,	*fa-ya-hil-la 'a-lai-kum gha-da-bee*	فيحل عليكم غضبي
and he on whom My wrath falls goes down headlong (into damnation)	*wa maieen-yah-lil 'a-lai-hi gha-da-bee fa-qad ha-waa.*	ومن يحلل عليه غضبي فقد هوى
82 And surely I am Ever-Forgiving to him who repents and believes	82 *Wa in-nee la-ghaf-faa-rul-li-man taa-ba wa aa-ma-na*	وإني لغفار لمن تاب وامن
and does good deeds (and) then follows the right path	*wa 'a-mi-la saa-li-han sum-mah-ta-daa.*	وعمل صالحا ثم اهتدى
83 And what has made you hasten from your people, O Moses?	83 *Wa māa a'-ja-la-ka 'an qau-mi-ka yaa-moo-saa.*	وما أعجلك عن قومك يموسى
84 He said They are close upon my track,	84 *Qaa-la hum u-lāa-i 'a-lāa a-sa-ree*	قال هم أولاء على أثري
and I have hastened to You, O my Lord, that You may be well-pleased (with me):	*wa 'a-jil-tu i-lai-ka rab-bi li-tar-daa.*	وعجلت إليك رب لترضى
85 He (Allah) said: So, We have surely tried your people after you (left them)	85 *Qaa-la fa-in-naa qad fa-tan-naa qau-ma-ka mim-ba'-di-ka*	قال فإنا قد فتنا قومك من بعدك
and the Samiri misled them	*wa a-dal-la-hu-mus-saa mi-ree*	وأضلهم السامري

	English		Transliteration	Arabic
86.	**Then Moses** came back to **his people** angry and sorrowful.	86	*Fa-ra-ja-'a moo-sāa i-laa qau-mi-hee ghaḍ-baa-na a-si-faa.*	فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ
	He said O my people, did your Lord not make you a fair promise?		*Qaa-la yaa-qau-mi a-lam ya-'id-kum rab-bu-kum wa'-dan ḥa-sa-naa.*	قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ
	Did you feel that a long time had passed since that promise,		*A-fa-ṭaa-la 'a-lai-ku-mul-'ah-du*	أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ
	or did you want that the wrath of your Lord should fall upon you,		*am a-rat-tum aieen-ya-ḥil-la 'a-lai-kum gha-ḍa-bum-mir-rab-bi-kum*	أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ
	(and) so you broke the promise made to me?		*fa-akh-laf-tum-mau-'i-dee*	فَأَخْلَفْتُم مَّوْعِدِى ۝
87	**They said** We did not break the promise made to you of our own accord,	87	*Qaa-loo māa akh-laf-naa mau-'i-da-ka bi-mal-ki-naa*	قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا
	but we were made to bear the burdens of the ornaments of the people (of Pharaoh),		*wa laa-kin-naa ḥum-mil-nāa au-zaa-ram-mim ẓee-na-til-qau-mi*	وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ
	and we threw them down (in the fire)		*fa-qa-zaf-naa-haa*	فَقَذَفْنَٰهَا
	and thus did the Samiri cast, (therein),		*fa-ka-zaa-li-ka al-qas-saa-mi-ree*	فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ۝
88	Then he produced (out of it) a calf for them, a body that lowed,	88	*Fa-akh-ra-ja la-hum 'ij-lan ja-sa-dal-la-hoo khu-waa-run*	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ
	and they said This is your god and the god of Moses, but he (Moses) has forgotten		*fa-qaa-loo haa-zāa i-laa-hu-kum wa i-laa-hu moo-saa Fa-na-see.*	فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ۝
89	Do they not see that it does not respond to any word,	89	*A-fa-laa ya-rau-na al-laa yar-ji-'u i-lai-him qau-lanw-*	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۙ
	neither has it power to do them any harm or any good?		*wa laa yam-li-ku la-hum ḍar-ranw-wa laa naf-'aa*	وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۝

	SECTION 5		RU-KOO' 5	ركوع ٥
90	And indeed Aaron had already said to them:	90	*Wa la-qad qaa-la la-hum haa-roo-nu min qab-lu*	وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ
	O my people, you have been seduced by this,		*yaa-qau-mi in-na-maa fu-tin-tum bih*	يٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ
	and your Lord is surely the All-Compassionate,		*Wa in-na rab-ba-ku-mur-rah-maa-nu*	وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ
	so follow me and obey my order.		*fat-ta-bi-'oo-nee wa a-tee-'oo am-ree*	فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ۝
91	They said: We will not cease to be devoted to it,	91.	*Qaa-loo lan-nab-ra-ha 'a-lai-hi 'aa-ki-fee-na*	قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ
	until Moses returns to us.		*hat-taa yar-ji-'a i-lai-naa moo-saa*	حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ۝
92.	He (Moses) said: O Aaron, what prevented you (from obeying me)	92	*Qaa-la yaa-haa-roo-nu maa ma-na-'a-ka*	قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ
	when you saw them going astray,		*iz ra-ai-ta-hum dal-loo*	اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ۝
93	That you did not follow me? Did you then disobey my order?	93	*Al-laa tat-ta-bi-'an A-fa-'a-sai-ta am-ree*	اَلَّا تَتَّبِعَنِ ۭ اَفَعَصَيْتَ اَمْرِيْ ۝
94	He (Aaron) said: O son of my mother, do not seize my beard, nor my head (in anger),	94	*Qaa-la yab-na-um-ma laa ta'-khuz bi-lih-ya-tee wa laa bi-ra'-see.*	قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَلَا بِرَاْسِيْ
	I was indeed afraid that you might say: You have caused division among the children of Israel		*In-nee kha-shee-tu an ta-qoo-la far-raq-ta bai-na ba-nee is-raa-ee-la*	اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَاۗءِيْلَ
	and did not wait for my word		*wa lam tar-qub qau-lee*	وَلَمْ تَرْقُبْ قَوْلِيْ ۝
95	He (Moses) said: Now, O Samiri, what is the matter with you?	95	*Qaa-la fa-maa-khat-bu-ka yaa-saa-mi-ree*	قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ۝

	English		Transliteration	Arabic
96.	He said. I saw what they did not see,	96.	*Qaa-la ba-ṣur-tu bi-maa lam yab-ṣu-roo bi-hee*	قال بصرت بما لم يبصروا به
	So I took a handful (of dust) from the foot-print of the messenger and cast it;		*fa-qa-baḍ-tu qab-ḍa-tam-min a-ṡa-rir-ra-soo-li fa-na-baz-tu haa*	فقبضت قبضة من أثر الرسول فنبذتها
	and thus did my soul prompt me.		*wa ka-zaa-li-ka saw-wa-lat lee naf-see.*	وكذلك سولت لي نفسي ۝
97	He (Moses) said· Begone then, and surely it is for you in this life to say·	97	*Qaa-la faz-hab fa-in-na la-ka fil-ḥa-yaa-ti an ta-qoo-la*	قال فاذهب فإن لك في الحيوة أن تقول
	Do not touch (me), and indeed for you there is a promise (of punishment to come) which will not fail you.		*laa mi-saa-sa wa in-na la-ka mau-'i-dal-lan tukh-la-fah*	لا مساس وإن لك موعدا لن تخلفه
	And look at your God to which you remained a devotee		*Wan-zur i-lāa-i-laa-hi-kal-la-zee ẓal-ta 'a-lai-hi 'aa-ki-faa.*	وانظر إلى إلهك الذي ظلت عليه عاكفا
	We shall indeed burn it, then scatter it all over the sea.		*La-nu-ḥar-ri-qan-na-hoo ṡum-ma la-nan-si-fan-na-hoo fil-yam-mi nas-faa*	لنحرقنه ثم لننسفنه في اليم نسفا ۝
98.	Your God is only Allah besides Whom there is no other god.	98	*In-na-māa i-laa-hu-ku-mul-laa-hul-la-zee lāa i-laa-ha il-laa hoo.*	إنما إلهكم الله الذي لا إله إلا هو
	He embraces every thing in (His) knowledge		*Wa-si-'a kul-la shai-in 'il-maa*	وسع كل شيء علما ۝
99	Thus do We relate to you stories of what has gone before,	99	*Ka-zaa-lika na-quṣ-ṣu 'a-lai-ka min am-bāa-i maa qad sa-baq*	كذلك نقص عليك من أنباء ما قد سبق
	and indeed We have given you from Us a Reminder (i.e. the Quran),		*Wa qad aa-tai-naa-ka mil-la-dun-naa zik-raa*	وقد آتيناك من لدنا ذكرا ۝
100	Whoever turns away from that	100	*Man a'-ra-ḍa 'an-hu*	من أعرض عنه
	will then surely bear a burden on the Day of Resurrection,		*fa-in-na-hoo yaḥ-mi-lu yau-mal-qi-yaa-ma-ti wiz-ran*	فإنه يحمل يوم القيمة وزرا ۝

	English		Transliteration	Arabic
101.	Abiding therein. And evil is the burden for them to bear on the Day of Resurrection.	101.	*khaa-li-dee-na feeh. Wa saa-a la-hum yau-mal-qi-yaa-ma-ti him-laieen-*	خٰلِدِيْنَ فِيْهِ وَسَاۗءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا
102	The day when the Trumpet shall be blown,	102.	*yau-ma yun-fa-khu fis-soo-ri*	يَّوْمَ يُنْفَخُ فِي الصُّوْرِ
	and We will gather the guilty on that day grey-eyed,		*wa nah-shu-rul-muj-ri-mee--na yau-ma-i-zin zur-qaieen-*	وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَىِٕذٍ زُرْقًا
103	Whispering among themselves:	103.	*ya-ta-khaa-fa-too-na bai-na-hum*	يَّتَخَافَتُوْنَ بَيْنَهُمْ
	You stayed no longer than ten days.		*il-la-bis-tum il-laa 'ash-raa.*	اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا
104.	We know best what they say when the best among them in conduct would say·	104	*Nah-nu a'-la-mu bi-maa ya-qoo-loo-na iz ya-qoo-lu am-sa-lu-hum ta-ree-qa-tan*	نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً
	You stayed no longer than a day.		*il-la-bis-tum il-laa yau-maa.*	اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا
	SECTION 6		*RU-KOO' 6*	ركوع ٦
105	They ask you about the mountains, so say	105	*Wa yas-a-loo-na-ka 'a-nil-ji-baa-li fa-qul*	وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ
	My Lord will scatter them like dust		*yan-si-fu-haa rab-bee nas-fan*	يَنْسِفُهَا رَبِّيْ نَسْفًا
106	And He will leave them as a level plain	106	*fa-ya-za-ru-haa qaa-'an saf-sa-fal-*	فَيَذَرُهَا قَاعًا صَفْصَفًا
107	(And) you will see in it neither any curve nor any ruggedness.	107	*laa ta-raa fee-haa 'i-wa-janw-wa laa am-taa*	لَّا تَرٰى فِيْهَا عِوَجًا وَّلَآ اَمْتًا
108	On that day they will follow the Caller for whom there will be no crookedness,	108	*Yau-ma-i-zieen-yat-ta-bi-'oo-nad-daa-'i-ya laa 'i-wa-ja lah*	يَوْمَىِٕذٍ يَّتَّبِعُوْنَ الدَّاعِيَ لَا عِوَجَ لَهٗ
	and all voices shall be hushed (in awe) of the All-Compassionate,		*Wa kha-sha-'a-til-as-waa-tu lir-rah-maa-ni*	وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ
	and you will not hear anything but a faint murmur		*fa-laa tas-ma-'u il-laa ham-saa.*	فَلَا تَسْمَعُ اِلَّا هَمْسًا

	English		Transliteration	Arabic
109.	On that day intercession will be of no avail,	109.	*Yau-ma-i-zil-laa tan-fa-'ush-sha-faa-'a-tu*	يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ
	except for him whom the All-Compassionate permitted		*il-laa man a-zi-na la-hur-raḥ-maa-nu*	إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ
	and whose speaking He approved.		*wa ra-ḍi-ya la-hoo qau-laa*	وَرَضِيَ لَهُ قَوْلًا ۝
110.	He knows what is before them and what is behind them,	110	*ya'-la-mu maa bai-na ai-dee-him wa maa khal-fa-hum*	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
	but they cannot encompass Him in (their) knowledge		*wa laa yu-ḥee-ṭoo-na bi-hee 'il-maa*	وَلَا يُحِيطُونَ بِهِ عِلْمًا ۝
111.	And faces shall be humbled before the Everliving, the Self-Existing	111	*Wa-'a-na-til-wu-joo-hu lil-ḥaiee-yil-qaiee-yoom*	وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ
	And indeed undone is he who bears (the burden of) wrongdoing.		*Wa qad khaa-ba man ḥa-ma-la ẓul-maa.*	وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۝
112.	And he who does virtuous deeds and is also a believer,	112	*Wa maieen-ya'-mal mi-naṣ-ṣaa-li-haa-ti wa hu-wa mu'-mi-nun*	وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
	then he shall have no fear of any wrong, nor of any loss (of any part of his reward).		*fa-laa ya-khaa-fu ẓul-manw-wa laa haḍ-maa.*	فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ۝
113.	And thus We have sent it down an Arabic Quran	113	*Wa ka-zaa-li-ka an-zal-naa-hu qur-aa-nan 'a-ra-biee-yanw-*	وَكَذَٰلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا
	and in it we have set forth warnings,		*wa ṣar-raf-naa fee-hi mi-nal-wa-'ee-di*	وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ
	so that they may fear to do wrong or that it may make them remember (Him).		*la-'al-la-hum yat-ta-qoo-na au yuḥ-di-ṣu la-hum zik-raa*	لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۝
114	So, Exalted is Allah, the True Sovereign,	114	*Fa-ta-'aa-lal-laa-hul-ma-li-kul-ḥaqq*	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

Part 16 *Qaa-la A-lam* | Chapter 20 *Taa-haa* | ٢٠-طٰهٰ | ١٦-قال الم

	English		Transliteration	Arabic
	And do not be in haste with regard to the Quran		*Wa laa ta'-jal bil-qur-aa-ni*	وَلَا تَعْجَلْ بِالْقُرْآنِ
	before its revelation to you is completed, and say:		*min qab-li aeen-yuq-dāa i-lai-ka wah-yu-hoo*	مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ
	O my Lord, increase me in knowledge.		*wa qur-rab-bi zid-nee 'il-maa.*	وَقُل رَّبِّ زِدْنِي عِلْمًا ۝
115.	And indeed We had made a covenant with Adam before,	115.	*Wa la-qad 'a-hid-nāa i-lāa aa-da-ma min qab-lu*	وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ
	but he forgot and We did not find firm resolve on his part		*fa-na-si-ya wa lam na-jid la-hoo 'az-maa.*	فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ۝
	SECTION 7		*RU-KOO' 7*	ركوع ٧
116	And when We said to the angels· Bow down to Adam,	116	*Wa iz qul-naa lil-ma-lāā-i-ka-tus-ju-doo li-aa-da-ma*	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
	they bowed down except Iblees, he refused.		*fa-sa-ja-dōo il-lāa ib-lees. A-baa.*	فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ۝
117	Then We said. O Adam, surely this is an enemy to you and to your wife;	117.	*Fa-qul-naa yāa-aa-da-mu in-na haa-zaa 'a-duw-wul-la-ka wa li-zau-ji-ka*	فَقُلْنَا يَا آدَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ
	so let him not drive you both out of the Paradise, so that you become miserable.		*fa-laa yukh-ri-jan-na-ku-maa mi-nal-jan-na-ti fa-tash-qaa.*	فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ ۝
118	(Assurance is given to you that) you will neither go hungry therein nor naked	118.	*In-na la-ka al-laa ta-joo-'a fee-haa wa laa ta'-raa*	إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۝
119.	And that you will neither go thirsty therein nor suffer the sun.	119	*wa an-na-ka laa taz-ma-u fee-haa wa laa tad-haa*	وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ ۝
120.	Then Satan whispered to him; he said:	120.	*Fa-was-wa-sa i-lai-hish-shai-taa-nu qaa-la*	فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ
	O Adam! Shall I show you the tree of immortality		*yāa-aa-da-mu hal a-dul-lu-ka 'a-laa sha-ja-ra-til-khul-di*	يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ

No.	English	No.	Transliteration	Arabic
	and a Kingdom that decays not?		*wa mul-kil-laa yab-laa.*	وَمُلْكٍ لَّا يَبْلَىٰ ۝
121.	So they both ate of it and their shameful parts became apparent to them	121.	*Fa-a-ka-laa min-haa fa-ba-dat la-hu-maa sau-aa-tu-hu-maa*	فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا
	and they began to cover themselves with some of the leaves of the Garden		*wa ṭa-fi-qaa yakh-ṣi-faa-ni 'a-lai-hi-maa minw-wa-ra-qil-jan-na-ti*	وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ
	And Adam disobeyed his Lord and went astray		*wa 'a-ṣaa aa-da-mu rab-ba-hoo fa-gha-waa*	وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ۝
122.	Afterwards his Lord chose him	122	*Ṣum-maj-ta-baa-hu rab-bu-hoo*	ثُمَّ اجْتَبَاهُ رَبُّهُ
	and turned towards him (in mercy) and guided (him).		*fa-taa-ba 'a-lai-hi wa ha-daa.*	فَتَابَ عَلَيْهِ وَهَدَىٰ ۝
123.	He said: Get you down from here, all of you,	123.	*Qaa-lah-bi-ṭaa min-haa ja-mee 'am-*	قَالَ اهْبِطَا مِنْهَا جَمِيعًا
	some of you as an enemy to the other.		*ba'-ḍu-kum li-ba'-ḍin 'a-duw.*	بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
	So if guidance comes to you from Me,		*Fa-im-maa ya'-ti-yan-na-kum-min-nee hu-dan*	فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى
	then whoever follows My guidance		*fa-ma-nit-ta-ba-'a hu-daa-ya*	فَمَنِ اتَّبَعَ هُدَايَ
	shall neither go astray nor become miserable		*fa-laa ya-ḍil-lu wa laa yash-qaa.*	فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۝
124.	And whoever turns away from My guidance,	124	*Wa man a'-ra-ḍa 'an zik-ree*	وَمَنْ أَعْرَضَ عَن ذِكْرِي
	then for him will be a life of misery,		*fa-in-na la-hoo ma-'ee-sha-tan ḍan-kanw-*	فَإِنَّ لَهُ مَعِيشَةً ضَنكًا
	and We shall raise him blind on the Day of Resurrection.		*wa naḥ-shu-ru-hoo yau-mal-qi-yaa-ma-ti a'-maa*	وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ۝
125	He will say: O my Lord, why have You raised me blind,	125	*Qaa-la rab-bi li-ma ḥa-shar-ta-nee a'-maa*	قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ

English	Transliteration	Arabic
while I had eye-sight?	wa qad kun-tu ba-ṣee-raa	وَقَدْ كُنتُ بَصِيرًا
126 He (Allah) will say Thus had Our signs come to you but you forgot them,	126 Qaa-la ka-zaa-li-ka a-tat-ka aa-yaa-tu-naa fa-na-see-ta-haa	قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا
and likewise you are forgetten today.	Wa ka-zaa-li-kal-yau-ma tun-saa.	وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ
127. And thus do We reward him who transgressed	127 Wa ka-zaa-li-ka naj-zee man as-ra-fa	وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ
and did not believe in the signs of his Lord	wa lam yu'-mim-bi-aa-yaa-ti rab-bih	وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ
And indeed the punishment of the Hereafter is more severe and more enduring.	Wa la-'a-zaa-bul-aa-khi-ra-ti a-shad-du wa ab-qaa	وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ
128 Does it not make them realise as to how many generations have We destroyed before them	128. A-fa lam yah-di la-hum kam ah-lak-naa qab-la-hum-mi-nal-qu-roo-ni	أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
in whose dwellings they walk?	yam-shoo-na fee ma-saa-ki-ni-him	يَمْشُونَ فِي مَسَاكِنِهِمْ
Indeed in it there are signs for the people who under-stand.	In-na fee zaa-li-ka la-aa-yaa-til-li-u-lin-nu-haa	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ
SECTION 8	RU-KOO' 8	ركوع ٨
129 And had it not been for a word which has already gone forth from your Lord (deferring their punishment),	129 Wa lau laa ka-li-ma-tun sa-ba-qat mir-rab-bi-ka	وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
it would have become in-evitable, but there is a time appointed (for it)	la-kaa-na li-zaa-manw-wa a-ja-lum-mu-sam-maa.	لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى
130 So put up with what they say and celebrate the praise of your Lord	130 Faṣ-bir 'a-laa maa ya-qoo-loo-na wa sab-biḥ bi-ḥam-di rab-bi-ka	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
before the rising of the sun and before its setting,	qab-la ṭu-loo-'ish-sham-si wa qab-la ghu-roo-bi-haa	قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

	English		Transliteration	Arabic
	and glorify (Him) in the hours of the night and at the ends of the day, so that you may be well pleased.		*Wa min aa-nāa-il-lai-li fa-sab-biḥ wa at-raa-fan-na-haa-ri la-'al-la-ka tar-ḍaa.*	وَمِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ۝
131	And do not strain your eyes towards what We have given to pairs among them for enjoyment,	131	*Wa laa ta-mud-dan-na 'ai nai-ka i-laa maa mat-ta'-naa bi-hēe az-waa-jam-min-hum*	وَلَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖٓ اَزْوَاجًا مِّنْهُمْ
	benefits of the worldly life that We may try them thereby.		*zah-ra-tal-ḥa-yaa-tid-dun-yaa li-naf-ti-na-hum feeh*	زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ لِنَفْتِنَهُمْ فِيْهِ ؕ
	Your Lord's provision is better and more enduring		*Wa riz-qu rab-bi-ka khai-runw-wa ab-qaa.*	وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى ۝
132	And enjoin on your people the prayer and persevere in it.	132	*Wa'-mur ah-la-ka bis-sa-laa-ti was-ta-bir 'a-lai-haa*	وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ
	We do not ask you for sustenance We provide for you		*Laa nas-a-lu-ka riz-qaa Naḥ-nu nar-zu-quk*	لَا نَسْــَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ
	And the (best) end is for righteousness		*Wal-'aa-qi-ba-tu lit-taq-waa*	وَالْعَاقِبَةُ لِلتَّقْوٰى ۝
133	And they say: Why does he not bring us a sign from his Lord?	133	*Wa qaa-loo lau-laa ya'-tee-naa bi-aa-ya-tim-mir-rab-bih.*	وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ
	Has there not come to them the clear proof of what is in the former Scriptures?		*A-wa lam ta'-ti-him baiee-yi-na-tu maa-fis-su-ḥu-fil-oo-laa*	اَوَلَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِى الصُّحُفِ الْاُوْلٰى ۝
134	And if We had destroyed them with a chastisement before this,	134	*Wa lau an-nāa ah-lak-naa-hum bi-'a-zaa-bim-min qab-li-hee*	وَلَوْ اَنَّآ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ
	they would have said O our Lord, why did you not send us a Messenger		*la-qaa-loo rab-ba-naa lau lāa ar-sal-ta i-lai-naa ra-soo-lan*	لَقَالُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا
	that we could follow Your revelations		*fa-nat-ta-bi-'a aa-yaa-ti-ka*	فَنَتَّبِعَ اٰيٰتِكَ

before we were humiliated and disgraced? — *min qab li an-na-zil-la wa nakh-zaa.* — مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ۞

135 Say. Every one is waiting, so wait you too, — 135 *Qul kul-lum-mu-ta-rab-bi-ṣun fa-ta-rab-ba-ṣoo* — قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا

and you shall soon come to know who are the people following the right path, — *Fa-sa-ta'-la-moo-na man aṣ-ḥaa-bus-ṣi-raa-ṭis-sa-wiee-yi* — فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ

and who are rightly guided — *wa ma-nih-ta-daa.* — وَمَنِ اهْتَدَىٰ ۞

BOTH PART 16 AND CHAPTER 20 END HERE.

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية، مع
الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض من هذا مساعدة
قرائنا الكرام على النطق الصحيح بكلمات نص القرآن العربي. هذا ونناشد
قرائنا الكرام ان يتعاونوا معنا في عمل نشر دعوة الإسلام و رسالة القرآن
عبر العالم بأسره وكما نرجو منهم أن يبذلوا جهودهم من أجل تعميم و
ترويج مجلتنا بين أصدقائهم ومعارفهم حتى تصل كلمة الله وأنوارها
وبركاتها إلى أقصى حد ممكن وجزاكم الله خيرا في الدارين وشكرا

———: o :———

مجلة اليقين العالمية

محتويات المجلد السادس والثلاثين مرتبة حسب الحروف الهجائية

من ٩ رمضان ، ١٤٠٧ هـ الى ٤ رمضان ، ١٤٠٨ هـ الموافق ٧ مايو ، ١٩٨٧م الى ٢٢ ابريل ، ١٩٨٨م

وقال تعالى فى مقام آخر :

ومالكم لاتقاتلون فى سبيل الله والمستضعفين من الرجال والنساء والولدان الذين يقولون ربنا اخرجنا من هذه القرية الظالم اهلها .

اخوانى الإعزاء : لاعزلنا ولا حرمة لنا ولابقاء لنا ولافلاح لنا ولادين لنا الابالتمسك بعروة الجهاد الوثقى وقد ابانه الرسول ﷺ حيث قال : ما ترك قوم الجهاد فى سبيل الله الاذلوا .

اخوانى الافاضل : ان العزة التى كنا فيها صارت ذلة والقوة التى كانت عندنا صارت ضعفا وما ذلك الا لاننا تغيرنا وتبدلنا فصار جل همنا الدنيا بعد ما كنا نحب الآخرة وبتنا نكره الموت بعد ما كان الموت احب الاشياء الينا .

واعلموا : ان الله لايغير ما بقوم حتى يغيروا ما بانفسهم والوهن الذى اذلنا هو حب الدنيا وكراهية الموت مع اننا نعتقد ان الموت لامفرمنه (كل نفس ذائقة الموت) .

نعم يا اخوانى الاعزة : ان القبلة الاولى القدس تنادينا منذ سنين لتحريرها عن ايدى اليهود العاصبين ومن جهة اخرى هى ارض افغانستان تنادينا وكذلك تنادينا لبنان و فلسطين وارض مورو المسلمة بفليبين و ايريتيريا بافريقيا ، فهل من مجيب باسل يجيبها ويد ركها .

اخوانى : وان لم نتيقظ بعد هذه الغفلة المستمرة فسوف ياتى الله بقوم يحبهم ويحبونه ويعذبنا بايدى الكفار والمشركين ، فان الله تعالى يقول :

قل ان كان آباؤكم و ابناؤكم واخوانكم وازواجكم وعيشرتكم واموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها احب اليكم من الله ورسوله وجهاد فى سبيله فتربصوا حتى ياتى الله بأمره . التوبة : ٢٤

ومن هنا وجب علينا نحن طلاب العلم والعلماء ، رجال الفكر والدعوة اولا وعلى عامة المسلمين ثانيا ان يباشروا الجهاد والقتال فى سبيل الله ويضحوا بانفسهم ويريقوا دماءهم ويقتدوا فى ذلك بنبيهم ﷺ الذى كان طول حياته مرابطا فى سبيل الله وقد قال تعالى : لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجو الله واليوم الآخر .

وختاما ادعو الله تعالى ان يجعلنا مجاهدين الذين ينصرون دينه القويم وان يهدينا الصراط المستقيم .

اسم الطالب : عبيد الله المتعلم بدارالعلوم ، كراتشى
(المرحلة العالية ، السنة الاولى)
كراتشى — رقم ١٤

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

حتى تمنيت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا انك غلام حدث السن ، وانك نزعت آية ما ندرى ما هى ؟ وعسى ان تدرك الزمان اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى راى برايه فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال الحمد لله بها : الحمد لله عليها ما كان مؤمن فيما مضى ولامؤمن فيما بقى الا الى جنبه منافق يكره عمله .

وقال سعيد بن المسيب اذا امرت بالمعروف ونهيت عن المنكر فلايضرك من ضل اذا اهتديت .

وقيل لابن عمر : لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال : (عليكم انفسكم لايضركم من ضل اذا اهتديتم) فقال ابن عمر انها ليست لى ولا لاصحابى لان رسول الله ﷺ قال : (الا فليبلغ الشاهد الغائب) . فكنا الشهود وانتم الغيب ولكن هذه الاية لاقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وروى احمد وابو داؤد ان رسول الله ﷺ قال : ما من قوم يعملون بالمعاصى وفيهم رجل اعز منهم وامنع لايغيره الاعمهم الله بعقاب او اوصابهم العقاب) .

ويقول حذيفة بن اليمان لتامرن بالمعروف ولتنهون عن المنكر ولتحاضون على الخير او ليسحتكم الله جمعيا بعذاب ، اوليؤمرن عليكم اشراركم ، ثم يدعو اخيارکم فلا يستجاب لهم .

فعلينا اصلاح انفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

عبد المنعم السيد نجم

الجهاد فى الاسلام

متبع من العدد السابق

ـ هذا هو الفارق الاساسى بين الجهاد الاسلامى والغزوات الباطلة ، وقد حذره الله سبحانه وتعالى ان يفسد هذا المقصد النبيل بغاية احرى ذليلة مثل حب الجاه وحب الظهور وحب المال وغير ذلك فان كل ذلك محرم عليه .

ايهـــا الســـادة

لما عرفنا اغراض الجهاد وكذلك اذا عرفنا متى يجب على المسلم ان يضحى بنفسه فلا بد لنا الآن ان نعمق النظر فى احوال المسلمين الكادحين الذين أنوا ولايزالون يئنون تحت سيطرة الاستعمار الكاسر العالمى حتى نحاسب انفسنا التى ماتت فى رغد من العيش على علمنا بان اخواننا مكبلون بالحديد والنار مستضعفون فى الارض مضطهدون بسفك الدماء وانتهاك الاعراض وكل ذلك على بصرنا :

يقول ربنا الله تعالى :

الاتقاتلون قوما نكثوا ايمانهم وهموا باخراج الرسول وهم بدء وكم اول مرة . ا تخشونهم فالله احق ان تخشوه . ان كنتم مؤمنين .

التوبة : ١٣

اصلح امره وعالج عيوبه وادى الواجب لايضره فساد من فسد من الناس سواء اكان قريبا منه او بعيدا ، ومعنى عليكم انفسكم الزموا انفسكم واحفظوها كما تقول عليك زيدا اى الزمه .

لايضركم معناه لايضركم ضلال من ضل من الناس اذا اهتديتم للحق انتم فى انفسكم فاجتهدوا فى اصلاحها وكمالها والزامها سلوك الصراط المستقيم .

يقول ابن عباس فى تفسير هذه الآية : يقول الله تعالى اذا ما العبد اطاعنى فيما امرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعد ، اذا عمل بما امرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعلمون : تنبيه وتحذير للعبد يعنى فيجازى كل عامل بعمله ان خيرا فخير وان شرا فشر لان مالكم يوم القيامة واجتماعكم بين يدى الله .

وليس فى الآية دليل على ترك الأمر بالمعروف والنهى عن المنكر ، اذا كان فعل ذلك ممكنا وقد قال الامام احمد بسنده عن قيس بن ابى حازم قال : قام ابوبكر رضي الله عنه فحمد الله واثنى عليه ثم قال: ايها الناس انكم تقرءون هذه الاية (ياايها الذين آمنوا عليكم انفسكم) وانكم تضعونها فى غير موضعها وانى سمعت رسول الله ﷺ يقول ان الناس اذا رأوا المنكر ولايغيرونه يوشك الله عز و جل ان يعمهم بعقابه .

ويقول ابوبكر ايها الناس اياكم والكذب فان الكذب مجانب للايمان) وفى لفظ لابن جرير عنه (والله لتامرن بالمعروف ولتنهون عن المنكر او ليعمنكم الله بعقابه

وروى الترمذى بسنده عن حذيفة ابن اليمان عن النبى ﷺ قال والذى نفسى بيده لتامرن بالمعروف ولتنهون عن المنكر اوليوشكن الله ان يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم .

وروى ابوعيسى الترمذى بسنده عن ابى امية الشعبانى الدمشقى واسمه يحمد قال : اتيت ابا ثعلبة الخشنى وهو صحابى مشهور بكنيته فقلت له كيف تصنع فى هذه الايـــة ؟

قال اية آية ؟ قلت قول الله تعالى (ياايها الذين امنوا لايضركم من ضل اذا اهتديتم) قال : اما والله لقد سالت عنها رسول الله ﷺ فقال ائتمروا بالمعروف وتناهوا عن المنكر حتى اذا رايتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برايه فعليك بخاصة نفسك ودع العوام فان من ورائكم اياما الصابر فيهن مثل القابض على الجمر للعامل فيهن مثل اجر خمسين رجلا يعملون كعملكم) . وقد دلت الآيات القرانية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا محتما فتحمل هذه الاية على من لا يقدر على القيام بواجب الامر بالمعروف والنهى عن المنكر او يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك .

واخرج ابن جرير عن ابن عمر انه قال فى هذه الآية : انها لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

واخرج ابن جرير ايضا عن جبير بن نفير قال : كنت فى حلقة فيها اصحاب النبى ﷺ وانى لاصغر القوم ، فتذكروا الامر بالمعروف والنهى عن المنكر فقلت اليس الله يقول عليكم انفسكم فاقبلوا على بلسان واحد فقالوا اتنزع آية من القرآن لاتعرفها ولاتدرى ماتأويلها ؟

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

كلمة المحرر الختامية

تكمل مجلتنا اليقين انترنيشنل بهذا العدد عامها السادس والثلاثين والحمد لله على ذلك والصلاة و السلام على رسوله الكريم حاتم النبيين الذى لا نبى بعده ولا امة بعد امته وبعد :

فقد منا خلال هذا العام للعالم الاسلامى . بوجه عام ولقرائنا الكرام بوجه حاص ، ماتيسرلنا من حدمات فى سبيل اشاعة الدين الحنيف ورسالة القرآن الكريم من حلال ترجمة معانى آياته السامية باللغة الانجليزية مع الكتابة الصوتية للنص العربى بالحروف الرومانية . وسائرين على هذا المسار انتهينا بحمد الله من ترجمة الاجزاء الستة عشر للكتاب المقدس ابتداء من الجزء الاول باللغة الانجليزية .

هذا فضلا عما ضمنا المجلة فى ركنها العربى مقالات شيقة ومفيدة فى ابرار مكانة ومزايا ديننا الحنيف الاسلام وايضاح جانب من الفرائض والواجبات التى كلفنا بها ديننا . فطوبى لمن ادى مسئولياته فى هذا الصدد واستفاد من خدماتنا المتواضعة فى اعلاء كلمة الله ونشردين الاسلام و رسالة القرآن و السنة . مجزانا الله خير الجزاء و وفقنا لمزيد من حدمة الدين والبشرية وازاحة عوامل الكفر والالحاد والشر من على سطح البسيطة والعمل فى توحيد كلمة المسلمين واصلاح احوالهم اينما كانوا . وما علينا الا البلاغ .

اصلاح النفس واجب

اليد واللسان والقلب ادوات سنها الرسول الكريم ﷺ للقضاء على المنكر واحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه رفعته على اسس راسخة ومبادئ قويمة جاء بها الدين الاسلامى الحنيف .

ولكى يتم اصلاح المجتمع لابد من اصلاح افراده اولا ولايتم اصلاح الفرد الا بوازع داخلى ضميره الذى لايرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع .

:-o-.

يقول الله تعالى (يا ايها الذين آمنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بماكنتم تعملون . .) .

يقول الله تعالى آمرا عباده المؤمنين ان يصلحوا انفسهم ويفعلوا الخير بجهد هم وطاقتهم ويخبرهم انه من

بسم الله الرحمن الرحيم

عن ابى هريرة قال قـال رسول الله ﷺ لا تدخلون الجنة حتى تومنوا ولا تومنوا حتى تحابوا او لا ادلكم على شئ اذا فعلتموه تحاببتم افشوا السلام بينكم .

(رواه مسلم)

يتضح من هذا الحديث ان لا يكتمل ايمان المؤمن الا ان يحب الله ورسوله اكثر مما يحب من سواهما ، وان يكون حبه للغير تابعا لحب الله وحب الرسول وان يكون قلبه خاليا من مراعاة المصلحة الشخصية ولا يحب شيئا لغيره ما لا يحبه لنفسه . وخلاصة القول ان يكون قلب المؤمن يفيض دائما بحب الله وحب الرسول وحب اخوته من المؤمنين .

مترجم من معارف الحديث

جميع المراسلات

بإسم مدير اليقين إنترنيشنل
مكتب البريد : دار التصنيف ،
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التسديد مقدما

كوالتة پرنتنگ پريس ٥

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،
إعتبارا من ١ / ٧ / ١٩٨٦ م

داخل باكستان : ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى بكراتشى

بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى	روبية بعد المراجعة
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٢١٠,٠٠
• أستراليا ، كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحده الأمريكية	٢٥,٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت . .	١٣٠,٠
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ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٣,٥٠ روبيات — خارج باكستان : بالبريد الجوى ١ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة تشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبيه و العدد ٣٤ مقابل ١ روبية ، و ذلك ما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان ٢٥٠,٠٠ دولارا أمريكيا .

المجلد ٦ ٥ رمضان ١٤٠٨هـ الموافق ٢٢ ابريل ١٩٨٨م العدد ٢٤

كلمة المحرر الختامية

— طوبى لمن ادى مسئوليته فى اعلاء كلمة الله ونشر دين الاسلام .

اصلاح النفس واجب

— من اصلح امره وعالج عيوبه لا يضره فساد من فسد ...
— لتأمرن بالمعروف ولتنهون عن المنكر او ليعمكم الله بعقابه .
— علينا اصلاح انفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

الجهاد فى الاسلام

— ماترك قوم الجهاد فى سبيل الله الا ذلوا .

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore the pages on which these are printed should be disposed of in the proper Islamic manner.

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In the name of Allah, the All Compassionate, the Most Merciful

Thoughts on 'Allama Iqbal's Death Anniversary

On the 21st April this year falls the fiftieth anniversary of 'Allama Iqbal's death. Half a century may be an insignificant span of time in human history, but it is sufficiently long to have a look-back on the thoughts of a philosopher-poet that Iqbal was, and the impact of his thoughts and philosophy today

As time has passed, Iqbal has assumed still greater importance for scholars, Muslims and non-Muslims both, in Pakistan and elsewhere in the world We propose here to discuss Iqbal's links with religion, particularly Islam Speaking of religion he says, "Religion is not a departmental affair, it is neither thought, nor mere feeling, nor mere action, it is an expression of the whole man Thus in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis " (The Reconstruction of Religious Thought in Islam, p 2)

HUMAN PROGRESS Man's mind is fundamentally progressive in thought and approach The world has seen rise and fall of many an "ism" from time to time Jawaharlal Nehru has made a sweeping statement that "during his last years Iqbal turned more and more towards socialism The great progress that Soviet Russia had made attracted him. Even his poetry took a different turn " (Discovery of India, p 355) No doubt Iqbal was a fighter for the cause of the oppressed and down-trodden, but equality is given to man as his fundamental right by Islam. It is not an invention of socialism or communism.

Let us come to some other "isms" of our century. Certain consientious objectors accused Iqbal in his lifetime that his concept of Khudi (human ego), and his adoption as his poetic symbol the eagle that was also the emblem of Adolf Hitler, or his appreciation of Benito Mussolini, smacked of his leanings towards Nazism and Fascism Iqbal retorted that what he advocated as Khudi points to the potentialities and power of human self and the latent tendency of elevation and sublimation of man's spirit His concept and advocacy of Khudi did not stand for self-pride, inflated ego, aggression and exploitation of the weak, or megalomania. He also argued that Islam does not stand for self-mortification, or annihilation of human self and its motivating forces. Islam, on the other hand, aims at disciplining the human self to function and progress within certain well-defined limits Iqbal said that in his view, Nazism, Fascism, Communism, or for that any other past or present day "ism", does not have any intrinsic or real value According to Iqbal's belief and doctrine, Islam alone provides the truth which, from any standpoint, leads to the deliverance of mankind and salvation of man. Islam is the only "ism" recognised by Iqbal.

EAGLE. With regard to his symbol of eagle he said that it was not a mere poetic simile He elucidated that this bird possesses in its being all the characteristics of Islamic Faqr, or contented self-deprivation. To elaborate, it possesses

self-respect and self-pride in that it does not feed itself on comeone else's kill. It is indifferent so much so that it does not even make a nest for itself. Its flight into the sky is high and lofty. It loves solitude. It possesses an extremely sharp vision. In other words, it has a sufi-like disposition. Hence Iqbal did have it as his symbol.

DYNAMIC ISLAM. Iqbal is, however, opposed to stagnation in the Muslim society. He believes in an active and activating Islam whose followers should continuously and vigourously act and strive. He says in Israr-i-Khudi:

"In act lies the secret of life,
Love for creation is the rule of life."

He quotes, in support, the following Qur'anic verse:

"....He (God) adds to the Creation as He pleases " (35:1).

As one of the examples of stagnation and inertia in the interpretation of Islam, he reminded that "the Mutazila, conceiving religion merely as a body of doctrine and ignoring it as a vital force, took no notice of non-conceptual modes of approaching Reality and reduced religion to a mere system of logical concepts ending in a purely negative attitude They failed to see that in the domain of knowledge — scientific or of thought from concrete experie- religious — complete independence nce is not possible." (Reconstruction, pp 4-5).

SPIRIT OF INQUIRY. For Muslims to be in step with the ever progressive world, Iqbal advocates a continuing spirit of inquiry He "seeks a star from the spark, and the sun from a star" Iqbal draws pointed attention to the following Qur'anic verses:

"He Who has made everything which He has created, most good: He began the creation of man with (mere) clay, and made his progeny from a quintessence of the nature of a fluid despised. But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and seeing and heart (Qalb): Little thank do you give." (32:7-9).

Iqbal argues that the *heart* is a kind of inner intuition or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense perception. It is according to Qur'an, something which *sees* and its reports, if properly interpreted, are never false" (Reconstruction, pp 15-16).

Qur'an Majeed does not confine itself to the pleasure of its mere reading It provides total guidance to man in all aspects of his life and the universe around him Iqbal points out that it "sees in the humble-bee a recipient of Divine inspiration and constantly calls upon the reader to abserve the perpetual change of the winds, the alternation of day and night, the clouds, the starry heavens, and the planets swimming through infinite space!" (Reconstruction, p 3).

Elsewhere he reiterates, "as I have already pointed out, the universe, according to the Qur'an, is liable to increase. It is a growing universe and not an already completed product which left the hand of its Maker ages ago, and is now lying stretched in space as a dead mass of matter to which time does nothing, and consequently is nothing" (Reconstruction, p 55) This brings to mind his couplet

"This universe is perhaps yet to be completed,
For the command for creation still comes from moment to moment." (Bal-i-Jibril)

In one of his longer poems, Saqi Namah, he says:

"Inertia or stagnation is eye's illusion,
Every particle of the cosmos is in turmoil;
Life's caravan rests not,
For ever-new is the existence of life;
You take life for a mystery,
Nay, it is only a passion to soar aloft."
(Bal-i-Jibril, translation ours).

CONCLUSION: 'Allama Iqbal presents Islam as a radical force that reshaped humanity in a revolutionary social, ethical and spiritual mould. He says:

"Liberty took roots from this message,
The sweet wine dripped from its grapes."
(Ramuz-i-Bekhudi).

As a poet, Iqbal was not "like an ineffectual angel beating in the void his luminous wings in vain" He conceived and composed genuine poetry with a lofty purpose. His poetry conveys the invigorating message of Islam It made a deep impression even on minds that did not always see eye to eye with his philosophy. Jawaharlal Nehru, for instance, said, "Iqbal had begun by writing powerful national poems in Urdu which had become popular During the Balkan Wars he turned to Islamic subjects. He was influenced by the circumstances then prevailing and the mass feelings among the Muslims, and he himself influenced and added to the intensity of these sentiments" Nehru goes on to add, "he supplied in fine poetry, which was written both in Persian and Urdu, a philosophic background to the Muslim intelligentsia and thus diverted its mind in a separatist direction. His popularity was no doubt due to the quality of his poetry, but even more

(*Contd. on Page* 267 *Col* 1).

AL-QUR'AN

Spirit of Fasting in Islam

Fasting is an ancient and universal human practice. The Celts, the Romans, the Babylonians, and the Assyrians practised it. The Cynic Stoic, Pythogorian, and Neo-Platonic sages commended it. The followers of Zorastrianism, Confucianism, Hinduism, Buddhism, and Jainism practise it. The Jews observe an annual fast on the day of atonement in commemoration of the descent of Moses from Mount Sinai after observing forty days of fasting in order to be able to receive Divine Revelation. Jesus observed fast for forty days in the desert and commanded his followers to fast. In brief, fasting has been common to all human societies.

IN ISLAM. On the last day of Sha'baan of the second year of Hijrah, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) addressed his followers:

> "O men! Varily there has come to you a magnificent month, a blessed month, a month wherein is a night which is better than one thousand months God has made its fasting obligatory...." (Baihaqi)

He was given the Quranic verses·

> "....So everyone of you who is present during that month should spend it in fasting...." (2:185).
>
> "O you who believe! Fasting is prescribed to you, as it was prescribed to those who preceded you, so that you may learn self-righteousness, for a fixed number of days...." (2:183-184).

PURPOSE: Before the advent of Islam, fasting was observed by way of repentance or penance, or as a mark of mourning, or to celebrate a particular occasion, or to ward off an apprehended danger, or to control a prevalent epidemic, or to gratify a deity, or to court suffering in order to achieve a desired end in return. On the other hand, Islam has laid a positive emphasis on fasting as a means to attaining self-righteousness (*Taqwa*) that is to purify the body and soul through worship and remembrance of God, the Most-Merciful Many get nothing from their fast except hunger and thirst whereas fasting demands a state of totat self-righteousness. Sahih Bukhari has it that during fasting "eyes should refrain from seeing evil, ears from hearing evil, heart from reflecting on evil, and tongue from speaking evil One who does not give up speaking false words and acting by them is not required by God that he gives up only his food and drink" This explains the true spirit of fasting in Islam.

Outside Islam, the form of fasting also differs. For instance, Jews eat only once in twenty-four hours. Among Hindus, the restriction is confined to cereals whereas eating of fruits and taking of liquids during fastmg is not barred. In fact, in ancient faiths and creeds, the objects of fasting were very limited, the intention generally being self-mortification, asceticism, or seeking satisfaction of some superstitious urge.

The Islamic discipline of fasting is simple and uniform: Ramadhan fasting is obligatory on every sane and adult man and woman. Fasting time commences at dawn and ends at sunset. Eating, drinking, and sex act are prohibited during fasting time. The rest of the time is allowed for normal, lawful human activities.

According to a Divine saying (Hadith-i-Qudsi):

> "Every good act of the son of Adam will be multiplied to ten, and up to seven hundred times, except fasting for it is for Me, and I shall Myself compensate him for it. A fasting man gives up his passions and food for Me." (Agreed).

This underlines the special man-and-God relationship on account of Ramadhan fasting.

BEARABLE HARDSHIP· Fasting in Islam is not enjoined to cause undue hardship. The Divine criterion as specified in Qur'an Majeed, is:

> "On no soul does God place a burden greater than it can bear...." (2:286).

Accordingly, although there is to be no laxity with regard to the obligation of Ramadhan fasting which is one of the Five Fundamentals of Islam, there are facilities provided for the sick or one on a journey. Qur'an Majeed says:

> "....But if anyone is ill, or on a journey, the prescribed period (of fasting should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties...." (2:185).

Likewise, during menstruation or confinement after child-birth, women should not fast. This loss of Ramadhan fasts is, however, requi-

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(*Contd. from page* 266 *Col* 3).
so it was due to his having fulfilled a need when the Muslim mind was searching for some anchor to hold on to." (Discovery of India, p 353).

red to be made up as soon as possible after Ramadhan.

To alleviate the rigor, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has laid emphasis on pre-dawn tiffin (*Sahari*). He said:

> "Take tiffin before dawn because in this tiffin is blessing" (Agreed).

> "The difference between our fasting and the fasting of the People of the Book (Jews) is pre-dawn tiffin." (Muslim)

It will be noted that like all virtuous institutions, Islam has perfected the institution of fasting too

OTHER BLESSINGS: Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said about the month of Ramadhan:

> "It is a month of which the beginning is Mercy, the middle is Forgiveness, and the end is Freedom from the Fire" (Baihaqi).

To seek Mercy, Forgiveness and Salvation, maximum recitation of Qur'an Majeed is emphasised. This also takes a special form in the saying of *Taraveeh* prayers comprising twenty Raka'at offered in two's during *'Isha* prayer before *Witr*, normally in congregation *Witr* prayer is also offered in congregation during the month of Ramadhan. Qur'an Majeed is recited continuously in *Taraveeh* prayers and at least its one whole reading is to be completed during the month.

An invigorating hymn of God's praises and supplication is recited in low tone by the Imam and the worshippers individually after every four *Rak'at* of *Taraveeh* In translation, it reads:

> "Hallowed be the Lord, to Him belong the Kingdom and Sovereignty. Hallowed be He: His is the Power and Greatness; His is the awe-inspiring Dignity and Omnipotence; and His is the Glory Supreme and Power Irresistible. Hallowed be He, the Ever-Living Lord Whom sleep or death overtakes not. Hallowed and sanctified is He, the Creator and Nourisher of us all, of the Angels, and the Spirit (Gabriel). O Allah! Save us from the Fire of Hell. O Protector, O Protector, O Protector!"

It is a treat for the soul and the ear to recite and to listen such spirited and sonorous Hymn of the praises of God, during the short break after every four *Raka'at* of *Taraveeh* prayer.

LAST DECADE *Ei'tikaf* and *Lailatul Qadr* are associated with the last decade of the month of Ramadhan.

EI'TIKAF· A short time before the sunset on the twentieth of Ramadhan and until the sighting of the new moon on the twenty-ninth or the thirtieth, retirement to a mosque, with the prior intention of *Ei'tikaf*, is called *Ei'tikaf* It consists of worship in seclusion to seek God's pleasure and forgiveness If a single person in a locality observes it, all the rest are absolved, otherwise the entire residents of the locality are accountable for the lapse Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) who observed his last *Ei'tikaf* for twenty instead of the normal ten days, said·

> "Ei'tikaf restrains a person from sin and the reward of all such deeds subsists which he was unable to perform" (Miskaat).

NIGHT OF POWER This Night is described in Qur'an Majeed as follows:

> "We have indeed revealed this (Qur'an) in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit (Gabriel), by God's permission, on every errand. Peace! This until the rise of morn." (97.1-5).

Associated with the revelation of Qur'an Majeed, the Night of Power is the crowning glory of the month of Ramadhan The Holy Prophet indicated it to be one of the odd last ten nights of Ramadhan. The believers love to spend it in vigil offering abundant supererogatory (*Nafl*) prayer and singing praises of Almighty God. Hazrat 'Ayeshah (*Razi Allahu 'anha*) has narrated.

> "I asked: O Messenger of Allah, tell me, if I were to find a night to be the Night of Power, what should I recite therein? The Messenger of Allah said. Recite· O Allah! You are forgiving, You love forgiveness, so forgive me" (Bukhari)

CONCLUSION· Fasting in Islam is a spiritual discipline that equips man with deep devotion towards God It enervates the soul to strive to seek God's pleasure and proximity.

All praise to Allah Who has granted us yet another month of Ramadhan in our lifetime May He also help us to earn the blessings of fasting, recitation of Qur'an Majeed, *Taraveeh*, *Ei'tikaf* and *Lailatul Qadr*, Amen!

AL-HADIS· Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: That someone among you should sit upon a burning coal and then burn his clothes and thereby take heat to his skin is better for him than that he should sit on a grave (Muslim)

PROPHET ABRAHAM

(Peace be upon him)

BY SYED MOHAMMED IDRIS

Everybody, old and young, rich and poor, bowed down before a tyrant who styled himself as God Almighty. Ugliness was his beauty, cruelty, his justice; corruptness, his morality; sinfulness, his spirituality He was Nimrod, the king of Babylon. His coward, ingnorant and unenlightened subjects worshipped this worst specimen of humanity for fear of his torture. It never struck their conscience that this ignoble monarch was just a man like themselves, even far worse He was quite incapable of governing his own destiny as that of his people. He was a helpless being as much dependent upon the Almighty for his life and sustenance as those whose worship he demanded

When his cruelty knew no bounds and ignorance and ungodliness perverted the entire land of Babylon, the Will of the All-Powerful, rose high into action to free humanity of its sins and dispel the fog of sinfulness and idolatry It was an auspicious day when the glorious Prophet Abraham (*peace be upon him*) was born in Ur between 2000-1800 B C of idolatrous parents.

WORSHIP OF IDOLS

His father himself was an idol-maker, and the people in whose midst Abraham lived were idol-worshippers. They had no concept of Divinity, no idea of God The tyrant king and idols comprised all their spritualism. With all these dismal environments of sinfulness this auspicious youth had a unique feeling ever rising in his heart. Idol-worship to him was a sheer folly. Worship of man by man could never appeal to his reason. How could a rational mind agree to worshipping the idols whom he would himself daily see his father cutting from shapeless pieces of wood or raw stones? The same motionless, senseless and life-less things were installed in the temples and the people prostrated themselves before them This was to Abraham confusion worst confounded. He had far more power than the so-called gods How could he then accept them as masters of his destiny? In fact, there was the light of truth in his heart which ever incited his restless inquisitiveness to discover for himself who was his real Creator and Master

SEARCH FOR TRUTH

Absorbed in deep meditation with a genuine desire to discover the truth, he tried to see if the creations around him could satisfy his quest for truth Looking during night at the firmament above, he was attracted by a brilliant star shining with an exquisite beauty, as if it were the sovereign of the night Abraham said, "It may be my Lord" He was yet cherishing this idea when the star vanished and he said, "I do not like that vanish Now he saw the moon, the queen of the night with all her splendour, beauty and resplendence, appeared He jumped up and said, "This must surely be my god, I was erring before " But the beauty of the moon was to last only for some hours To the disappointment of Abraham, the moon too vanished away. Like an earnest seeker of truth, said he, "I do not love those that vanish." He was now in a state of bewilderment far more intense, and felt all the more impatient for discovering the truth The monarch of the day soon rose in the eastern horizon, to spread its light all over the earth. Abraham was amazed at its unparelleled splendour, its dazzling brilliancy and its inspiring majesty. He felt happy of heart and said, "This one must really be my god, I was mistaken before." He passed his day with a sense of satisfaction that often follows the impatient moments of inquisitiveness. But he was to pass through a still more confounding state of mind. The sun moved from east to west and finally became invisible in the distant western horizon When the sun, too, disappeared leaving darkness behind, Abraham repeated once again with a heavy heart, "I do not love those that vanish." Now the climax of impatience in his search for truth was reached. He had apparently passed through discouraging experiences, but they did pave the way for his arriving at the truth after all He mused, "None but He Who has created all these things of beauty and splendour, created all that is around me, created me and my parents, is my God Surely, He is one supreme Being Who never vanishes but lasts for ever " This was the dawn of the great truth upon him He now felt a real touch of the association of his Lord He now declared his final revolt against polytheism, idol-worship and worship of any man This was Abraham's whole-hearted submission to his Lord, the Creator and Sustainer of the universe

Now that the truth had dawned upon Abraham, now that he had found his real Creator and knew who was his Master, the absurdity of idol-worship and the worship of a tyrant king, became all the more manifest to him; He would see his own father Azar and others indulging in idol-making and idol-worshipping He could restrain himself no longer and put to them a direct question "Why should you wor-

ship lifeless things which you make with your own hands, which cannot without your support rise an inch or move a span, not to speak of their hearing your prayers and granting your requests." Having no other reason to support their erroneous practice, they said that they followed in the footsteps of their forefathers and worshipped the idols because their ancestors did so. Abraham was not to be silenced by such an evasive answer. He completely exposed their error and warned them against this, their wilful straying. They would however turn a deaf ear to his call of truth and ridicule his sagacious counsel But Abraham was steadfast in his faith. Unmindful of the odds against him, he once told them plainly, though they cared little for it, that he was going to smash their gods, the helpless creatures as they were.

Abraham took the earliest opportunity, while they were out, of breaking into pieces all the idols save the biggest of them The idol-worshippers, when they saw this, were very much aggrieved and angry about what could befall their gods. The news was soon broken to the so-called god of these gods Nimrod, who at once sent for Abraham and asked him "Did you break our idols?" Abraham retorted, "Your biggest idol that is still intact has broken them Why not ask it? You yourself claim to be god. You ought to know better"

This was enough to set Nimrod at his wits end. In his confusion mingled with indignation he asked Abraham, "Who, then, is your God?"

"My God is the One Who creates and causes demise of one and all; Who makes the sun rise from the east; if you are a true god make the sun rise from the west" replied Abraham with his firm conviction. This was all the more irritating to Nimrod, for he could not accept the challenge.

Nimrod, therefore, felt highly annoyed, more so, because Abraham proved to the audience the falsehood of his pretensions by dwelling upon his inability and helplessness which *ipso facto* belied his claim of divinity.

Now his wrath was beyond control. The fire of revenge on the remorse of insult burnt like a taper in his heart. He ordered that a colossal fire be prepared and Abraham flung into it.

The project was ripe and a large tract of land was nothing save all fire. The flames were rising high. The intense heat was scorching even to a distant passer-by Its very sight excited awe and terror Its approach terrified even a man of most dauntless courage It was nothing but a scourge, a woe, means of destruction, and a terror

A TRUE MUSLIM

But a true Muslim, the one truly resigned to God Almighty, whose trust lay in God, whose mission was the attainment of His pleasure, whose concern it was to trifle with his life in the cause of righteousness, stood firm and resolute. There was cheerfulness on his face, joy in his heart, courage in his eyes, and not the slightest fear in his mind. He was prepared to meet his destiny and was sure that his Almighty God would not let even a hair of his be touched by the furious flames. When he was mercilessly flung and thrown into the blazing fire, he felt that he lay on a bed of flowers, cool and refreshing. He came out of the blazing fire, safe and sound as though he had a lovely stroll in a most exquisite garden. For the fire had turned cool upon him. Quran Majeed describes this episode thus. "Said We, O fire, be cool to Abraham and keep him safe." (21:69).

It ought to have served as sufficient proof of his truth and the sincerity of his message. The tyrant and his people ought to have acknowledged their unconditional belief in Almighty God and accepted the Prophethood of Abraham. But hard and obstinate, they would not budge at all from their erroneous course, and did not cease from tormenting the Prophet. Thereupon Abraham bade adieu to his motherland and left for Canaan and thence to Egypt.

There he preached the Message of God and was assiduous in prayers to his Lord. The birth of an auspicious son who was to be a leader to humanity in piety, worship and resignation to the Will of his Lord, was promised by God to Abraham.

This illustrious son Ishma'el (peace be upon him) was born of Hagar (Hajirah) While Ishma'el was yet in his infancy, God commanded Abraham to proceed to the barren country of Arabia, with Hagar and their infant son Abraham forthwith started for the desert land. He and his obedient wife would travel on foot over the burning desert with not even a solitary shady tree under which to rest It was all burning sand and the scorching sun was the only guide and companion. They travelled the bleak and lonely desert in true obedience to God's Command and would not end their extremely hard and tiresome journey unless they be so directed by their Lord Himself At last they reached the valley at the foot of the hill of Safa which presented them a scene of terrifying wilderness, and a playground of gusts of wild wind and dust storms.

In this wilderness barrenness reigned supreme and any verdure was not to be seen for miles and

miles together. There was not a drop of water to be found. There not even the foot-prints of any human being were to be traced. In this barren vale did God enjoin upon Abraham, to leave his wife and the baby, and himself to return to Canaan.

Abraham did all this willingly in sincere resignation to his Lord and bade farewell to his wife and the infant Ishma'el, leaving them in the wilderness, with no provisions, no food and drink, and no companion or protector. He left them to the sole Care of God having the fullest faith in Providence.

Hagar and the baby were now in immense trouble and woeful want. They were thirsty and helpless The baby was almost dying of thirst. The mother was dying of the pain she felt at her own helplessness and agony of her dear child. She ran between Saffa and Marwa time and again in search of water but could not find even a single drop She was almost exhausted and frustrated and in utter agony. But the All-Benevolent took compassion upon His helpless creatures After making her seventh round between Saffa and Marwa, she spotted to her great surprise, a stream of fresh water gushing out just where Ishma'el lay. She spontaneously thanked God for His Grace and Benevolence and bowed down in gratitude.

Thus does the All-Beneficent save His obedient servants who are totally resigned to His Will. Thus does He rescue them out of their woe and misery and thus does He rid them of their affliction, want, agony and frustration.

The tribe of Bani Jurhum happened to come in this direction, desperate in search of water. They thanked God for His unique gift of a stream of refreshing water flowing in the desert. They halted in its vicinity and approached the mother and the son with reverence and sympathy. They treated them with honour and brought up Ishma'el with great love and sincerity in their midst.

Being pleased with Abraham's unconditional surrender, Almighty God endowed him, in his old age, with another noble son, Isaac (peace be upon him), on whom and his posterity the blessing of prophethood was conferred. Isaac was born of Sara, the first wife of Abraham.

Though Abraham loved Isaac dearly, he would often recall his son Ishma'el whom he had forsaken in his infancy in the wilderness of Arabian desert in true submission to the Will of God.

It was after many long years that Abraham who often desired to see Ishma'el was directed by his Lord to go and meet him and his mother, and to witness His Mighty Beneficence there. Then did Abraham start for the desert. He found it transformed, as if by a miracle, into a fertile land — lush green, productive, and prosperous

Abraham had left it as a desolate, solitary desert, a place of awe and terror, a resort of gusts of wind and total wilderness, but now he found it a populated habitation, fertile and flourishing He found a stream of pure water running in the heart of the desert, where he had formerly seen none of the kind. He was over-joyed to see this happy state of affairs in which he found his wife and son by the mighty beneficence of the All-Beneficent.

There was still another test, perhaps the severest, which Abraham had yet to get through

Now that he met his dear son after years, Abraham saw in a vision as if he was slaying Ishma'el in sacrifice to God At once he woke up, called Ishma'el in his presence, and talked to him thus:

"O son of mine! I saw in a trance as if I was slaying you (in sacrifice to God), so see what you opine!"

Said he, "O father of mine! Do what you have been bid to. Soon shall you find me, God willing, of the patient."

SUBMISSION TO THE WILL OF GOD

So, in complete obedience to the injunction of his Lord, Abraham placed a sharp knife upon the throat of his affectionate son — the very personification of obedience and love, Ishma'el. But the All-Beneficent, the All-Compassionate God, would not let the knife at all cut the throat of Abraham's dear son.

The earth and the heavens must have witnessed with awe this unique scene of sacrifice and submission. And the entire universe, as it were, must have rung with appreciation The Master of the Heavens and the Earth Himself said:

> "And We ransomed him with a great sacrifice." (37:107)

Abraham surely came out successful in this severe test, as he had been in his previous trials, and his Lord was pleased with his sincere resignation and true obedience.

Thereupon, He graciously bestowed upon him the unique boon of appointing him a leader and Imam to the entire human race. Thus the glory of God's pleasure and leadership of mankind was conferred upon him for his true resignation to his Master's Will.

ABRAHAM'S PRAYER

This fortunate land was yet to receive another blessing of the Lord. It was to be made the centre of the World of Islam. It was to be a resort of true believers, assembling

in it every year to receive the benediction of the All-Beneficent. Abraham was accordingly commanded by God to raise the foundations of *Ka'ba*, the first House of Worship appointed on the face of the earth Obedient as ever, Abraham assisted by his son Ishma'el, promptly applied himself whole-heartedly to the reconstruction of *Ka'ba* that had fallen into ruins. In a spirit of sincerity, the father and the son exerted their every nerve and sinew to fulfil the Word of their Lord There was no motive stimulating them in their arduous undertaking save the hope of attaining the pleasure of their Creator and Master It was not theirs to question why they were doing so. It was not for them to care what the world would think of the fruits of their endeavour. Theirs was only to obey their Lord's Command While they were thus engaged, Abraham burst forth into prayer to his Lord

"Lord of ours! accept (it) of us — verily you are the All-Hearing, the All-Knowing! Lord of ours! make us true Muslims unto Thee, and of our posterity a people true Muslims unto Thee, and exhibit unto us ways of devotion unto Thee, and forgive us Verily Thou are the All-Forgiving, the All-Beneficent Lord of ours! depute to them a Prophet from amongst them who may read to them your verses and may teach to them the Book and the wisdom and purify them Verily Thou are the Almighty, the All-Wise." (2:127-129)

ABRAHAM'S PRAYER GRANTED

This prayer of Abraham was granted. Accordingly, in the same auspicious locality was born that perfect man, that leader and benefactor of humanity, Muhammad (*Sallallahu 'alaihi wa sallam*), who brought the Message of Peace and Guidance to the entire human race and raised the rude and raw Arabs to the highest pedestal of human civilisation about whom the Creator of the Earth and Heavens Himself says.

"Verily did Allah favour the believers when He sent unto them Prophet (Muhammad) from amongst them, who reads out to them His verses and raises them (in piety) and teaches them the Book (Glorious Quran) and wisdom, while, before that, they had been in manifest error" (3 164)

So inquisitive in his childhood to discover his Creator and Master, so confirmed in his belief in Him even in the midst of blazing flames, so resigned to His Will as to readily make the greatest of sacrifice even of his affectionate son, and of such a good will as to pray, while raising the walls of *Ka'ba*, for the greatest gift of the Lord to be conferred on his posterity to complete prophethood in Muhammad (*Sallallahu 'alaihi wa sallam*), the choicest Prophet and perfect man Abraham is ever fresh in the memory of Muslims, one and all They, in all their prayers. beseech Allah to convey His Compliments to him as to Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) in Darood thus

> "O Allah Shower Your blessings on Muhammad and upon the progeny of Muhammad as You showered Your Blessing on Abraham and upon the progeny of Abraham Verily You are the Praise-worthy, the Glorious O Allah! Bless Muhammad and his progeny as You blessed Abraham and the progeny of Abraham. Verily You are the Praise-worthy, the Gloriuos

"Verily Abraham was a model, resigned to the Will of Allah — truly believing in Him alone" (Al-Quran 16:120).

Surely by his virtuous deeds, by his piety, by his righteousness, by his utter submission to Allah's Will, Abraham has set an example which has given his personality alone the status of a great people His life is a model, sound and beneficial for everyone to follow — May Peace and Glory be upon him.

ISLAM IN CHINA

The Chinese Muslim Association of Taipei, Taiwan, Republic of China, has published a journal 'Islam in China' bearing title in Arabic as 'Lesan Al-Haq' for the quarter ending December 1987 It is in Chinese language Special features of the present issue (No· 199) of the journal are firstly, that verses of Quran Majeed have been frequently quoted in Arabic script where occasions demanded in their articles by the authors Secondly, it contains a news item as well as some photographs relating to reconstruction of Lung Kang Mosque and the participation of the Muslim VIPs, including the Ambassador of Pakistan, at its re-opening ceremony

China has always been a citadel of Islam in the East As such the activities of the Chinese Muslim Association in reviving peacefully the latent spirit of Islam in their beautiful country are welcome

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AL-HADIS· Hazrat Ayesha (*Razi Allahu 'anha*): reported from the Messenger of Allah who said: There is no dead man for whom a party of the Muslims numbering one hundred intercede for him but Allah accepts their intercession (Muslim).

ISLAMIC MYSTICISM

The Meaning of '*Nafs*' and its Kinds

By Syed Mahmood Akhtar

According to Arabic lexicology the word *Nafs* implies: Soul, spirit, self, person, body, passion, lust, concupiscence, animal life, substance, flesh, blood and essence.

By nature of its aptitude *Nafs* is mostly inclined to lasciviousness of sexuality. (Rooh-ul-Ma'aani)

Our body is thick and impure whereas our spirit is light and exquisite and our *Nafs* falls between the two. Our good deeds make it fine while the bad ones turn it dirty. In other words, it has in it the ability of accepting both the spiritual exquisiteness as well as the physical impurity. (Mulla Ali Qadri)

Quran Majeed has described the following FIVE Kinds of *NUFUS* (plural of *Nafs*)

1. *Nafs-i-Ammaarah* (12.53), the soul which is prone to evil, and if not checked and controlled, it will lead to perdition.
2. *Nafs-i-Lawwaamah* (75 2), the self-reproaching spirit (soul), which is conscious of the presence of evil and resists it, asks God's Grace and pardon after repentance and tries to make amends Such a soul hopes to attain salvation
3. *Nafs-i-Mutmainnah* (89 27), the righteous soul which receives complete rest and achieves satisfaction

Allama Qartabi has offered three commentaries on *Nafs-i-Mutmainnah*:

a. It is the soul which is free from the wrath of God:

b. It is the soul which has attained the highest station of the gnosis of God;

c. It is the soul which finds peace in the obedience of God and in His remembrance only.

"Those who believe, and whose hearts find satisfaction in the remembrance of God...." (cf. 13.28).

Imam Raghib Isfahani has remarked in his Al-Mufridaat that peace is the name of permanence, stability and rest after anxiety, disturbance and restlessness The state of this perturbation, which is the charachteristic of *Nafs-i-Ammaarah* and *Nafs-i-Lawwaamah*, transforms itself into a state of peace and tranquillity like the pointer of mariner's compass unless it is deviated from the north pole when it begins to quiver or vibrate, but the moment its direction is turned to the north pole, it becomes at rest again.

Allama Qazi Sana-ullah Panipati, whom Shah 'Abdul 'Aziz Dehlvi used to call by the epithet of Imam Baihaqi of his time, defines *Nafs Mutmainnah* in the following words:

> "It is that soul which finds peace in the remembrance of God and in His obedience in the way the fish find satisfaction under water, not by keeping a part of their body out of water but by total submersion of their body into water or else their very existence is put to jeopardy. Similarly, a Muslim will find real enjoyment of life, faith and spiritutlity only if he finds himself deeply dipped under the splendour (*Noor*) of the remembrance of God. If a single limb, or even a part thereof, is oblivious to His remembrance or obedience, its spiritual life will be in obvious danger. Remembrance of God must be frequent and most often as if one is totally drowned in it."

Fish found in shallow waters are easily disposed to fainting when the scorching sun raises the temperature of the water with the result that they fall a prey to anglers. Likewise the people, who resort to God's remembrance less frequently, are those whose stream of splendour (*Noor*) runs not deep. Such people are easily besmeared and polluted by evils of the society. But fish living in deep waters are not affected by the heat of the scorching sun. Rather they dip in still deeper waters and find safety there. So is the case with a Muslim devotee whose physical exterior as well as his interior, his body and his soul, his mind and his spirit are constantly infatuated with God's transcendent light His heart is deeply filled with the Light and Splendour of his Creator. He deeply swims in that super-eminent Light (or *Noor*) which the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) ardently supplicated for himself and, through him, for the benefit of his followers in the following words:

TRANSLITERATION:

Al-laa-hum-maj-'al fee qal-bee noo-ranw-wa fee ba-sa-ree noo-ranw-wa fee sam-'ee noo-ranw-wa 'aleen-ya-mee-nee noo-ranw-wa 'an shi-maa-lee noo-ranw-wa khal fee noo-ranw-wa

min a-maa-mee noo-ranw-waj-'al-lee noo-ranw-wa fee 'a-sa-bee noo-ranw-wa fee lah-mee noo-ranw-wa fee da-mee noo-ranw-wa fee sha'-ree noo-ranw-wa fee ba-sha-ree noo-ranw-wa fee li-saa-nee noo-ranw-waj-'al-fee naf-see noo-ranw-wa a'-zim lee noo ranw-waj-'al-nee noo-ranw-waj-'al min fau-qee noo-ranw-wa min tah-tee noo-raa Al-laa-hum-ma a'-ti-ni noo-raa.

TRANSLATION:

> "O God! Endow my heart with Light, my sight with Light, my hearing with Light, and let Light be on my right and Light on my left, Light on my rear and Light in my front. and bestow on me special Light, and accord Light in my nerves and Light in my flesh and Light in my b'ood and Light in my hair and Light in my skin and Light in my tongue and fill Light in my self and confer on me the Great Light and make me Light from head to foot and spread Light over me and Light below me. O God! Bestow Light on me" (Tafseer Mazharee)

The author of the Roo-hul Ma'aanee has commented that by saying: "O Satisfied Soul! Come back to your Lord", (cf 89 27, 28), God does not mean his return to any stranger but to One Who is well-known to him as Providence and Nourisher of his body and soul and the object of his love and passion, here and in the hereafter Here the satisfied soul is called upon to return to the favours of God. It is the award given exclusively to the choicest of persons (the satisfied souls) even long before the Day of Resurrection, that is, the Day of Accountability. Others will miss these advance favours.

4. *Raaziyah* (89:28) Man of such a satisfied soul will be well-pleased with himself because of his early and easy redemption from the rigours of accountability

5. *Marziyah* (89:28): And God will be well-pleased with him This stage of the soul will be the final stage of bliss.

Let every one of us remember our Creator with such devotion and intensity throughout our life that He becomes well-pleased with us and by His Compassion and Mercy He allows us too to enter among His Devotees and heaven as envisaged in Qur'an Majeed.

> "Enter you, then, among my Devotees! yes, enter you My Heaven" (89 29-30)

ISLAM IN SOVIET RUSSIA

Muslims of Soviet Russia are showing signs of religious awakening Their monthly journal entitled "MUSLIMS OF THE SOVIET EAST" points to their inclination towards Islam.

The journal is published by the Muslim Religious Board for Central Asia and Kazakhstan (MRB-CAK) in languages such as Persian, Arabic, French and English It highlights activities of the Soviet Muslims on national as well as international levels

Last year an International Meeting of Imams and Ulema was held at Fez, Morocco, where Soviet Muslims were represented by Mufti Tal'at Tajuddin and Rahmatullah Abidov, Imam of Shaikh Zainuddin Mosque of Taskent. Along with other participants, they were received by King Hassan II.

Soviet probe into ethnic unrest

The Soviet Politburo has appointed a commission to study the "accumulated problems", which sparked recent bloody ethnic violence between Armenians and Azerbaijanis, the official Soviet news agency Tass reported.

A meeting of the Politburo attended by high ranking officials from the Armenian and Azerbaijani republics also recommended that the Communist Party Central Committees there "work out a set of long-term measures" to end social conflicts between the two groups.

Tass said the communist party of the national central committee is to "study the accumulated problems in the Nagorny Karabakh autonomous region, the causes of the aggravation of inter-ethnic relations around it and to draw up relevant proposals".

Violence seized the two neighbouring trans-Caucasus republics in late February after the Christian Armenian majority in Nagorny Karabakh, ceded to Muslim Azerbaijan 65 years ago, called for it to be returned to the Armenian Republic.

Armenians have demanded the Politburo form a commission to reconsider the nationalist request, which Moscow rejected before the unrest. Soviet leader Mikhail Gorbachev issued an appeal for calm in the troubled southern Republics, officials in the area told

AL-HADIS· Jaber reported that the Messenger of Allah prohibited from plastering a grave or constructing a building over it, or sitting over it (Muslim).

OBITUARY

SYED HAMID MIAN

Maulana Syed Hamid Mian breathed his last in Lahore on Thursday, the 3rd March, 1988, due to a fatal stroke he suffered on the day before. He was 60.

His passing away has robbed Pakistan of yet another erudite scholar of Islam, widening the fast widening vacuum of orthodox scholarship.

He was son of Maulana Muhammad Mian, a former Secretary-General, Jamiat-i-'Ulema-i-Hind. He was born in 1928 in Deoband He completed his preliminary education at Madrasah Shahi at Muradabad and finalised it at Dar-ul-'Uloom of Deoband. He served as Secretary, Finance, of Jamiat-i-'Ulema-i-Hind for a considerable time.

After Independence, he migrated to Pakistan In 1965, he founded Jamia' Madaniah in Lahore from where thousands of students have completed their higher theological education For about fifteen years, he taught Qur'an and Hadith at the Muslim Masjid, Lahori Gate, Lahore.

He also took discreet part in the country's political activity with the sole, selfless motive to cleanse the body politic conducive to the cherished Islamic order.

It is said that during the last fifteen years he remained confined to the premises of Jamia' Madaniah until death overtook him.

His funeral was largely attended The Governor of the Punjab, Makhdoom Mohammad Sajjad Husain Quraishi participated in the Namaz-i-Janaza at the University Ground that was led by Maulana Khwaja Khan Muhammad He was laid to rest in Miani Sahib graveyard

We offer our heartfelt condolences to the bereaved family and the students and admirers of the late Maulana whose speeches were always simple, logical, and elating

May Almighty Allah bless the departed soul and shower His choicest blessings on him Amen!

—YAQEEN INTERNATIONAL

OIC not to take up Filipino Muslims membership bid

The Organisation of the Islamic Conference (OIC) will not take up Filipino Muslims, bid for membership but firmly backs their demand for autonomy, a Philippine Congressman said.

The OIC is scheduled to hold a conference in Jordan, and the Moro National Liberation Front (MNLF) which currently holds observer status says it is confident of then becoming the 47th member of the influential Muslim body

Muslim Congressman Michael Mastura, member of a delegation sent by President Corazon Aquino to Saudi Arabia to block the MNLF's membership bid, said the OIC had told the delegation that the application was not on the meeting agenda.

He told reporters after the delegation returned here that the OIC officials assured them that the organization wanted Manila and the MNLF to come to terms "within the framework of national sovereignty and territorial integrity" of the Philippines.

"What they were interested in was the actual implementation of the Tripoli Agreement," he said.

He was referring to a 1976 pact between deposed President Ferdinand Marcos and the MNLF, granting autonomy to 13 southern provinces where most of the five million Muslims in this largely Roman Catholic nation of 57 million people live.

The 1987 Philippine constitution states that any grant of autonomy must be legislated by Congress and approved in a plebiscite in the areas concerned, which the MNLF rejects because Muslims are a minority in some of the provinces.

The MNLF's campaign for a separate state peaked in the 1970's and claimed an estimated 100,000 lives. It has generally observed a ceasefire with Manila since September 1986 even after talks on a political settlement with the Aquino Government collapsed last year

CHINESE ULEMA STUDY QURANIC PRINTING SYSTEM

A three-member delegation of Chinese Ulema led by Maulana Mohammed Younus, Imam of Xian Masjid recently visited Taj Company to see manuscripts and printing system for Holy Quran.

The members of the delegation were briefed that copies of Holy Quran are being printed in 500 designs and 10 different languages. At present efforts are being made to print Quran in Chinese language for the first time.

WOMEN IN ISLAM

A MUSLIM WOMAN

By Syed Mahmood Akhtar

A noble and a virtuous woman does not in any way like to expose her chaste and refined person before anyone, what to say of strangers. Nor does her modesty allow her to excite passion in the hearts of the onlookers. She does not tolerate any man casting glances over her. The moment she happens to come across any such situation, her face naturally blushes with shame She does readily conceal her person from greedy eyes. God says in Quran Majeed:

> "O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad), that is most convenient, that they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful." (33:59).

According to this verse God Almighty has drawn a halo round a Muslim woman and preferred for her to lead a dignified and honourable social life. Her outer garment will distinguish her as a modest and decent Muslim woman. In that way she will command respect and be protected from harrassment.

Besides, God has forbidden women to go out of their houses without genuine necessity. The centre of their activity is their home Physiologically too, women are not always fit for outdoor duties. That is why God has enjoined the Muslim women to stay in their homes·

> "And stay quietly in your homes, and make not a dazzling display, like that of the former Times of Ignorance, and establish regular Prayers and give regular Charity —" (33:33).

It may be noticed that Islam has clearly defined the area of a woman's jurisdiction. It is her home, the peaceful home, where she should abide peacefully looking after the household, cherishing in her mind the loving memory of her husband who has gone out to earn livelihood and comfort for her and her children, and seeking ways and means of soothing his pains and worries when he returns home.

Women of Islam may care to pay heed to the injunctions of God and make it a point normally to stay in their homes and avoid visits to public places and mixed gatherings where strangers are present, because—

> "God wishes to turn to you, but the wish of those who follow their lusts is that you should turn away (from Him), far, far away" (4.27)

MINDANAO TO BE GRANTED AUTONOMY

President Corazon Aquino has signed into law a congressional act ushering in an autonomous Muslim region in the southern Philippines, the hotbed of a Muslim separatist movement.

The law authorises Mrs Aquino to name a 55-member multi-sectoral 'regional consultative commission' to help Congress enact legislation defining the basic structure of an Autonomous government in Muslim areas of Mindanao Island

Mrs. Aquino signed the act 10 days before a meeting in Jordan of the Organisation of the Islamic Conference (OIC) to which the Moro National Liberation Front (MNLF) has been seeking full membership to boost its bid for secession.

YAQEEN INTERNATIONAL VOLUMES 24 TO 35

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

AL-HADIS: Malek-b-Hubairah reported: I heard the Apostle of Allah say· If a Muslim dies and is then prayed for by three ranks of the Muslims, he makes (Paradise) obligatory (Abu Daud)

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone . 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث ḥ=ح ẕ=ذ ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ʼ=ء (Jerk)
Bold Madd آ=āā وٓ=ōō یٓ=ēē Fine Madd آ=āa وٓ=ōo یٓ=ēe

Part 16 *Qaa-la A-lam*	Chapter 20 *Taa-haa*	١٦ - قال الم ٢٠ - طٰهٰ
SECTION 3 (*Contd.*)	*RU-KOO' 3 (Contd)*	رکوع ٣ (متبع)
62. So they debated (their affair) with one another	62. *Fa-ta-naa-za-'ōo am-ra-hum bai-na-hum*	فَتَنَازَعُوٓا أَمْرَهُم بَيْنَهُمْ
and conferred secretly	*wa a-sar-run-naj-waa.*	وَأَسَرُّوا النَّجْوَىٰ ۝
63 They said: These two are indeed sorcerers,	63. *Qaa-lōo in haa-zaa-ni la-saa-ḥi-raa-ni*	قَالُوٓا إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ
who wish to drive you out of	*yu-ree-daa-ni a-een-yukh-ri-jaa kum-min*	يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ
your land by dint of their sorcery	*ar-ḍi-kum bi-siḥ-ri-hi-maa*	أَرْضِكُم بِسِحْرِهِمَا
and do away with your exemplary traditions	*wa yaz-ha-baa bi-ṭa-ree-qa-ti-ku-mul-muṡ-laa*	وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ۝
64 So gather your tricks and come forward in a row.	64 *Fa-aj-mi-'oo kai-da-kum ṡum-ma'-too saf-faa*	فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ۚ
and indeed whoever gains the upper hand today will prosper	*Wa qad af-la-ḥal-yau-ma ma-nis-ta'-laa.*	وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ۝
65 They said: O Moses! Either you cast	65 *Qaa-loo yaa-moo-sāa im-māa an-tul-qi-ya*	قَالُوا يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِيَ
or we should be the first to cast.	*wa im-māa an-na-koo-na aw-wa-la man al-qaa*	وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ۝
66 He said: No, cast you.	66 *Qaa-la bal al-qoo*	قَالَ بَلْ أَلْقُوا ۖ
Then all of a sudden their cords and their sticks,	*Fa-i-zaa ḥi-baa-lu-hum wa 'i-ṣiee-yu-hum*	فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ

	English		Transliteration	Arabic
	by their magic, seemed to him as if they were running.		yu-khaiee-ya-lu i-lai-hi min sih-ri-him an-na-haa tas-'aa.	يخيل اليه من سحرهم انها تسعى ۝
67	Then Moses felt fear within himself.	57	Fa-au-ja-sa fee naf-si-hee khee-fa-tam-moo-saa.	فاوجس في نفسه خيفة موسى ۝
68	We said: Fear not, surely you will have the upper hand.	68.	Qul-naa laa ta-khaf in-na-ka an-tal-a'-laa.	قلنا لا تخف انك انت الاعلى ۝
69	And cast that which is in your right hand;	69	Wa al-qi maa fee ya-mee-ni-ka	والق ما في يمينك
	it will swallow up what they have produced.		tal-qaf maa sa-na-'oo.	تلقف ما صنعوا
	Surely what they have produced is the trick of a magician,		In-na-maa sa-na-'oo kai-du saa-hir.	انما صنعوا كيد سحر
	and the magician will never succeed, wherever he may come from.		Wa laa yuf-li-hus-saa-hi-ru hai-su a-taa.	ولا يفلح الساحر حيث اتى ۝
70	So the magicians were cast down prostrating (and) said:	70	Fa-ul-qi-yas-sa-ha-ra-tu suj-ja-dan qaa-loo	فالقي السحرة سجدا قالوا
	We believe in the Lord of Aaron and Moses.		aa-man-naa bi-rab-bi haa-roo-na wa moo-saa	امنا برب هرون وموسى ۝
71	He (Pharaoh) said You believed in him before I gave you leave (to believe)!	71.	Qaa-la aa-man-tum la-hoo qab-la an aa-za-na la-kum.	قال امنتم له قبل ان اذن لكم
	Surely he must be your superior who taught you sorcery;		In-na-hoo la-ka-bee-ru-ku-mul-la-zee 'al-la-ma-ku-mus-sihr.	انه لكبيركم الذي علمكم السحر
	so now I will cut your hands and your feet, on the opposite sides		Fa-la-u-qat-ti-'an-na ai-di-ya-kum wa ar-ju-la kum-min khi-laa-finw-	فلاقطعن ايديكم وارجلكم من خلاف
	and will get you crucified on the trunks of palm trees,		wa la-u-sal-li-ban-na-kum fee ju-zoo-'in-nakh-li	ولاصلبنكم في جذوع النخل
	and you shall come to know which of us		wa la-ta'-la-mun-na aiee-yu naa	ولتعلمن اينا

No.	English	Transliteration	Arabic
	can inflict more severe and lasting punishment.	*a-shad-du 'a-zaa-banw-wa ab-qaa.*	أَشَدُّ عَذَابًا وَأَبْقَىٰ ۝
72.	They said We will not prefer you	*Qaa-loo lan-nu'-ṡi-ra-ka*	قَالُوا لَن نُّؤْثِرَكَ
	to the clear signs that have come to us,	*'a-laa maa jāa-a-naa mi-nal-baiee-yi-naa-ti*	عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ
	(and) nor to Him Who created us,	*wal-la-zee fa-ṭa-ra-naa*	وَالَّذِي فَطَرَنَا
	decide then what you are going to decide.	*faq-ḍi māa an-ta qaaḍ*	فَاقْضِ مَا أَنتَ قَاضٍ
	You can decide only concerning this worldly life.	*In-na-maa taq-ḍee haa-zi-hil-ḥa-yaa-taḍ-dun-yaa*	إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا ۝
73	Indeed, we believe in our Lord,	*In-nāa aa-man-naa bi-rab-bi-naa*	إِنَّا آمَنَّا بِرَبِّنَا
	that He may forgive us our sins	*li-yagh-fi-ra la-naa kha-ṭaa-yaa-naa.*	لِيَغْفِرَ لَنَا خَطَايَانَا
	and the sorcery you forced us to practise.	*wa māa ak-rah-ta-naa 'a-lai-hi mi-nas-siḥr*	وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ
	Allah is Better and Abiding	*Wal-laa-hu khai-runw-wa ab-qaa*	وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ۝
74	Surely, whoever comes as a sinner to his Lord,	*In-na-hoo maieen-ya'-ti rab-ba-hoo muj-ri-man*	إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا
	then indeed for him is Hell	*fa-in-na la-hoo ja-han-nam*	فَإِنَّ لَهُ جَهَنَّمَ
	He will neither die therein nor live	*Laa ya-moo-tu fee-haa wa laa yaḥ-yaa.*	لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝
75	And whoever comes to Him as a believer, having done good deeds,	*Wa maieen-ya'-ti-hee mu'-mi-nan qad 'a-mi-laṣ-ṣaa-li-ḥaa-ti*	وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
	then for them are exalted ranks —	*fa-u-lāa-i-ka la-hu-mud-da-ra-jaa-tul-'u-laa*	فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ۝
76	Gardens of Eden beneath which rivers flow,	*jan-naa-tu 'ad-nin taj-ree min taḥ-ti-hal-an-haa-ru*	جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

	English		Transliteration	Arabic
	to live therein for ever		khaa-li-dee-na fee-haa.	خٰلِدِيْنَ فِيْهَا
	And this is the reward of him who purifies himself.		Wa zaa-li-ka ja-zāā-u man ta-zak-kaa.	وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ۝
	SECTION 4		RU-KOO' 4	ركوع ٤
77.	And indeed We revealed to Moses (saying):	77.	Wa la-qad au-hai-nāa i-laa moo-sāa	وَلَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰىٓ ۙ
	Go out (of Egypt) by night with My servants,		an as-ri bi-'i-baa-dee	اَنْ اَسْرِ بِعِبَادِيْ
	then strike for them a dry path in the sea,		fad-rib la-hum ta-ree-qan fil-bah-ri ya-ba-sal-	فَاضْرِبْ لَهُمْ طَرِيْقًا فِى الْبَحْرِ يَبَسًا ۙ
	(and) have no fear of being overtaken, nor be afraid (of drowning)		laa ta-khaa-fu da-ra-kanw-wa laa takh-shaa.	لَّا تَخٰفُ دَرَكًا وَّلَا تَخْشٰى ۝
78	Then Pharaoh pursued them with the forces	78	Fa-at-ba-'a-hum fir-'au-nu bi-ju-noo-di-hee	فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ
	(and) then there came upon them the sea which overwhelmed them		fa-gha-shi-ya-hum-mi-nal-yam-mi maa gha-shi-ya-hum	فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ۝
79	And Pharaoh misled his people and did not give right guidance.	79	Wa a-dal-la fir-'au-nu qau-ma-hoo wa maa ha-daa.	وَاَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَمَا هَدٰى ۝
80.	O children of Israel surely We delivered you from your enemy,	80.	Yaa-ba-nee is-rāā-ee-la qad an-jai-naa-kum-min 'a-duw-wi-kum	يٰبَنِيْٓ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ
	and made a covenant with you on the right side of the mount of Toor,		wa waa-'ad-naa-kum jaa-ni-bat-too-ril-ai-ma-na	وَوٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ
	and sent down to you Manna and Salvaa (quails)		wa naz-zal-naa 'a-lai-ku-mul-man-na was-sal-waa.	وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وقاتلوا الذين لايؤمنون بالله ولاباليوم الآخر ولا يحرمون ماحرم الله و رسوله ولايدنيون دين الحق من الذين اوتوا الكتاب . ... (التوبة : ٢٩)

وقال فى موضع آخر :

ياايها الذين آمنوا مالكم اذا قيل لكم انفروا فى سبيل الله اثاقلتم الى الارض . ا رضيتم بالحياة الدنيا من الآخرة ، فما متاع الحياة الدنيا فى الآخرة الاقليل . (التوبة : ٣٨)

وحديث الرسول عليه الصلاة والسلام يندد : الجهاد ماض الى يوم القيامة : يا ايها الاعزة : اى حجة اقوى من حجة القرآن واى شهادة اصدق من شهادة الرسول ﷺ .

فلذلك يجب علينا نحن المسلمين ان نؤدى هذه الفريضة باعداد العدة الكاملة التى اشار اليها القرآن الكريم فى قوله :

واعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم . ...

وبعد اعداد هذه العدة نبدأ ممارسة استخدامها لانها تهدف الى اغراض سامية لا تتحقق بدونها ومن هذه الاهداف ان الاسلام اعلان عام لتحرير الانسان من عبودية العباد والاهواء والطواغيت ، وان يخرج الناس من عبادة العباد الى عبادة رب العباد .

وكذلك يهدف الى هدم الانظمة والحكومات التى تقوم على اساس حاكية البشر للبشر وعبودية الانسان للانسان حتى يوسس بنيانه من جديد حسب فكرته ومنهاجه العملى .

ومن هنا وجب على المسلمين ان يحافظوا على كيانهم الاسلامى ويبادروا باقامة نظام الحكم الاسلامى ويساعدوا اخوانهم على بسط نفوذه فى مختلف ارجاء الارض ويشمروا عن ساق الجد ويباشروا بالجهاد والمقاومة مع النظم الجائرة المناقضة لقواعد الحق والعدالة والامن والسلامة حتى تكون كلمة الله هى العليا وكلمة الذين كفروا هى السفلى والى هذا المعنى يشير قوله تعالى : وقاتلوهم حتى لا تكون فتنة ويكون الدين كل لله .

اخوانى الاجلاء ! هذه هى الخطة التى سلك عليها اسلافنا وهذا هو المنهج الوحيد الذى انتهجه ائمتنا وقوادنا .

ولذلك لا يقاتل المسلم لتحصيل الاموال وتسخير البلاد و العباد لمآربه الشهوانية فانه من شأن الطغاة الذين يتخذون المستضعفين مطية لاهوائهم بل يكون قتاله لنصر الدين الحنيف ولتكون كلمة الله هى العليا .

(للمقال بقية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما ابدا — على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته — لكل هول من الاهوال مقتحم

ولا إلى فلسطين وافغانستان المحتلتين بل انظر إلى الهند التي حكم عليه المسلمون قرابة ثمانمائة سنة حتى آل حكمها إلى الطواغيت الصليبية التي مزقت المسلمين كل ممزق وما ذلك الا لعدم اهتمامنا بالجهاد الذى حمل لواءه السيد أحمد بن عرفان والشاه اسماعيل بن عبد الغنى رحمهما الله تعالى .

نعم ايها السادة عند ما فارقنا ظلال السيوف بالجلوس تحت السقوف اخذت العزة تختفى رويداً رويداً من سماء المسلمين ، وراح الذل يسدل ستائره على آفاق هذه الأمة حتى وصل الامر بنا إلى ان صار العدو الذى كنا نحكمه فى داره يحكمنا فى بلادنا ويستغل خيراتنا ، ويرسم لنا سياستنا وينظر إلينا نظرة السيد إلى رقيقه .

هذا كله نتيجة تركنا الواجب الأصيل الذى امرنا الله بالقيام به .

ان اردت ان تعيش مسلماً فكن على استعداد تام للقاء اعدائك ولا تخش عدوك فانه جبان ، وما شجعه عليك الا تخاذلك عن مقابلته وتقاعسك عن واجبك وابتعادك عن دينك فانهم :

« يقاتلونكم جميعا الا فى قرى محصنه أو من وراء جدر » .

فاجعل اللهم أمتنا مجاهدة فى سبيلك وارزقها التمكن على ارضك وانصرها على عدوها وعدوك . انك على كل شئ قدير وبالإجابة جدير.

و آخر دعوانا أن الحمد لله رب العالمين .

اسم الطالب . خالد حسين المتعلم بدارالعلوم كراتشى.

المرحلة العاليه ، السنة الاولى

(الصف الخامـــس)

كراتشـى - رقم ١٤

(٢)

الحمد لله الذى فضل المجاهدين على القاعدين والصلاة والسلام على اشرف الانبياء والمرسلين وعلى آله وصحبه ومن تبعهم باحسان الى يوم الدين . ولاعدوان الا على الظالمين .

وبعد فقد قال الله تعالى : وقاتلوا المشركين كافة كما يقاتلونكم كافة واعلموا ان الله مع المتقين .

رئيس الحفلة الموقر واخوانى الاماجد ! السلام عليكم ورحمته الله وبركاته : قبل ان القى كلمة فى موضوع الجهاد ، اهنئكم جميعا على اقامه هذه الحفلة الكريمة حول الجهاد الاسلامى .

ان العالم الاسلامى اليوم قد تغافل عن هذه الفريضة المباركة مع انه مواجه بمصائب متنوعة .

وان الاستعمار الكاسر الصهيونى والشيوعى والفكرة الماسونية المدمرة تتحدى العالم الاسلامى منذ سنين ولكننا فى سبات عميق وها نحن الآن فى افكار متشتتة استغلها اليهود علينا ليفسدوا عقيدتنا السامية فى جهاد الاعداء .

وبسبب مخططات العدو المطرود اهمل بعض منا الجهاد بالاصل . بغير دليل وبعضنا الآخرون اخذوا يأولون الآيات الواردة والاحاديث الدالة على وجوب الجهاد وقد صرح به الله تبارك وتعالى حيث قال .

كتب عليكم القتال وهوكره لكم وعسى ان تكرهوا شيئا وهو خيرلكم وقال تعالى :

وان هذا الدين قد اختاره الله سبحانه عز و جل لعباده لينقذ هم من قيود الأنظمة الطاغوتية التي تحطم قيمتهم وتدوس كرامتهم وتنتهك حرمتهم ولينشر أجنحة الرحمة على البشرية . فلو لم يكن هذا الدين لكانت البشرية فريسة لاهواء الطواغيت والجبابرة .

اتى هذا الدين ليلجأ اليه الضعيف اليائس وينتصر به الملهوف المقهور—

اختاره الله دينا للبشرية يهتدي به البشر في ظلمات الاهواء والشهوات فكم من صالح يتأسى به وكم من باغ يبتعد منه ويحول دونه — اذاً شرع الله الجهاد دفعاً لهذا الفساد وازاحة للطواغيت عن طريق الرشد فالجهاد كانه عملية جراحية يقطع به الفاسد من جسد البشرية ابقاء على الصالح منها وتعميما لنفعها .

فلولا الجهاد لعصف الباطل بكل معانى الحق ولولا الجهاد لاصبحت سائر الاديان و روائع الفكر والحق والعدل والسلام عبثا .

لذا فرض الله تبارك وتعالى الجهاد على المسلمين حفاظاً على دينهم وذوداً عن شرفهم ولم يشرعه عدوانا وانتقاماً .

فانظر الى قوله عز و جل :

أذن للذين يقاتلون بانهم ظلموا وان الله على نصرهم لقــدير"

فمشروعية الجهاد لأجل إعلاء كلمة الله تعالى العليا والدفاع عن الدين القويم ومنع الفساد في الارض اذ انه لوترك الاشراريعيثون فساداً من غير رادع يردعهم ولامانع يمنعهم لعم الفساد في البر والبحر.

هذا هو الجهاد المشروع في سبيل الله وهو عمل خالص لوجه الله وابتغاء مرضاته لاتشوبه شائبة من الأغراض النفسية أو الطائفية أو القومية وبهذا المفهوم الواضح الحقيقي للجهاد في سبيل الله عز و جل تبين خطأ المستشرقين والمبشرين المتعصبين على الاسلام لكلمة الجهاد وتعبيرهم عنه بانه قتال المسلمين الكافرين لاكراهم على الإسلام ونشر الإسلام في جميع بقاع الارض بقوة السيــف .

مستمعي الأفاضل : إن هذا الدين لابد ان ينتشر و ان يبير كل الآفاق فانه حتما سيصطدم بهوى الطواغيت ويجابه اولياء الشيطان . وهذه هي (معركة الحق ضد الباطل) وهي لاتزال جارية بين اهل الحق وأتباع الباطل منذ اول عهد للبشرية على بسيطة الارض .

هذه هي سياسة الرسول عليه أفضل الصلاه وأزكى التسليم بعد ان مكن الله تعالى له في المدينة وانتهى من المشاكل الداخلية وقويت شوكة المسلمين وصاروا مستعدين لنشر هذا الدين والنهوض به إلى ارجاء المعمورة . فقد كان الرسول ﷺ بعد ذلك يرسل السرايا ويقود الجيوش ليغزوا العدو في ارضه ولم يكن يعطيهم الفرصة للتقدم نحوه .

إن هذا الامر يوافق طبيعة هذا الدين وطبيعة الواجب الملقى على عاتقنا . ألا وهو تحرير الانسان وانقاذ البشرية من سيطرة الشر وإدخالها في حدود حكم الله تعالى عزوجل .

وما دامت المعركة بين الحق و الباطل مستمرة فهذا يعنى انك ان لم تهاجم الباطل فسيهاجمك هو . وإن لم تضيق عليه الخناق فسيضيقه هو عليك .

وقد وقع ذلك بالفعل في عصور مختلفة ومناطق مختلفة . ولا تذهب بعيدا إلى اندلس ولا إلى بخارا وسمرقند

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　　كشف الدجى بجماله
حسنت جميع خصاله　　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الجهاد فى الاسلام

(اتخذت ادارة مدرسة تعليم الاسلام ، دارالتصنيف مجاهد آباد ـ كراتشى، مبادرة سعيدة باقامة مسابقة خطابية باللغة العربية بين طلبة المدارس العربية الكائنة فى كراتشى فى شهر فبراير المنصرم . تسابق فى المسابقة نحو ١٤ طالبا من مختلف المدارس المحلية وخاطبوا الحضور فى الموضوع المطروح للخطابة " الجهاد " فى الاسلام . وكان لخطاباتهم وقع حسن فى قلوب السامعين . وتشجيعا على مثل هذه النشاطات الادبية والثقافية منحت ادارة المدرسة كل متسابق جائزة ، الا ان الذين احتلوا المراكز الاول والثانى والثالث فازوا بجوائز اضافية خاصة ، اعترافا بتفوقهم .

هذا ونأمل ان لا تكون هذه المسابقة آخر مسابقة بل يستمر هذا النشاط المستحسن فى سبيل اشاعة اللغة العربية الشريفة ويتوسع نطاقه ويعم نفعه اكثر فاكثر على المدى البعيد ومر الزمان . واليكم الخطاب الذى امتاز بالجائزة الاولى :)

اليقين انترنيشنل .

(١)

بسم الله الرحمن الرحيم .

الحمدلله الذى جعل الجهاد فريضة على المسلمين . والصلاة والسلام على سيدنا محمد سيد المجاهدين وامام المتقين وعلى آله وصحابته اجمعين وعلى من اهتدى بهديه وجاهد فى سبيله الى يوم الدين .

حضرة رئيس الحفلة ، سادة الضيوف الكرام واخوانى الطلبة احييكم بتحية الاسلام . فالسلام عليكم ورحمة الله تعالى وبركاته » .

وبعد فأشكر الله تعالى الذى لاتحصى نعمه انه أتاح لى هذه الفرصة السعيدة لاقدم امام حضراتكم السادة كلمة من " الجهاد فى سبيل الله :

سادتى-إن الاسلام دين خالد صالح لكل عصر . يرشد الانسان الى ما فيه من تمام السعادة والخير فى دنياه وأخرته .

وحقاً إن سيدنا محمداً صلى الله تعالى عليه وسلم صفوة الرسل وإن دينه أعلى الأديان وان شريعته أكمل الشرائع وأتمها الى قيام الساعة .

بسم الله الرحمن الرحيم

عن عبد الله بن عمر قال قال رسول الله ﷺ
لا يومن احدكم حتى يكون هواه تبعا لما جئت به .

(رواه البغوى فى شرح السنة)

الهوى والهدى همـــا اللذان يتوقف عليهما اساس مقومات الشر والخير جميعا ، وكما يرتبط بهما شقاوة الانسان او سعادته . كل ضلال وكل سيئة نابعة من اتباع الهوى كما كل خير وكل فلاح نابع من اتباع الهدى لذلك فلا يمكن التمكن من الايمان الحقيقى الا اذا كانت اعراءات الهوى تابعة للهدى . . . .

مترجم من معارف الحديث

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،
إعتباراً من ١/٧/١٩٨٦ م

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بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

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المجلد ٣٦ ١٩ شعبان ، ١٤٠٨هـ الموافق ٧ ابريل ١٩٨٨م العدد ٢٣

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بسم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

HOLY PROPHET'S JOURNEY BY NIGHT

Isra' and Mi'raj

(II) IMPACT ON MYSTICS AND POETS

As we said on an earlier occasion, "Of the multimyriad nights that have fallen upon the earth, there is one particular night that turned into a great light. The whole firmament on that night was apparelled in a superb robe of brightness. The resplendent lustre of that night is not the figment of any poetic imagination It was not a dream, nor a reverie, nor a trance, nor a fantasy. It was as lively and real as life itslef.

"On that night, by the Will of Allah, the physical laws came to a halt for Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) There was no force of gravitation. Immeasurable distances were conquered instantly. Time had become timeless All veils were raised from between the earth and the heavens The space and outer space became fathomable for a human being· the Righteous Man and the Righteous Prophet, Muhammad (*Sallallahu 'alaihi wa sallam*) It was the night of Isra' and Mi'raj or his nightly journey from Makkah (Masjid-il-Haraam) to Jerusalam (Masjid-il-Aqsa), and the Celestial Ascension from thence, and back"

This magnanimous, supernatural phenomenon, this journey unto the Absolute Truth and Ultimate Reality, cannot go unnoticed by the human eye for all time Man's intellect is charmed by it.

UNIVERSAL APPEAL: The superb miracle of Mi'raj is so appealing in its total scenario that it has caught the fancy of visionary mystics and imaginative poets As 'Allama Iqbal has put it.

I have derived this moral
From Chosen Prophet's celestial ascension,
That the heaven on the high —
Is well within human reach!

The mystics, in their strivings, work hard spiritually to meet with the Creator. Ceaseless remembrance of God, and love of the highest degree for the Most-Compassionate and All-Merciful, is the end-all and be-all of their mystic experimentation with the soul Like the iron-dust particles they wish to be dragged to the Magnet itslef.

BAYAZID: Shaikh Abu Yazid Taifur (d. about 261 A.H.) was perhaps the first mystic to be greatly influenced by Holy Prophet's Mi'raj. He even went to describe a journey of his own into the Heaven He said, "I gazed upon God with the eye of certainty, after that He had advanced me to the degree of independence from all creatures, and illumined me with His light, revealing to me the grandeur of His He-ness Then from God I gazed upon myself, and considered well the secrets and attributes of myself. My light was darkness beside the light of God; my grandeur shrank to very meanness beside God's Grandeur; my glory beside God's glory became but vainglory. There all was purity, here all was foulness" (Tizkirat al-Aulia, translated A J. Arberry, pp 105-106).

Elsewhere the Shaikh said, "When I had vanished from the things created, I spoke: 'I have reached the Creator'. Then I lifted up my head from the valley of Lordship. I quaffed a cup, the

thirst for which I never slacked in all eternity. Then for thirty thousand years I flew in the expanse of His Unicity, and for thirty thousand years more I flew in Divinity, and for thirty thousand years more I flew in Singularity. When nine thousand years had come to an end, I saw Abu Yazid, and all that I saw, all was I Then I reached the end." (*Ibid* pp 109-110).

IBN 'ARABI· Al-Shaikh al-Akbar Mohyuddin ibn 'Arabi (d. 638 A. H.) has narrated a number of his visions in his famous treatise Al-Futuhaat al-Makkiyah (Makkah Revelations). At one place he says, "I saw the Throne of God as though supported on numberless pillars of light, all of which flashed like lightning Despite this I could see that it had a deep shadow in which there was an unimaginable peace. This shadow was that of the concavity of the Throne, veiling the light of Him Who sat upon it, the Merciful I saw also the treasure which was under the Throne from which there issued the words, 'There is no power or might but in God, the Mighty, the Supreme.' The treasure was none other than Adam, blessing be upon him Underneath it I saw many other treasures which I recognized, and beautiful birds flying about. One of these birds which was more beautiful than the others told me that I must take a companion to the East." (Sufis of Andalusia, p 34).

At another place he says, "One night (in a vision) I saw myself conjoined with all the stars of the heaven, being united to each one with a great spiritual joy. After I had become joined with the stars, I was given the letters (of the alphabet) in spiritual marriage. I told this vision of mine to one who would take it to a man versed in visionary lore, bidding him conceal my name. When he related my vision to the man, he said, 'This is a measureless ocean and the one who has seen the vision shall have revealed to him knowledge of the highest things, of mysteries, of the properties of the stars, such as will be shared by no one in his time' Then he was silent for a while after which he said, 'If he who saw the vision is in this city, it can be none other than the young Andalusian who came here'" (*Ibid* p 35)

It is said that Ibn 'Arabi also claimed that in one of his visions he had performed a nocturual journey from Makkah to Jerusalem and thence an ascension to the upper spheres Obviously, this one depicts the strongest impact that Ibn 'Arabi did have from the Mi'raj traditions of the Holy Prophet of Islam.

DIFFERENCE The fundamental difference between the mystic experience and the Prophet's behaviour is that whereas the former in a state of extreme spiritual ecstasy might get a vision of the Truth within the limits of time and space, the latter reaches the Truth, under God's command, that transcends human searching and the bounds of time and space. The mystic is a visionary caught between his body and soul. The Prophet regulates in himself the demands of the body as well as soul and strikes a balance between the two The mystic has an in-born urge for self-purification which the Prophet has a God-given mission to reform and elevate mankind socially, morally and spiritually.

DANTE ALIGHIERI· Literary research and speculation went on for quite some time in earlier days as to the primary source of Dante's (d 1321 C.E.) Divine Comedy. The conclusion is that it was planned and written under the impact of Mi'raj traditions of the Prophet of Islam.

The French writer Maxime Rodinson writes, "There is a highly detailed description of a journey he (Muhammad) made to heaven one night . ., guided by Gabriel, mounted on... Buraq. Books were written about it. One was translated into Latin in medieval time and may have inspired Dante. It was certainly known to Tuscan poets in his time" (Mohammad, p 306).

Taken as a whole, Dante's Divine Comedy is regarded as a magnificent monument of the Middle Ages depicting in the form of allegory the human soul's journey from error and ignorance to the highest state of perfection — contemplation of God The Comedy is divided into three major parts Hell, Purgatory, and Paradise It reveals the religion, philosophy and morality of the Middle Ages in their highest form and essence Virgil was his guide

'ALLAMA IQBAL Lastly. we come to 'Allama Iqbal's (d 1938) *Javid Namah* which too derives inspiration from the well known traditions of Isra' and Mi'raj of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It also has Dante's masterpiece for its base *Javid Namah* is a piece of allegory versified in Persian It depicts the poet's imaginary ascension to six spheres and extending beyond the heavens. Rumi was his guide

As his translator says, "The entire poetry of Iqbal, like his Pilgrimage of Eternity (*Javid Namah*), is in one sense and expression of the throb of the human heart. It is the infinity pulsating in finite man which provides the keynote of his verse He looks

(*Contd. on Page* 255 *Col.* 1)

AL-QUR'AN

LAILAT-UL-MUBARAKAH
The Blessed Night

Apart from the ten nights by which Almighty God has vowed (89:2) and which are presumed to refer to the first ten nights of Zil-Hijjah, the sacred season of the Pilgrimage, there are three individual nights in the Islamic calendar that are associated with distinction of heavenly blessings and mercy They are the Night of Power (*Qadr*), the Blessed (*Mubarakah*) Night, and the Night of Celestial Ascension (*Mi'raj*) of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

The Blessed Night, the Night of Power, and the sacred month of Ramadhan are associated with the Revelation of Qur'an Majeed. It says:

> "Ramadhan is the month in which was sent down the Qur'an as a guide to mankind .. " (2:185).
>
> "We have indeed revealed this (Qur'an) in the Night of Power." (97:1).
>
> ". . . . We sent it down during a Blessed Night " (44:3).

BLESSED NIGHT· Certain commentators have expressed the view that the Night of Power and the Blessed Night are one and the same. They argue that any night in which God's Message descends on the earth is indeed a blessed night The consensus, however, is that whereas the former is one of the odd nights of the last decade of the month of Ramadhan — preferably twenty-seventh, the latter refers to the fifteenth night of the month of Sha'baan Shah 'Abudl 'Aziz (*Rahmatullah 'alaihi*) has said, "The Night of Bliss which is termed by many religious scholars as the Night of Barah (assignment or apportionment), is the fifteenth of Sha'baan."

Scholars surmise that Al-Qur'an was sent down by God from the Preserved Tablet (*Lauh-i-Mahfooz*) to the earth's firmament on the Blessed Night, whereas its revelation to Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) commenced on the Night of Power in the month of Ramadhan, and it continued since then over twenty-three years. Qur'an Majeed says:

> "Nay, this is a Glorious Qur'an (inscribed) in a Tablet preserved." (85: 21-22).
>
> "It is We Who have sent down the Qur'an to you by stages." (76:23).

It may be that when the earlier Scriptures had become either extinct or tampered with and when the time was nigh for the last Prophet to come to rectify the situation, Al-Qur'an was sent down in anticipation to the first heaven, or the earth's firmament, in the month of Sha'baan on the Blessed Night. Remember the saying of the Holy Prophet:

> "Sha'baan is my month and Ramadhan is the month of God." (Bukhari).

MERITS OF BLESSED NIGHT. Almighty God says:

> "By the Book that makes things clear, We sent it down during a Blessed Night: For We ever wish to warn (against evil). In that (night) is made distinct every affair of wisdom, by command, from Our Presence For We (ever) send (revelation) as a mercy from your Lord: For He hears and knows (all things); the Lord of the heavens and the earth and all between them, if you (but) have an assured faith: There is no god but He. It is He Who gives life and gives death, the Lord and Cherisher to you, and your earliest ancestors." (44: 2-8).

Hazrat 'Ekramah (*Razi Allahu 'anhu*) elucidated that it is during the Blessed Night that events for the succeeding year, such as death and the call to the Pilgrimage, are decided in the Heaven. Ibn Kaseer (*'alaihir rahmah*) has said that every thing and event due to happen in the course of the coming twelve months, including marriages, births, and deaths, are recorded on this

---

(*Contd from page* 254 *Col.* 3)

at the immensity of human heart and the possibilities that lie hidden in the projection of its aspirations, and then compares with them the actualities of human life and thought and finds them wanting" (Pilgrimage of Eternity, p xv)

CONCLUSION Our objective was to show how poets and mystics were influenced by the traditions of Mi'raj, but their spiritual feats and literary pieces are the handiworks of their own conception or spiritual strivings, and children of their own imagination Poetic fancies are poetry after all, whereas Prophetic experience catches the very reality and revelation from God Himself. Similarly, mystics have their own discipline of spiritual conduct, whereas the Prophet was guided by direct Divine revelations.

Night. Furthermore, on this Night, the concerned angels are advised of the predetermined course of the coming year's events, including individuals' span of life and livelihood of every living being.

Thus, besides the descent of Qur'an Majeed, there are other matters of life and death promulgated on this Night. Shah 'Abdul Aziz has said that destinies are determined on the night of the middle of Sha'baan which is generally called the Night of Barah.

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

> "No sooner than the sun sets on this night, God turns to the firmament over this world, calling: Is there anyone desirous of salvation, that I may grant him salvation? Is there anyone begging of sustenance, that I may grant him sustenance? Is there anyone in affliction seeking for comfort, that I may grant him comfort? And so on and on, till the early dawn." (Ahmad/Muslim).

TRADITIONS: In the traditions of the Holy Prophet, vigil on the fifteenth night of Sha'baan, visits to graveyards, prayer for the salvation of the dead, and to remember the martyrs, are commendable acts.

Except for the Ramadhan fasting, the Holy Prophet used to keep more fasts during Sha'baan than any other month of the year (Bukhari). He kept fasts throughout the month of Sha'baan, leaving a few days. (Muslim).

INVOCATION: In a prolonged prostration of his during prayer on this Night, he supplicated

> "O Allah! For Your forgiveness and kindness I seek refuge from Your interrogation. For Your pleasure, I seek refuge from your displeasure. O Allah! By Your Greatness and Glory, I pray for Your protection, and such hymn or praise is beyond my strength as You have described in praise of Yourself" (Muslim)

He said to Hazrat 'Ayeshah (*Razi Allahu 'anhaa*) that "on the fifteenth of Sha'baan Allah forgives His servants in number equal to the hair of nanny goats of the tribe of Banu Kalb (who possessed proverbially huge herd of livestock), but He is not kind to polytheists, to those who bear malice, to tyrants, to those who misbehave, to those who stride with pride dragging their cloaks on the ground, to those who disobey their parents, and to the wine drinkers."

CONCLUSION The crowning blessing of the Blessed Night is the descent of Al-Qur'an, the last and everlasting Book of God — His Book of Wisdom, Truth, Guidance and Mercy Let us resolve on this night to seek guidance from Qur'an Majeed and to act up to it. Let us repeat the practices and invocation of the Blessed Night of the Prophet of Universal Mercy, Muhammad (*Sallallahu 'alaihi wa sallam*).

May Almighty Allah, in His infinite mercy, accept our repentance, forgive our sins, and guide us to the Straight Path. Amen!

AL-SUNNAH

COMPILATION OF TRADITIONS

(Tad-ween-i-Ahaadith)

By Syed Mahmood Akhtar

Among the revealed religions of the world Islam is the latest and the last revealed religion for mankind on earth. It has a perfect system of rules and regulations, a sound socio-economic structure and a guidance showing every moral and spiritual excellence preserved in Quran Majeed and strictly abided by the Muslims throughout the world for the last over fourteen hundred years.

Quran Majeed contains the words of God whereas *Ahaadith* (Traditions) are the actions, words or sayings of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Both Quran and Ahaadith are inseparable part of Islam. This is the reason why followers of Islam have taken pains, in all climes and in all ages, to preserve them.

In case of Quran Majeed God Himself has undertaken the responsibility of preserving it from any human tampering or encroachment

> "We have, without doubt, sent down the Message (Quran), and We will assuredly guard it (from corruption)" (15·9)

The purity of its text is under the eternal care of God Almighty and scholars are convinced that not even a dash or a dot has been changed in the contents thereof ever since it was revealed fourteen centuries ago, despite many attempts made by the evil-mongers to defile it

In case of *Ahaadith*, however, the matter is different altogether. Except Ahadith-i-Qudsi, they are not the words of God It was, therefore, easy for the Orientalists and, upon their heels, some ignorant Muslims too to create confusion and doubt about the actual sayings of the Holy Prophet (*Sallallahu*

'alaihi wa sallam) and their compilation.

These people lay emphasis upon one point. That the *Ahaadith* were not compiled during the lifetime of the Holy Prophet and that by the end of the first century Hijrah no such thing was put in black and white. But such a notion is a great historical lie. Examples are available which show that certain Companions of the Holy Prophet used to write down his sayings for the sake of their preservation and publicity. It is narrated by Hazrat 'Abdullah bin 'Umar (*Razi Allahu 'anhumaa*) that the Holy Prophet once said:

"Fetter knowledge."

Hazrat 'Abdullah bin 'Umar asked:

"How? O Prophet of God''

The Holy Prophet replied.

"Write it down"

Now the question arises how is it that the Holy Prophet once ordered his Companions to destroy the Hadith which they had written down He had once said·

> "No one need write anything from me except the Quran Whoever wrote anything from me other than the Quran, delete it"

There seems to be contradiction in the above two *Ahaadith*. But religious scholars have reconciled that seeming inconsistency They say that at the early period when Quran Majeed was being revealed little by little the Holy Prophet (*Sallallahu 'alaihi wa sallam*) dictated the verses to the Companions, interpreted and elucidated them. Whatever he said the Companions recorded it in writing They worte the revealed verses as well as his own sayings on the same paper etc. This practice the Holy Prophet did not like.

Hazrat Abu Sa'eed Khudree (*Razi Allahu 'anhu*) has narrated:

"One day we were writing whatever we had heard from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) when he stepped in. He asked us what were we writing? We said. Whatever we heard from him. He replied 'Are you writing another book besides the Book of God? Keep the Book of God separate and make it pure.' So we burnt what we had written."

(Majma-uz-Zawaayed)

It is in no way inferred from the Tradition (*Hadith*) quoted above that the Holy Prophet totally prohibited writing of Ahaadith On the other hand he clearly perceived that the verses of Quran Majeed (the words of God) and his own sayings were being written on the same paper and at one place making it possibly difficult to distinguish between the Revealed verses and the Traditions (*Ahaadith*) For fear of mingling the text of the two different subjects the Holy Prophet forbade his Companions from writing them at one place. Otherwise history stands witness that many of his Companions had written down the sayings (*Ahaadith*) of the Holy Prophet during his lifetime and even presented them before him for his approval as well as blessings A few names of such distinguished Companions who collected and compiled the Ahaadith during the lifetime of the Holy Prophet may be mentioned here

1. Hazrat Anas bin Maalik (*Razi Allahu 'anhu*)
2. Hazrat 'Abdullah bin 'Amr bin Al-'Aas (*Razi Allahu 'anhum*) The Holy Prophet himself had ordered him to compile his Ahaadith. The title of his collection was called *"Saadiqah."* According to Hazrat Abu Hurairah (*Razi Allahu 'anhu*), the total number of the Ahaadith recorded by Hazrat 'Abdullah bin 'Amr bin 'Aas numbered five thousand, three hundred and seventy-four. It is narrated by Hazrat Abu Hurairah (*Razi Allahu 'anhu*) that "there was none among the Companions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) who had compiled more Traditions than I but it was a different matter with 'Abdullah bin 'Amr bin 'Aas because he put them in writing while I did not" (**Bukhari**)
3. Hazrat Abu Hurairah: Later on Hazrat Abu Hurairah too got his own collection in writing which received wide circulation during the same period
4. Hazrat 'Abdullah bin 'Abbas (*Razi Allahu 'anhumaa*) also compiled a good number of Ahaadith which were current in his own time
5. Hazrat 'Ali (*Kar-ram-Al-laa-hu waj-ha-hu*) too compiled a collection which was popularly known as *"Saheefa-i-'Ali."*
6. On the occasion of the Victory of Makkah the Holy Prophet delivered a Sermon. A man named Abu Shah stood up and asked him to get it in writing for him The Holy Prophet conceded to his request and got the sermon in writing for him.

Similarly collection of Ahaadith made by such other high ranking personages of Islam as Hazrat Abu Bakr, Hazrat Ibn 'Umar, Hazrat 'Aayeshah and Hazrat 'Abdullah bin Mas'ood (*Razi Allahu 'auhum*) had been very popular even in those times.

For the sake of brevity and easy comprehension the work of the compilation of Ahaadith may be

divided into the following Five Periods:

1. *The Blessed Age of the Holy Prophet* (*Sallallahu 'alaihi wa sallam*): During this period many of his Companions started noting down his sayings and also his actions and thoroughly remembered them by heart. These noble people were First Narrators of Ahaadith in the history of Islam The most zealous of them all was Hazrat Abu Hurairah (*Razi Allahu 'anhu*) His distinctive flair for collecting Ahaadith compelled him always to remain in company with the Holy Prophet and recording the minutest detail of his sayings. Other Companions also were busy in doing similar jobs As a matter of fact it may be described as the period of laying the foundation of the Ahaadith on which its entire edifice was to be constructed in future.

2. *The Age of the Companions* After the passing away of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) from this world to his Lord, began the second period of the compilation of the Ahaadith. Apart from those Companions (*Sahaabah-e-Kiraam*) who had undertaken this work during the living presence of the Holy Prophet, there were thousands of other Companions too who had heard with their own ears the Holy Prophet speaking before them. They strongly felt his physical absence though their ears were still ringing with his sermons. His holy words were fresh in their memory Out of the necessity of preserving his sayings as well as to satisfy their own spiritual thirst, these noble Companions very soon started writing his sayings (Ahaadith) on paper.
Setting aside the early period of the Orthodox Caliphate which was filled with the apostatical disturbances, the work of compilation of the Ahaadith was otherwise in full swing Hazrat 'Abdullah bin Mas'ood (*Razi Allahu 'anhumaa*) and his disciples compiled them with great enthusiasm In a very short time these Traditions (*Ahaadith*) spread even in far flung areas of the country as the Holy Prophet used to enjoin in his sermons
"Those who are present here need to convey my message to those who are not present here"

Many Huffaaz of the Ahaadith, that is those who had learnt the Traditions by heart, had appeared during this period They were detailed to different places by Hazrat 'Umar bin Khattab (*Razi Allahu 'anhu*) For example, Hazrat 'Abdullah bin Mas'ood was despatched to Kufah, Hazrat M'aqal bin Yasaar and Hazrat 'Imraan bin Hisseen to Basrah, Hazrat 'Ibaadah bin Saamat and Abu Durdaa' to Syria Very soon a number of educational institutions cropped up and teaching of Ahaadith got currency in Syria, Egypt and other adjoining areas where large number of students flocked together in order to seek new knowledge Hazrat Abu Hurairah (*Razi Allahu 'anhu*) alone is reported to have more than eight hundred disciples of Ahaadith around him.

3 *The Age of Taa-bi-'een* or the Followers of the Companions: By now the Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had passed away. The wealth of Traditions came into the hands of the next generation, their disciples. They too displayed remarkable interest in teaching, compiling and preserving the Ahaadith. In this respect few names may be mentioned here as a mark of benediction They were: Arwah bin Zubair, Abu Y'alee, Sa'eed bin Musaiyeb, Sa'eed bin Jubair, Ibn Shahaab, et cetera.

When Hazrat 'Umar bin Abdul 'Aziz (*Rahmatullah 'alaihi*) became the Caliph of Islam (99 A.H) under the Umaiyyid dynasty, he paid special attention towards collection, compilation and teaching of Ahaadith. Once he wrote a letter to Abu Bakr bin Hazm, Governor of Makkah, in which he advised him to write any Hadith which he came across, because he feared lest the knowledge of religion might vanish when scholars of the time were dead. And that only the Hadith of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) should be noted down Besides, it should be incumbent upon scholars to spread knowledge and they should sit to teach so that the one who had no knowledge should learn it inasmuch as knowledge disappeared when it became a secret.

(Bukhari, V. 1).

In conformity with this order Ibn Shahaab Zahree, a disciple of Abu Bakr bin Hazm, took great pains to collect the Ahaadith. According to Hafiz Shamsuddin Zahbee and Hafiz Ibn 'Abdul Barr, large volumes of the collection of these Ahaadith were sent to Damascus where copy-writers made several copies of each of them and later distributed them among the people living in distant parts of the

dominion under orders of the Caliph. According to Hafiz Ibn Hajar 'Asqalaanee, the order of Hazrat 'Umar bin 'Abdul 'Aziz regarding collection of the Ahaadith, was not exclusively meant for the Governors of Makkah and Madinah but he had directed all the governors of the provinces to that effect.

4 The Age of *Taba Taa-bi-'een* or the Followers of the Followers of the Holy Prophet (*Sallallahu 'alaihi wa sallam*):

For the compilation of the Ahaadith this is regarded as a very important period During this period the chain of the narrators was scrutinised to assay the authenticity of their statements as well as to trace out the sources of the information narrated by them. If the chain of the narrators ultimately reached some Companion of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the Hadith quoted by the narrators was considered to be genuine A list of reliable narrators of Ahaadith was also prepared during this period Among such distinguished persons who undertook this task, we quote a few here·

1. Imam Maalik bin Anas at Madinah,
2. Abdul Malik bin Abdul Aziz bin Jareeh at Makkah,
3. Sufyaan Sauree at Kufah,
4. Hamad bin Salmah and Sa'eed bin 'Aroobah at Basrah,
5. Hasheem bin Basheer at Wasit,
6. 'Abdul Rahmaan bin 'Amr Auza'ee in Syria,
7. Mu'ammar bin Raashid in Yemen,
8. 'Abdullah bin Malik in Khorasaan, and
9. Jareer bin Abdul Hameed in Ray.

This period revolved round 140 A.H. and slightly thereafter.

5. This is the last and the fifth period of accomplishment of the work of compilation of Ahaadith.

The activities of collecting and compiling Ahaadith in book form had by now grown in momentum At first it was planned to collect Ahaadith narrated by one Companion each and compile them separately These collections were named as Musnad For example, Musnad Abu Daud, Tiyaalisi or Musnad Ahmad bin Hanbal, et cetera But experience showed that it was difficult to trace out a Hadith on any particular subject from the Musnad. So, instead of the narrators, the arrangement of compilation of the Ahaadith was done according to the subject Many people engaged themselves to re-arrange the Traditions (*Ahaadith*) subject-wise.

But still some scholars were not satisfied about the authenticity of any Hadith They categorised the Ahaadith *inter alia* in three main kinds.

1. Sahih (genuine or authentic)
2. Hasan (good)
3. Za'eef (weak or inadequately supported)

The collections made by Imam Abu Daud, Imam Tirmizi, Imam Nisa'ee and Imam Ibn Maajah (*Rahmatullah-i-'alaihim*) are based according to these classification.

It is the distinguished record of Imam Bukhari (*Rahmatullah 'Alaihi*) when he compiled a collection of genuine Ahaadith only After him his work was undertaken by his able disciple Imam Muslim

The Ahaadith which could not be included in their collections by the above scholars, were later incorporated by Haakim, Daar Qutnee, Baihaqee and others so as to preserve them for further scrutiny and assay of the later generations.

Next to Quran Majeed, Ahaadith form the basis of Islamic Shari'ah. They should not be taken lightly or set aside ignorantly.

BRAZIL ISLAMIC CULTURAL BODY

Brazil is the fifth biggest country in the World, covering 8.5 million square kilometers, having biggest store of fresh water, and producing one-fourth Oxygen of the world. It is of continental dimensions and has 135 million inhabitants, mostly Catholics, with Muslims of Arab origin, numbering around one million.

Since two to three generations the Muslim Arabs have become alienated from Islam, being confined to trade and industry, and having no position in education They are not paying attention towards religious awakening. Except for few mosques there is no arrangement for basic Islamic education

No embassy of any Muslim country has made any contribution in this respect, except the construction of few mosques However, during the last 10 years a number of educated Muslim immigrants have settled here. They have attained proficiency in Portuguese language and some of them are willing to propagate Islam in the best possible way. Recently a few conscientious Muslims in Brazil have formed a new body known as Nucleo de Estudos do Mundo Islamico (NEMI)· address· Caixa Postal 15-3138. University of Brazilia, Brazilia-DF (Brazil). with Prof Dr A. Malik as the Secretary-General.

IQBAL

THE TIME

(Rendered from Urdu)

What was is no more,
What is will no longer be;
That is the only secret code.
People pine for what is to come,
New events trickle down from
my goblet —
Drop by drop;
I count every single bead —
Of my rosary of days and nights
I am intimate with all,
But different are my ways;
I drive some,
Others drive me,
And yet for some —
I only serve as a warning whip

If you joined not the banquet,
Whose fault it was, —
Yours or mine?
My way is not to
keep for anyone —
Wine from yesternight

The astronomer's eye —
Cannot see —
Time's future curves and bends,
His shot misses the target,
For he lacks a saint's vision

It is not twilight
On the Western horizon,
But a stream of blood,
Indeed;
Wait for the morrow,
For yesterday and today —
Are but tales of the past

The shrewd intellect of the
West —
Has unveiled —
Nature's hidden power,
But its own nest —
Faces danger from its own
restless lightnings!

The winds are under sway of the
West,
They are masters of the sky,
Theirs are the seas,
To them belong the ships,
Yet how to unfasten —
The knot of the whirlpool,
For the whirlpool is only destiny's
device.

A new order is being born,
The old world is dying —
Of which the speculators of the
West,
Have made a gambling den

The wind is swift and wild,
Yet the man who is a daring
dervish,
Whom God has gifted with kingly
grace,
Is keeping his lamp burning

— *M.M. ANSARI*

Ombudsman's Office Under Islamic Polity:

NEED FOR INSTITUTIONALISATION AND CONTINUITY

DR. N A. BALOCH

The establishment of the office of Wifaqi Muhtasib by the President of the Islamic Republic of Pakistan in 1983 was an important step towards promoting Islamic polity. The whole-hearted support and constant encouragement from the Prime Minister has been a source of strength and inspiration for the institution (Ombudsman's Report, 1986).

As the first 'Wifaqi Muhtasib' (not 'Wafqi Mohtasib' which is an incorrect transliteration), Justice (Retd.) Sardar Mohammad Iqbal has shown it visibly, during his tenure the performance of his high office has brought about the much needed relief within his jurisdiction and also created an awareness of the rule of law and administrative accountability. It is high time that this important office is institutionalised on a permanent basis. Its continuity is strongly recommended by its prima facie laudable performance record Secondly, in view of the strongly bureaucratic tradition of the colonial period, Pakistan needs the Ombudsman's institution to ensure relief under conditions of authoritarian administrative procedures Thirdly, and the most important one, the Muhtasib's office is an essentially Islamic institution, the origin of which goes back to the early centuries of Islam.

'Ombudsman' is an inadequate though unavoidable translation of the Islamic concept of Muhtasib' As is well known, the modern office of Ombudsman originated in Sweden in the year 1809/10 in response to public grievance against bureaucratic abuse The office was created under compulsion with a limited power to investigate public complaints against bureaucratic abuse. Thus, the Ombudsman's jurisdiction remained limited to official agencies only; he was to take cognisance of only those cases which were reported to him and not of any abuse in general, and that even though as an appointee of the Government he was to serve as an independent arbitrator between the wronged citizens and the government It was like walking on a tight rope, an exercise under constraints and limitations.

The office of Muhtasib in Islamic polity emerged not from any

particular compulsions of the time but from the basic concepts of Islamic justice, including protection of society from evil and exploitation Social regulations in Islamic included supervision of public safety with the awareness provided for in the Holy Quran and Hadith. This supervision and the accountability that went with it was *hisba* which in its essence was a Muslim's obligation arising from the Quranic injunction *al-amr bil-Ma'aruf wa nahyy 'anil-munkar,* to promote good and prevent evil *Hisba* as 'accountability' was an essential corrollary of Islamic justice as applied to public services and public transactions It called for supervision, inspection, and stock-taking in order to ensure proper performance of public and professional services From this obligation emerged the office of a *'Sahib al-Suq'* (Supervisor of the Market) for supervision and promotion of public morality and fairplay in professional dealings and transactions in crafts, trades and markets The Hisba Department, though a part of the Chief Justice's Secretariat, was headed by a separate office with the special status of 'Muhtasib' (Administrator of Accountability). In view of the high image of his Office, he was sought to be a God-fearing religious man and was invested with all powers to allow the licit and forbid the illicit He ranked higher than the Qadi and was appointed by the Caliph himself

The first 'Muhtasib' (replacing 'Sahib al-Suq') was appointed in the 3rd century A H during the reign of the Abbasid Caliph and the procedures adopted and the cases decided by the Muhtasib led to the development of the *Hisba* literature wherein the subject was discussed and elaborated in all its dimensions. By the end of the 5th century A.H., al-Ghazali (d. 505 A.H./1111) devoted a section to it in Ihya' 'Ulum al-Din'. As Hisba *became an essential feature of Islamic polity, Al-Mawardi (d 589/1193) included a chapter on it in his al-Ahkam al-Sultaniya,* thus bringing *Hisba* within the orbit of Islamic constitutional law

The full fledged works written on the subject were of two categories. the works of judicial nature which defined the essence and scope of *Hisba* and the obligation arising out of it for the Muhtasib, and those of an administrative nature which dealt with technical details of the supervision for guiding and enlightening the Muhtasib However, all the works on the subject have underlined the great importance of the public office of Muhtasib and stressed his high qualification so that he would be above any reproach whatsoever More specifically, he should be God-fearing and religious, noble, learned, modest, experienced, intelligent, unbiased, rich and honest above corruption.

In the Muslim West, al-Saqti of Malaga (Spain) wrote *Kitab fi Adab al-Hisba* (The Book on Requirements for Hisba) by about 500/1106 Later in the 6th century, Ibn Abdun of Seville wrote *Risala fi al-Qada wa al-Hisba* (The Treatise on Justice and Hisba) while Ibn Bassam wrote a more comprehensive work *Nihayat al-Rutba fi Talab al-Hisba* (Standard Achievement in Investigation of Hisba) containing as many as 118 chapters. In the Muslim East, the first full-fledged work, with the same title as Ibn Basam's, containing 40 chapters, was authorised for Sultan Salahuddin Ayubi by Abd al-Rahman b Nasr b Abdullah al-Shafi'i al-Shayzari (d. 589/1193). Still later in the 7th/13th century, Ibn al-Ukhuwwa wrote *Ma'alim al-Qurba fi Ahkam al-Hisba* (The Clear Exposition of Principles of Accountability) In this work, extending to seventy chapters, Ibn al-Ukhuwwa has enlarged upon al-Shayzari's work incorporating considerably advanced material on the subject, including discussions of dificult cases, some of them hypothetical in nature for purpose of exposition. Written specifically as a guide book for the Muhtasib, it lists the essential shari'ah injunctions and regulations for safeguarding public morality and for protecting the society from exploitation through fraud and deception.

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

ISLAMIC MYSTICISM

PATH OF PEACE AND LIGHT

By SYED MOHAMMED IDRIS

Peace is the cry of man today, and this cry is coming from the inner-most recess of his soul. He does want peace. He is labouring for peace individually and collectively. The United Nations, the Moral Re-armament Movement, the religious, cultural and spiritual movements in many lands — all these point to the insatiable thirst of mankind for peace But the spiritual peace, which alone is the real peace for mankind, is never to be achieved like a ceasefire among warring nations. It is rather a direct gift from God. Man is also groping in the darkness of doubt and disbelief, and he needs to see the light of certainty and faith But where can he find them? That is the question, and the answer is from God

> Almighty God explains in Qur'an Majeed about Himself and about man· "If is God Who has made the Night for you so that you may rest therein, and the Day which helps to see. Verily God is full of Grace and Bounty to men: yet most men give no thanks. Such is God, your Lord, the Creator of all things There is no God but He, then how you are deluded away from the truth? Thus are deluded those who are wont to reject the Signs of God (40:61-63).

'Allama Iqbal, the poet of the East, laments:

"The bosom of my epoch is devoid of heart. The lover is restless to find the seat of the beloved empty." When he composed this verse in his own yearning passion, he was perhaps echoing the loss of the present generation of mankind. The superb quality of the heart, which the new generation is apparently denying itself, is not something which can be super-imposed by force upon man. It is potentially present in every human heart. Modern man is only sleeping over it. He has moulded and fashioned his material life in such a way that the consciousness of the heart is lost to him. 'Allama Iqbal has touched upon the same subject when he says:

> "The earnest desire to seek Divine light is latent in man's own dust. O ignorant! You are not merely a being endowed with intellect."

He also explains it thus.

> "What is it that Thou showerest upon my heart like dewdrops?"

Spiritual peace is not a commodity of the market of this world It is seraphic and divine in its nature It owes its birth, and descent upon man, to the will of Almighty God. The conditions necessary for its descent must exist and be at work in the human heart. The foremost of those preconditions is the presence of 'life' in the heart It must be a live and aspiring heart, not merely a small ruddy piece of flesh placed on the left side in the human chest. It is, on the other hand, a fine quality of human character which makes man capable of reaction to things divine and spiritual This is the starting point of the path of peace and light.

To achieve spiritual peace, therefore, man must awake to life, and stir up the dormant quality of his heart. Quran Majeed alone is capable of restoring to mankind its lost treasure, that is a righteous heart. The true, uncorrupted and unadulterated Word of God handed down to mankind in its nascent purity, is alone capable of purifying the human soul and removing the crushing material burdens from it. Be it a miracle, but the study of the Quranic Text is capable of transmitting the human soul to the different spheres of spiritual experience of peace and light unknown to man's five senses. Tears trickle down the eyes. Bodies feel excited to ecstatic joy. Minds get enlightened and illuminated so as to acquire the vision of things unseen and imperceptible to sensual eyes Light and peace of spiritual nature then begin to descend upon human heart. Human spirit is not composed of what is merely known to the external senses Divine message goes much deeper and beyond It is received and assimilated by the refined human soul like a wholesome nutritious food It makes man realise his supermaterial needs and capabilities. It awakens in man appetites which yearn to seek their satisfaction from sources non-material and non-intellectual It presents a spectacle of approaching Beauty It gives joy of breathing Beauty. It gives sweetness of alluring Beauty. It provides thrills of live Beauty It transforms man from a lump of dust to a winged, spiritual creature Yes, it provides wings for a flight of peace and light towards the Friend!

Let us read again the Quranic piece, may be not in its original superb Arabic text but in translation

> "God it is Who has made the Night for you that you may rest therin, and the Day as that which helps you to see. Verily God is full of Grace and Bounty to men: Yet most men give no thanks (40·61)."

Pity, how woebegotten is the human soul tied to things material and earthly! Night and Day, following each other in rythmic succession, are two great signs of God. A shallow mind might contend that we owe the alternation of day and night to the sun — the appearance and disappearance of the sun Think for a moment, who created the sun and ordained its systematic course. If the sun sets not in the west today, the day thus continues endlessly, and the night with its cool comfort never comes, where goes the human calendar? Where goes the count of hours, days, weeks, months and years? Where goes the conception of time itself as understood and experienced by human beings in terms of days and nights? Where goes the balanced proportion in the activity of human life that swings by routine between work and rest? Suppose for a moment if the moon and the myriad stars spangling the heavens, the night and its darkness, the darkness and its repose — all these cease to be the phenomenal realities of human experience, what would happen? Wander with your imagination wherever it takes you to distinguish between the cosmic order and an otherwise total chaos. Similarly, picture to yourself tonight that tomorrow was never to come, the sun is never to rise again, and the conception of day is going to be lost Can human beings, with all their knowledge and power, restore the sun to the earth if it were to wane away? Or can they manage to push the sun down the horizon if it supposedly chooses to remain above the earth?

Such speculations are all moonshine. But all this makes the realisation of the existence and power of God easy and within the grasp of ordinary man. See how God of Majesty and Power talks intimately and mercifully to His created mankind. He poses the questions:

> "Say: See you? If God were to make the Night perpetual over you to the Day of Judgment, what god is there other than God, who can give you enlightenment? Will you not then harken? Say. See you? If God were to make the Day perpetual over you unto the Day of Judgment, what god is there other than God, Who can give you a Night in which you can rest? Will you not then see? It is out of His mercy that He has made for you Night and Day, that you may rest therein, and that you may seek His Grace And in order that you may be grateful" (28.71-73).

No doubt, it is out of His mercy that He has made for us night and day that we may rest therein, and that we may seek of His Grace, and be grateful for His great benedictions Once this phenomenon is understood and appreciated by man, he recognises God This recognition puts him on the path of real peace and light

Just as in man's material pursuit day and night, or darkness and light, follow each other in regular succession, so in the spiritual life of man peace and restlessness, merciful light and unkind darkness go on following each other The real point for realisation is that man with all his knowledge and power has no share in the determination of the physical and spiritual phenomena described as day and night In the domain of matter, man only wishes that day and night keep on following each other Since this routine goes on undisturbed, man's own wish in this regard only rests deep into his subconscious. If the day were to assume perpetual character, or the night were to become everlasting, the wish of man to have them succeeding each other would assert itself most forcefully. Similarly in the case of spirit, it is not for man to bestow rest on his own soul or on the soul of any other human being. Spiritual peace and tranquility are purely the gifts of God, and only He can bestow them on whomsoever He pleases. The duty devolving on human beings is to seek the path of peace and light, and for that to invoke the help and mercy of Almighty God, sincerely and constantly, so that He may render man capable of receiving His great spiritual gifts.

Whosoever has tasted a drop of the nectar of divine love ceases to long for anything else, and his sincerity for God gradually becomes well established In the early stages of his journey towards God, such a man has spiritual days followed by his spiritual nights But a stage is ultimately reached when the devotee succeeds in completely winning over the Lord! Then indeed the peace and light in man's spirit becomes a lasting emblem of love and purity. The communion with the Lord having taking place, there can hardly be any desire for separation There can hardly be any desire for darkness The goal of peace and light is already reached

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AL-HADIS Hazrat Jaber (*Razi Allahu 'anhu*) reported that the grave of the Holy Prophet was watered, and he who spread water over his grave was Bilal-b-Rabah. He began from the direction of his head till he reached his feet (Baihaqi).

AL-HADIS Abu Marsad-al-Ganawi reported that the Messenger of Allah said: Don't sit upon the graves, nor pray towards them (Muslim).

WOMEN OF ISLAM

HAZRAT GHUZAIYAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was a Badavi woman residing in the vast expanse of the desert somewhere around the suburbs of Makkah. God endowed her with a pious disposition.

After the dawn of the apostolic ministry upon the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), as soon as she heard the call to Islam she wasted no time in responding to it. Dr. Muhammad Hamidullah, the celebrated scholar of Islam has stated in his book "Political Life of the Holy Prophet" with reference to Muhammad bin Habibul Baghdadi (d. 245 A H), author of "Al-Muhabbar" that "after embracing Islam Hazrat Ghuzaiyah (*Razi Allahu 'anhaa*) began to preach it among the women of the Quraish tribe. Hazrat Ghuzaiyah was not of Quraishite origin. She was in fact a Badavi resident of the desert She was, therefore, turned out of the town She was handcuffed and tied with ropes on the naked back of a camel so as to be delivered to her desert tribe".

Hazrat Ghuzaiyah states that during her journey she was not allowed to drink even a draught of water or a morsel of bread to eat On the way whenever the caravan staged a half she was thrown in the burning sun with her tied body. For three days consecutively when she remained in that miserable state, she fell unconscious. One night she felt as if something touched her mouth Lo! it was water. She drank it to her full and regained strength and consciousness. Next morning when people work up they found her in a better condition They suspcted that she might have stolen water during the night. However, they were struck with wonder on seeing her hands and feet closely tied, and so were the water bags sealed with knots. They were convinced that it could only be the blessing of God Almighty They were, therefore, repentent of their doings and embraced Islam Hazrat Ghuzaiyah had great love and affection for the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) In her vindication, it is said, the following part of the verse of Quran Majeed refers to her:

> "— And any believing woman who dedicates her soul to the Prophet —" (33 50)

Other details of her life are not available

34,000 to go for Haj under regular Scheme

The Federal Minister for Religious Affairs, Haji Saifullah Khan, formally announced the new Haj policy for the year 1988, under which, he said, 34,000 people will perform Haj in the regular scheme

The number of those wishing to perform Haj under sponsorship scheme was limitless

Number of those low-paid Government employees who would perform Haj on Government expense this year would be 625 Similarly, 41 persons hailing from society's poorest section would also be sent for Haj on State expenses. For the first time low paid employees of local bodies will also be sent to perform Haj on Government expense. All the five state owned banks and other half a dozen concerned agencies had been directed to extend all possible help and guidance to the intending pilgrims

The minister said that of the 34,000 pilgrims going under the regular scheme 7,250 will be sent by ships under arrangements with the Pan-Islamic Steamship Company and the Pakistan National Shipping Corporation, while the remaining 26,750 will be sent by PIA

The minister said as a special case, those twice rejected will be considered for Haj without subjecting their applications to the ballot The foreign exchange quota of 1100 dollars will be maintained, he stated.

FARE: According to the new Haj policy the Haj fares for regular as well as sponsorship schemes by air and by ships are as follows

REGULAR SCHEME by ship: First Class Rs 26,980, Second class Rs 26,480, Deck Rs 24,980. By PIA: Karachi—Jaddah—Karachi Rs 28,570 Islamabad—Jeddah—Islamabad Rs. 29,970

SPONSORSHIP SCHEME (by PIA) Karachi—Jeddah—Karachi Rs. 29,215, Islamabad—Jeddah—Islamabad Rs 30,615

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone . 52 43 25

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ=ث	ḥ=ح	ẓ=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	‘=ع	ء=ـ (Jerk)	
Bold	*Madd*	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	*Madd*	آ=āa	وٓ=ōo	ىٓ=ēe

Part 16 Qaa-la A-lam — *Chapter 20 Taa-haa* — ٢٠-طٰهٰ — ١٦-قَالَ اَلَمْ

SECTION 2 (*Contd.*)	*RU-KOO‘ 2 (Contd)*	رکوع ۲ (تتبع)
41. And I have chosen you for Myself.	41. *Was-ta-na‘-tu-ka li-naf-see.*	وَاصْطَنَعْتُكَ لِنَفْسِيْ ۝
42 Go you and your brother with My signs,	42 *Iz-hab an-ta wa a-khoo-ka bi-aa-yaa-tee*	اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ
and be not slack in remembering Me.	*wa laa ta-ni-yaa fee zik-ree.*	وَلَا تَنِيَا فِيْ ذِكْرِيْ ۝
43 Go you two to Pharaoh;	43. *Iz-ha-bāa i-laa fir-‘au-na*	اِذْهَبَآ اِلٰى فِرْعَوْنَ
he has indeed transgressed (limits).	*in-na-hoo ta-ghaa.*	اِنَّهٗ طَغٰى ۝
44 Then speak to him a gentle word,	44 *Fa-qoo-laa la-hoo qau-lal-laiee-yi-nal-*	فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا
that perhaps he may mind or fear Allah.	*la-‘al-la-hoo ya-ta-zak-ka-ru au yakh-shaa.*	لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ۝
45 They (two) said: Our Lord we fear,	45 *Qaa-la rab-ba-nāa in-na-naa na-khaa-fu*	قَالَا رَبَّنَآ اِنَّنَا نَخَافُ
lest he should become aggressive towards us	*aieen-yaf-ru-ta ‘a-lai-nāa*	اَنْ يَّفْرُطَ عَلَيْنَآ
or transgress (limits).	*au aieen-yat-ghaa*	اَوْ اَنْ يَّطْغٰى ۝
46 He said: Fear not;	46. *Qaa-la laa ta-khaa-fāa*	قَالَ لَا تَخَافَآ
I am indeed with you (two)	*in-na-nee ma-‘a-ku-māa*	اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَاَرٰى ۝
I hear and I see.	*as-ma-‘u wa a-raa*	
47 So go you (two) to him (i.e. Pharaoh) and say:	47 *Fa’-ti-yaa-hu fa-qoo-lāa*	فَاْتِيٰهُ فَقُوْلَآ

	English		Transliteration	Arabic
	We are the two Messengers of your Lord;		*in-naa ra-soo-laa rab-bi-ka*	إِنَّا رَسُولَا رَبِّكَ
	therefore, send the children of Israel with us		*fa-ar-sil ma-'a-naa ba-nee is-raa-ee-la*	فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَآءِيلَ
	and oppress them not		*wa laa tu-'az-zib-hum*	وَلَا تُعَذِّبْهُمْ
	We have indeed come to you with a sign from your Lord.		*Qad ji'-naa-ka bi-aa-ya-tim-mir-rab-bik.*	قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ
	And peace be upon him who follows the right guidance.		*Was-sa-laa-mu 'a-laa ma-nit-ta-ba-'al-hu-daa.*	وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ۝
48	Surely, to us it has been revealed that the punishment	48	*In-naa qad oo-hi-ya i-lai-naa an-nal-'a-zaa-ba*	إِنَّا قَدْ أُوحِيَ إِلَيْنَآ أَنَّ الْعَذَابَ
	will be on him who denies and turns away (from the right path).		*'a-laa man kaz-za-ba wa ta-wal-laa.*	عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى ۝
49.	He (Pharaoh) said Then who is your Lord, O Moses?	49	*Qaa-la fa-mar-rab-bu-ku-maa yaa-moo-saa.*	قَالَ فَمَنْ رَّبُّكُمَا يٰمُوسٰى ۝
50.	He (Moses) said Our Lord is He Who gave every thing	50	*Qaa-la rab-bu-nal-la-zee a'-taa kul-la shai-in*	قَالَ رَبُّنَا الَّذِيٓ أَعْطٰى كُلَّ شَيْءٍ
	its form and nature, then guided (it).		*khal-qa-hoo sum-ma ha-daa*	خَلْقَهُ ثُمَّ هَدٰى ۝
51.	He (Pharaoh) said What about the former generations?	51	*Qaa-la fa-maa baa-lul-qu-roo-nil-oo-laa*	قَالَ فَمَا بَالُ الْقُرُونِ الْأُولٰى ۝
52.	He (Moses) said The knowledge thereof is with my Lord in a Book,	52	*Qaa-la 'il-mu-haa 'in-da rab-bee fee ki-taab*	قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتٰبٍ
	my Lord neither errs nor forgets.—		*Laa ya-dil-lu rab-bee wa laa yan-sal-*	لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ۝
53.	He Who made the earth a cradle for you	53	*la-zee ja-'a-la la-ku-mul-ar-da mah-danw-*	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
	and traced on it paths for you,		*wa sa-la-ka la-kum fee-haa su-bu-lanw-*	وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

No.	English	Transliteration	Arabic
	and sent down water from the sky.	*wa an-za-la mi-nas-sa-mãã-i mãã-aa.*	وَأَنزَلَ مِنَ السَّمَاءِ مَاءً
	Then thereby We brought forth pairs of diverse vegetation.	*Fa-akh-raj-naa bi-hẽe az-waa-jam-min-na-baa-tin shat-taa.*	فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ۝
54	Saying: Eat and feed your cattle.	54. *Ku-loo war-'au an-'aa-ma-kum.*	كُلُوا وَارْعَوْا أَنْعَامَكُمْ
	Surely, in this there are signs for men of understanding	*In-na fee-zaa-li-ka la-aa-yaa-til-li-u-lin-nu-haa.*	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ۝
	SECTION 3	*RU-KOO' 3*	ركوع ٣
55	From it (i.e. the earth) have We created you and to it will We return you,	55. *Min-haa kha-laq-naa-kum wa fee-haa nu-'ee-du-kum*	مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
	and from it will We bring you out another time	*wa min-haa nukh-ri-ju-kum taa-ra-tan ukh-raa.*	وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ۝
56	And We did show him (i.e. Pharaoh) all our signs,	56. *Wa la-qad a-rai-naa-hu aa-yaa-ti-naa kul-la-haa*	وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا
	but he rejected and refused (them).	*fa-kaz-za-ba wa a-baa*	فَكَذَّبَ وَأَبَىٰ ۝
57	He (Pharaoh) said: Have you come to us to turn us	57. *Qaa-la a-ji'-ta-naa li-tukh-ri-ja-naa*	قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
	out of our land by your sorcery, O Moses?	*min ar-ḍi-naa bi-siḥ-ri-ka yaa-moo-saa*	مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ ۝
58	So we too will bring to you a magic like it;	58 *Fa-la-na'-ti-yan-na-ka bi-siḥ-rim-miṣ-li-hee*	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ
	therefore make an appointment between us and you	*faj-'al-bai-na-naa wa bai-na-ka mau-'i-dal-*	فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا
	which we shall not break, neither we	*laa nukh-li-fu-hoo naḥ-nu*	لَّا نُخْلِفُهُ نَحْنُ
	nor you, at a convenient place (for both).	*wa lãa an-ta ma-kaa-nan su-waa.*	وَلَا أَنتَ مَكَانًا سُوًى ۝

	English		Transliteration	Arabic
59.	He (Moses) said: Your appointment is the day of the Feast,	59.	*Qaa-la mau-'i-du-kum yau-muz-zee-na-ti*	قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ
	and let the people be gathered in the forenoon.		*wa aieen-yuh-sha-ran-naa-su du-haa.*	وَاَنْ يُّحْشَرَ النَّاسُ ضُحًى ۝
60.	Then Pharoah withdrew and gathered	60.	*Fa-ta-wal-laa fir-'au-nu fa-ja-ma-'a*	فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ
	his plot, then came (to the appointment).		*kai-da-hoo sum-ma a-taa.*	كَيْدَهٗ ثُمَّ اَتٰى ۝
61	Moses said to them Woe to you;	61.	*Qaa-la la-hum-moo-saa wai-la-kum*	قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ
	do not invent a lie against Allah,		*laa-taf-ta-roo 'a-lal-laa-hi ka-zi-ban*	لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا
	lest He should destroy you by punishment;		*fa-yus-hu-ta-kum bi-'a-zaab*	فَيُسْحِتَكُمْ بِعَذَابٍ
	and indeed lost is he who invents a lie (against Allah)		*Wa qad khaa-ba ma-nif-ta-raa.*	وَقَدْ خَابَ مَنِ افْتَرٰى ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية المتداولة السهلة الفهم مع الكتابة الموجهة للنص العربي بالحروف الرومانية و ذلك لتسهيل النطق الصحيح بكلمات العربية على من ليس لديهم الإلمام اللازم بلغة القرآن • هذا و نناشد قراءنا الكرام أن يقرأوا الكتاب المقدس بإنتظام و بكل عناية و إحترام ثم يتدبروا في آياته للاستفادة مما فيها من الحكم و الهدايات و كما يتعاونوا معنا في عمل نشر دعوة الإسلام و رسالة القرآن عبر العالم • و شكرا •

الكبيرة .

فالمسلمون الاول مع رسول الله (ﷺ) صاموا فى رمضان . وخاضوا معارك حربية . وانتصروا فيها لانهم قبل ذلك انتصروا على انفسهم ، وان الله سبحانه لايغير ما بقوم حتى يغيروا ما بانفسهم .

لقد جعلهم الصوم ملائكة يمشون على الارض فى ثياب بشر . فخلقهم نابع من منهج السماء . لذلك استظلوا برحمات الله ودانت لهم الدنيا وحكموا العالم بالعدل وطبقوا الحق والمساواة .

شهر رمضان شرفه الله بنزول القرآن :

واذا كنا نتحدث عن الصوم . فلنذكر ان شهر رمضان هو الشهر الذى شرفه الله بنزول القرآن فيه فاستضاءت لياليه بآياته واشرقت الارض بانواره . واهتدت النفوس بضيائه . وحوله التقت القلوب وتآلفت النفوس . والتحمت الصفوف . وصار المسلمون بذلك كالجسد الواحد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى . بذلوا المعروف . وانصفوا المظلوم . واعطوا المحروم واطعموا الجائع وكسوا العارى . وآووا الغريب ، وقدموا الدواء للمريض . وكانوا عونا على كل خيـــر .

لذلك قال الله فى حقهم « ويؤثرون على انفسهم ولوكان بهم خصاصة » .

فاذا كان شهر رمضان هو شهر القرآن . فعلى المسلمين ان يحيوا لياليه بقراءة القرآن والتدبر فى معانيه . والتمسك باخلاقه . . فيكظم الفرد غيظه . ويتحكم فى عواطفه . ويصبر على اذى الغير حسبما اشار اليه النبى (ﷺ) : « اذا كان صوم يوم احدكم فلايرفث ولايصخب ولا يجهل . وان سابه احد اوشاتمه فليقل انى صائم مرتين اوثلاثا » .

ان المسلمين اليوم يصومون نهارهم وهم نيام . ويقضون ليالى رمضان فى صخب ولهو بين الاستماع الى اغان هابطة والنظر الى تمثيليات تافهة تضحك النفوس اللاهية التى غفلت عن اليوم الآخر . وظنت ان الدنيا لها دائمة . وان الموت عنهم غافل . . وكانهم لم يسمعوا قول رسول الله (ﷺ) « لوتعلمون ما اعلم لضحكتم قليلا . ولبكيتم كثيرا » .

لذلك لم يحقق الصوم لهم نجاحا . فا وطانهم ممزقة واسرهم مشردة . واصبحوا الآن فى انتظار عطف البلاد التى لاتدين بدين الله . رغم ان بلادهم بلاد خير . وعددهم لا يحصى ومع ذلك هم من العالم الثالث الذى يستحق نظرة عطف واحسان .

اليس ذلك من سخرية الزمن ؟؟ امة هى خير امة وقانونها من السماء الذى استقامت به الارض ردحا من الزمن . يوم ان كانت صائمة عن الدنايا . بعيدة عن فحش القول . وسوء الفعل .

واليوم مع كثرتهم ومع وجود قانون السماء بينهم . فهم فى حاجة الى مدرسة الصوم تذكرهم بماضى الآباء ومجد الاجداد وعليهم ان يتعلموا منها الدروس فى قوة العزيمة وصحوة الضمير على ان يقترن بذلك قراءة القرآن وضبط النفس . ومراقبة الله الواحد الديان . . لان الصوم مدرسة من تعلم فيها واستفاد . فانه يفرح بصومه عند فطره . وعند لقاء ربه

ومع دعائنا الى الله ان يجعل شهر رمضان شهر خير ونصر للمسلمين فاننا كذلك ندعو الله ان يوحد صفوفنا وان يجمع على الخير قلوبنا . وان يهدينا جميعا سواء السبيل

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

لحظة قرب وانس من الله حيث جاء فى الحديث « ينزل ربنا الى السماء الدنيا فى الثلث الاخير من الليل و ينادى هل من تائب فاتوب عليه . هل من داع فاستجيب له . هل من مستغفر فاغفر له . هل من سائل فاعطيه » . من هنا خصص الله للصوم اجرا معينا لم يعطه الله على عبادة من العبادات . فقال فى الحديث « كل عمل ابن آدم له الا الصوم فانه لى وانا اجزى به » .

ولما كان الصبر نصف الايمان والصيام نصف الصبر . فقد اخبرنا ربنا عن جزاء الصابرين بقوله سبحانه « انما يوفى الصابرون اجرهم بغير حساب » .

انعم بهذه الفريضة التى تحيى القلب، وتنير النفس ، وتضيئ للمسلم جوانب حياته . فيحيا فى سعادة وبهجة وسرور . « اومن كان ميتا فاحييناه وجعلنا له نورا يمشى به فى الناس كمن مثله فى الظلمات ليس بخارج منها » .

ان الصائم يحيا فى نعيم لانه يعيش موصول القلب بالله ، فان الصوم ايقظ منه الضمير وجعله يراقب ربه اكثر مما يراقب غيره . لذلك نجده لا يغش ولا يخون . ولا يخادع ولا يماطل . لانه يعلم ان الرقيب عليه هو الله الذى لايخفى عليه شئ فى الارض ولا فى السماء « ولايعزب عنه مثقال ذرة » « يابنى انها ان تك مثقال حبة من خردل فتكن فى صخرة او فى السموات او فى الارض يات بها الله ان الله لطيف خبير » .

لذلك جعل الرسول (ﷺ) الصيام وقاية للنفس وتنقية للوجدان وترقيقا للمشاعر . وتهدئة للغرائز وتنظيفا للضمائر من هواجس الهوى وشرور الفتن . فقال فى الحديث : « يا معشر الشباب من استطاع منكم الباءة . فليتزوج فانه اغض للبصر واحصن للفرج . ومن لم يستطع فعليه بالصوم فانه له وجاء » .

ما اعده الله للصائمين :

ولما كان الصوم بهذه المنزلة ، وفيه ما فيه من الخير عظيم : حدد الرسول (ﷺ) مكانة الملتزمين به يوم القيامة . وبين ان لهم بابا فى الجنة لا يدخل منه غيرهم . فقال فى الحديث : « ان فى الجنة بابا يقال له الريان لا يدخل منه الا الصائمون . فاذا دخلوا اغلق دونهم فلا يدخل منه احد غيرهم » .

اذا كان هذا اجر الصوم ومنزلة فى الآخرة . فانه فى الحياة الدنيا وقاية لكثير من الامراض : فالمعدة بيت الداء . وما ملأ ابن آدم وعاء شرا من بطنه . . لذلك نرى الرسول (ﷺ) فى نصيحته بقوله . « بحسب ابن آدم لقيمات يقمن بها صلبه » . . والقرآن الكريم وهو مصدر التشريع الاول يرشدنا الى هذا المسلك العظيم فيقول « وكلوا واشربوا ولاتسرفوا » .

ان كثيرا من الاطباء ينصحون مرضاهم بالامتناع عن تناول الطعام والشراب مدة طويلة قد تزيد على عشر ساعات ويلتزم الشخص بذلك طلبا للصحة التى هى تاج على رؤوس الاصحاء . فلو انهم اضافوا الى ذلك نية الصوم . واتخذوا ذلك وسيلة للتقرب من الله وابتغاء فضله لكان لهم اجر عظيم . علاوة على ما يحققه الصوم من صحة ابدانهم . فالانسان بذلك يجمع بين خير الدنيا وفلاح الآخرة .

ان « غاندى » عند ما قاد ثورة تحرير بلاده من نير الاستعمار الرابض على ارض وطنه ، اتخذ من الصوم وسيلة لهز الضمير العالمى ونجح فى تحقيق هدفه الذى سعى اليه . لان الطعام فى بلده كان يستورد من ارض الاستعمار .

وصومه الذى شرعه من تلقاء نفسه هو امتناع عن ترويج بضاعة اعداء بلاده وحتى لا يكون ثمن الرصاص الذى يوجه الى ابناء وطنه من جيوبهم فكان صومه لتحقيق غاية هى تحرير بلاده وان كان يخالف ما شرعه الله للمسلمين فقد استطاع بذلك ان يحقق هدفه ويصل الى غايته حيث وقف المجتمع الانسانى معه يؤيده فيما يهدف اليه .

ونحن كمسلمين شرع الله لنا الصوم . وبين الغاية من شرعه وان صوم المسلمين يحقق لهم سعادة الدنيا وفلاح الآخره ولو ان المسلمين صاموا كما شرع الله لهم لتحققت لهم الغاية التى ارادها الله من هذه الفريضة

قال ابن ابى حاتم وروى عن ابن عباس وابى العاليه وعبد الرحمن بن ابى ليلى ومجاهد وسعيد بن جبيرو مقاتل ابن حيان والربيع بن انس وعطاء الخراسانى نحو ذلك : وقال عطاء الخراسانى عن ابن عباس (كما كتب على الذين من قبلكم) يعنى بذلك اهل الكتاب وروى عن الشعبى والسدى وعطاء الخراسانى مثله ثم بين حكم الصيام على ما كان عليه الامر فى ابتداء الاسلام فقال (فمن كان منكم مريضا او على سفر فعدة من ايام أخر) اى المريض والمسافر لا يصومان فى حال المرض والسفر لما فى ذلك من المشقة عليهما بل يفطران ويقضيان بعدة ذلك من ايام أخر وأما الصحيح المقيم الذى يطيق الصيام فقد كان مخيرا بين الصيام وبين الاطعام ان شاء صام وان شاء افطر واطعم عن كل يوم مسكينا فان اطعم اكثر من مسكين عن كل يوم فهو خير وان صام فهو افضل من الاطعام قاله ابن مسعود وابن عباس ومجاهد وطاؤس ومقاتل بن حيان وغيرهم من السلف ولهذا قال تعالى (وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خير له وان تصوموا خيرلكم ان كنتم تعلمون)

(من تفسير ابن كثير)

الصيام

فضيلة الشيخ منصور الرفاعى عبيد

الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة ، ويتدرب على ان يكون صاحب ارادة قوية . (يفعل او لا يفعل) . كما انه يتدرب فيها على الصمود والصبر وضبط النفس . والتحكم فى العواطف .

وما احلى الحياة واسعدها باشخاص يكونون اى مجتمع من تلكم النماذج لذلك : كتب الله الصيام علينا كما كتبه على الامم السابقة وجعله عنوان فلاح . ومنهج صلاح لمن يقوم به عن طواعية واختيار .

ان الصيام سر من الاسرار الخفية . لايعلم بحالك الامن خلقك فهو رمز للاخلاص والاخلاص سربين العبد وربه . لايطلع عليه احد من عباد الله . . انعم بالانسان المؤمن الذى استيقظ فى هداة السحر عند شدة وطاة النوم على العيون . فتحرك بنفس رضية من على سريره . وايقظ اهله ولسانه يردد . الحمد لله الذى احيانى بعد ما اماتنى واليه النشور . . اشهد ان الله يحيى الموتى وان الله على كل شيئ قدير ثم اخذ يتناول سحوره ليتقوى به على صيام النهار وطعام السحور بركة . فكان من وراء ذلك ان اضاء قلبه نور الايمان الذى يقوى النية . ويبدد الشك ويبعد الاوهام عن الانسان فيحيا قوى العزيمة هادئ النفس وصفاء الجبين .

ومن عجب ان يلتقى نور الفجر الذى يبدد ظلام الليل بنور ايمان الانسان الذى يبدد ظلام الكفر والشرك والالحاد وما اسعد البشرية بهذين النورين . نور يضيئ جنبات الارض ونور يوحد الصف ويربط الجمع ويحدد الهدف والهدف الذى يسعى اليه كل مؤمن اشرق نور الايمان فى قلبه هو ان يكون رمزخير . وعنوان صلاح . ويطلب ذلك للانسانية كلها لانه ينتمى اليها . وتتشده الى ذلك اواصر صلة الرحم وحسن الجوار . «يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والارحام»

تسحروا فان فى السحور بركة :

ان اللحظة التى يتناول فيها الانسان طعام سحوره ،

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

القرآن

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون . اياما معدودات الى ـ آخر الآية
(البقرة : ١٨٣-١٨٤)

يقول تعالى مخاطبا للمؤمنين من هذه الامة وآمرا لهم بالصيام وهو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عزوجل لما فيه من زكاة النفوس وطهارتها وتنقيتها من الاخلاط الرديئة والاخلاق الرذيلة وذكر انه كما اوجبه عليهم فقد اوجبه على من كان قبلهم فلهم فيه أسوة حسنة وليجتهد هولاء فى اداء هذا الفرض اكمل مما فعله اولائك كما قال تعالى (لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم امة واحدة ولكن ليبلوكم فيما آتاكم فاستبقوا الخيرات) الآية ولهذا قال ههنا (يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون) لان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان ولهذا ثبت فى الصحيحين ،" يامعشر الشباب من استطاع منكم الباءة فليتزوج ومن لم يستطع فعليه بالصوم فانه له وجاء " ثم بين مقدار الصوم وانه ليس فى كل يوم لئلا يشق على النفوس فتضعف عن حمله واداته بل فى ايام معدودات .

وقد كان هذا فى ابتداء الاسلام يصومون من كل شهر ثلاثة ايام ثم نسخ ذلك بصوم شهر رمضان كما سياتى بيانه . وقد روى ان الصيام كان اولا كما كان عليه الامم قبلنا من كل شهر ثلاثة ايام عن معاذ وابن مسعود وابن عباس وعطاء وقتادة والضحاك ابن مزاحم وزاد لم يزل هذا مشروعا من زمان نوح الى ان نسخ الله ذلك بصيام شهر رمضان . وقال عباد بن منصور عن الحسن البصرى (يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ، اياما معدودات) فقال نعم والله لقد كتب الصيام على كل امة قد خلت كما كتبه علينا شهرا كاملا واياما معدودات عددا معلوما ، وروى عن السدى نحوه . وروى ابن ابى حاتم من حديث ابى عبد الرحمن المقرى حدثنا سعيد بن ابى ايوب حدثنى عبد الله بن الوليد عن ابى الربيع رجل من اهل المدينة عن عبد الله بن عمر قال قال رسول الله ﷺ « صيام رمضان كتبه الله على الامم قبلكم ، فى حديث طويل اختصر منه ذلك . وقال ابوجعفر الرازى عن الربيع بن انس عمن حدثه عن ابن عمر قال انزلت (كتب عليكم الصيام كما كتب على الذين من قبلكم) كتب عليهم اذا صلى احدهم العتمة ونام حرم عليه الطعام والشراب والنساء الى مثلها.

بسم الله الرحمن الرحيم

عن ابى هريرة قال قال رسول الله ﷺ لاتدخلون الجنة حتى تومنوا ولا تومنون حتّى تحابوا، او لا ادلكم على شئ اذا فعلتموه تحاببتم ، افشوا السلام بينكم .

(رواه مسلم)

يتضح من هذا الحديث ان لا يكتمل ايمان المؤمن الا ان يحب الله ورسوله اكثر مما يحب من سواهما ، ان يكون حبه للغير تابعا لحب الله وحب الرسول وان يكون قلبه حاليا من مراعاة المصلحة الشحصية ولا يحب شيئا لغيره ما لا يحبه لنفسه . وخلاصة القول ان يكون قلب المؤمن يفيض دائما بحب الله وحب الرسول وحب اخوته من المؤمنين .

مترجم من معارف الحديث

أسعار الإشتراك السنوي في اليقين إنترنيشنل

بعد مراجعتها في ضوء أجور البريد الباكستاني المعدلة من قبل مكتب البريد الباكستاني، إعتباراً من ١/٧/١٩٨٦ م

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ثمن العدد الواحد (بما فيه أجرة البريد)

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التسديد مقدما

والله ولي التوفيق .

المجلد ٣٦ ٣ شعبان ، ١٤٠٨هـ الموافق ٢٢ مارس ١٩٨٨م العدد ٢٢

القــــرآن

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم . ...

— الصيام هو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عز و جل .....

— ان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان . ...

الصيــــام

— الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة والارادة .

— ان الصيام سرمن الاسرار الخفية لا يعلم بحالك الا من خلقك .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقــة الإسلامية اللائقة . وشكرا .

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In the name of Allah, the All Compassionate, the Most Merciful

HOLY PROPHET'S JOURNEY BY NIGHT
Isra' and Mi'raj

(I) NARRATION

Isra' and Mi'raj, or the Journey by Night, is the sublimest miracle associated with the exalted personage of Holy Prophet Muhammad (*Sal'allahu 'alaihi wa sallam*) There is consensus that it occurred about eighteen months before his Migration to Madinah on the twenty-seventh night of the month of Rajab The journey took place, with his body and soul together, from Makkah to Jerusalam in the first instance and thence to the seven heavens. Quran Majeed describes the earth-bound part of the journey, or Isra', thus

> "Glory to Allah Who did take His servant for a journey by night from the Sacred Mosque (Masjid-il-Haraam, in Makkah) to the Farthest Mosque (Masjid-il-Aqsa in Jerusalam) whose precincts We did bless, in order that We might show him some of Our signs " (17 1)

Onward from Masjid-il-Aqsa in Jerusalam, began his heavenly ascension, called Mi'raj, which took him to the seven heavens one above another He reached the farthest point in the High Heaven, that is the Lote-tree, and saw the Light of the Divine Countenance This part of the journey is referred to in the following Quranic verses

> "By the star when it goes down, your companion is neither astray nor being misled, nor does he say (aught) of (his own) desire. It is no less than the revelation sent down to him. He was taught by one mighty in power, endued with wisdom; for he appeared (in stately form) while he was in the highest part of the horizon; then he approached and came closer, and was at a distance of two bow-lengths, or (even) nearer So did (God) convey the revelation to His servant, (conveyed) what He (meant) to convey The (Propnet's mind and) heart in no way falsified that which he saw Will you then dispute with him concerning what he saw? For indeed he saw Him at a second descent, near the Lote-tree beyond which none may pass Near it is the Garden of Abode. Behold, the Lote-tree was shrouded (in mystery unspeakable)." (53 1-16)

The verses go on to describe in the words of God Himself, the state of confidence and certitude of the Holy Prophet, thus

> "(His) sight never swerved, nor did it go wrong For truly did he see of the signs of his Lord, the Greatest" (53 17-18)

PREPARATIONS The Holy Prophet said, "While I was sleeping in the Hijr, Gabriel came and stirred me I sat up but saw nothing and lay down again He came a second time and stirred me. I sat up but saw nothing and lay down again He came to me for the third time and stirred me I sat up and he took hold of my arm and I stood up by his side He brought me out to the door of the Mosque and there stood a white

animal (Buraq) of the size between **a mule** and a donkey, with wings **on its sides** with which he propel**led its feet**, putting down each **forestep** at the limit of its vision Gabriel mounted me on it and **went along** with me keeping close" (Ibn Ishaq).

Bukhari and Muslim have it that, before this, the Holy Prophet's chest was also split open, his belly was washed with Zamzam water and his heart was filled with Faith and Wisdom.

AT JERUSALEM The Holy Prophet and Gabriel went along together until they reached the Shrine at Jerusalem. There the Holy Prophet offered and led Prayer. Then Gabriel brought and offered two cups, one containing wine and the other milk The Holy Prophet took the milk cup and drank from it, leaving the wine Upon this Gabriel said, "Muhammad! you have been rightly guided to the way of nature and so shall your people be Wine is forbidden to you" (Ibn Ishaq)

ONWARD TO HEAVEN The Holy Prophet said, "After the business at Jerusalem was completed, a ladder was brought to me Gabriel mounted it with me until we came to the gate of heaven An angel named Isma'il was in charge of it, and under his command were twelve thousand angels, each one of them having twelve thousand angels at his command

"When Gabriel brought me in Isma'il asked me who I was When he was told that I was Muhammad, he inquired whether I had been given a mission On being assured of it, he wished me well

"All the angels who met me when I entered the lowest heaven welcomed me with smiles and wished me well (except Malik, the incharge of the Hell). When I entered the first heaven I saw a man who, Gabriel told me, was our forefather Adam" (Ibn Ishaq)

The Holy Prophet also had a vision of a beautiful, but vicious, woman and was told that she was the world He also saw persons undergoing various punishments on account of their respective sins

The Holy Prophet continued to say, "Then I was taken up to the second heaven and there I met with Jesus son of Marry and John son of Zakaria Then to the third heaven where was a man whose face was beautiful like the full moon This was Joseph son of Jacob Then I reached the fourth heaven where I met with Idris Then on the fifth heaven I met with Aron son of 'Imran Then on the sixth heaven I met with Moses son of 'Imran Lastly on the seventh heaven, I saw a man reclining at the entrance of the Bait-al-Ma'mur (Immortal Mansion) Every day seventy thousand angels entered it, not to come back until the Resurrection Day This was my forefather Abraham

"Gabriel took me into Paradise and I also had a distant spectacle of the Hell' (Ibn Ishaque)

On the seventh heaven, he reached nearest to God The details are contained in the Quranic verses 53 1-18 already cited in the beginning Here the last verses of Surah Al-Baqarah were revealed to him directly from the Lord, for Gabriel could not reach that place and had therefore excused himself, as the poet has put it

Were I to soar farther
even by the width of a hair,
The splendour of the Lord
would burn my wings.

Here he was also ordained the five-time daily Prayer (*Salaat*) about which he later on said that *Salaat* is the *Mi'raj* of the Believers

RETURN JOURNEY· The Divine purpose of Mi'raj having been fulfilled, the return journey to Makkah via the Shrine of Jerusalem took place in the company of Gabriel It was still night when they reached the Holy Ka'bah From there the Holy Prophet came back to the house of his cousin. In her words, as narrated by Ibn Ishaq, "a little before dawn, the Holy Prophet woke up, and when we had prayed the dawn prayer, he said: 'O Umm Hani! I prayed with you the last night the night prayer in this valley as you say. Then I went to Jerusalem and there prayed, and now I have prayed with you the morning prayer as you see."

Here we close the narrative parts of the Night Journey and the Celestial Ascension of Holy Prophet Muhammad (*Sallallahu 'alahi wa sallam*) which took place with his body and soul together For more detailed description, books of Seerat and Ahadith can be read

This miracle is rightly considered to be a great miracle It was not a piece of fiction but a true story of an actual happening To this day, it has inspired mystics and poets and under its influence great ecstatic feats have been performed by mystics, and great poetry and literary parodies have been written down This particular theme we shall dwell upon in our next issue, *Insha' Allah*

AL-HADIS Abdur Rahman-b-Abi Laila reported that Sahl-b-Hunaif and Qais-b-Sa'ad were seated at Qadesia, when a dead-body was passing by them They stood up It was said to them both that it was of the inmates of this world, that is, of the protected non-Muslims They both said that a dead-body had passed by the Apostle of Allah and he stood He was told Verily it is a dead-body of a jew Then he said Was it not a soul? (Agreed).

Creation of Man and its Purpose

(SYED MOHAMMED IDRIS)

The more we reflect on the creation of the universe and the course of human life, the greater we are convinced that neither this universe nor man has been created in vain. Can there be a lovelier reflection than to reflect on the whence and whither of man? This lump of dust, this sperm-drop which develops in darkness from a leech-like clot into a human foetus and from a human foetus into a human baby, has in him, on coming to the earth, vast potentialities of progress and development and equally vast possibilities of self-disintegration.

How beautifully Quran Majeed describes it

(1) Man We did create from a quitessence (of clay), then We placed him as (a drop of) sperm in a place of rest firmly fixed, then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump, then We made out of that lump bones and clothed the bones with flesh, then We developed out of it another creature. So blessed be God, the Best to create (23 12-14).

(2) ".. He makes you in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is God, your Lord and Cherisher . . ." (39.6).

(3) " We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength, and some of you are called to die, and some are sent back to the feeblest old age so that they know nothing after having known (much) . ." (22.5).

Such indeed is man and he is fully concious of his conflicting tendencies. The evil forces in him are constantly at work to thwart every one of his efforts aimed at realisation of his higher self This struggle between good and evil which rages at all times in most human hearts is inherent in his character It was designed to let man live more soulfully Yet man has been degenerated to struggle for material existence It has changed the entire outlook on human life

NORMS OF GOOD AND EVIL

Modern man has set his own norms of good and evil Every thing which provides material prosperity and physical comfort is considered "good" in his estimate Similarly every thing which hits at material prosperity and removes physical comfort is deemed "evil" in his judgment In his anxiety to accumulate his misconceived "good" he has accumulated all that is materially profitable. But his material gain has, in fact, been his spiritual loss and his spiritual loss is surely going to be his total loss He has been taking the shadow for the substance His neglect of moral and spiritual values has gone only to embitter his material life and turned it into an unbearable burden His neglect of duty towards God has obliterated from his mind the real purpose of human life. The result has been that modern man is living at best as a dignified animal among other classes of animals. He is living to eat, to drink, to sleep, to procreate, and also to fight Those who have studied life in the so-called "civilised" regions of the world, will not deny this ugly human situation.

There is, however, a happy sign in the fact that the modern man is steadily getting conscious of his neglect of God which has resulted in his tremendous spiritual loss. Richard Nixon while he was the Vice-President of U.S A., had hinted at this consciousness of spiritual loss when he said "Economic well-being is important, but to say a better living can buy allegiance to our philosophy is wrong and an insult to Asians They are a proud people with a very great history. The struggle now going on in the world is spiritual as well as material. The greatest weakness of Communism is that it denies the individual spiritual dignity of man" We are not going to criticise the philosophy of life to which Mr. Nixon and millions of his compariots stick. We are not going to say just now whether the spiritual dignity of man denied to the individual by Communism has been granted by Nixon's philosophy. We are only driving home the fact that thinkers of modern society, too, are getting alive to the spiritual needs of man

Mr. Nixon did independently repeat what 'Allama Iqbal had said before. He said, "the world is once again engaged in a struggle which is at once spiritual and material". Modern earth-rooted humanity has been so much estranged and separated from spirituality that the task of regaining its 'lost paradise' appears well nigh impossible If based on ordinary human levels, the task is indeed forbidding. But

it becomes extremely easy and hopeful if calculated on a divine level. It is not merely economic well-being but restoration of the spiritual values in which lies the real dignity of man, that can make the material man regain the 'paradise lost.' 'Allama Iqbal has expressed it so beautifully when he says

"Humanity aspires for stability and needs a code of life" He obviously means a system which can win spiritual stability Where is such a system of life to be found? Where upon are its founds to be laid? Man has tried long enough many systems of life born of human genius The results are too obvious to need comment or re-statement here. The bleeding, wounded soul of humanity which is half dead, half alive, desperately seeks a source of health, life and peace

Hence we earnestly call upon all sober-minded people of the world to make dispassionate study of the system of life revealed in the pages of Quran Majeed From this final, complete, and incorruptible Word of God humanity can grasp the purpose of human life in the causation bound universe Many evasive questions which make human intellect stagger, find heartening answer in Quran Majeed It acquaints man with ascending levels of human life. It imparts not mere knowledge but a living assurance about the dignity of earthly life It opens for the human soul great and many vistas of spiritual joy which can convince man of the inferiority of material gains and achievements The 'Spirit of God' with which the human dough was leavened can be realised only after a profound study of Quran Majeed. Human beings begin to catch glimpses of the real status of man in the scheme of the universe from this Book of God.

After study and experience of different social orders we realise that different human beings are engaged individually or collectively in the pursuit of one or another of the following five relishes which have ascending comparative values —

(1) Pleasure of eating and drinking and satisfying the appetites of the body Beyond this pleasure, life has no purpose for them. The majority of human race falls in this category
(2) Pleasure of sexual or conjugal relations
(3) Pleasure of ruling and exercising authority over others
(4) Pleasure of learning and acquisition of knowledge rising above weaknesses of the flesh
(5) Pleasure of real wisdom and obedience of divine communion To win this pleasure is the be-all and end-all of life Achievements of wisdom and divine communion is the pinnacle of human glory This is partrayed by 'Allama Iqbal when he says

'At times we tear open every veil of Nature and catch glimpses of the Friend's grace'

Almighty God says about Himself

"It is God Who has made for you the earth as a resting place and the sky as a canopy, and has given you shape -- and made your shapes beautiful, -- and has provided for you sustenance, of things pure and good, — such is God your Lord So glory to God, the Lord of the Worlds!

He is the Living (one) there is no god but He Call upon Him, giving Him sincere devotion Praise be to God, Lord of the World!" (Al-Quran 40 64-65)

Such a benign Creator has set a purpose for man, his life and the universe around him

The essence of the teachings of Quran Majeed is that they pull man out of his earth-rootedness and make him travel, stage by stage, till he finds himself in the sweet nearness of Benevolent God.

Quran Majeed mentions most common place things of life in such a manner that they at once appear exalted enough to serve as links between God and man "God it is Who has made for you the earth as resting place, and the sky as a canopy, and has given you shapes beautiful, and has provided for you sustenance, of things pure and good. such is God your Lord" The earth and the sky, the beautiful shapes of human faces and refinements in foods and drinks all these have no intrinsic power to touch the finest chords of our life's symphony When the self-same wonders of creation are mentioned with a reference of God "God it is Who has made for you Such is God your Lord", the life seems filled with hymns and melodies of the richest order The music and poetry in man are quickened to the conscious level of mind Man himself a dot upon earth realises that the earth has been made a resting place for him, the sky has been made a canopy for him Thus his immeasurable superiority over the entire realms of heavens and earth stands proved in his own eyes As this realisation dawns upon him, he discovers new and affectionate meanings in the words "God it is Who has made for you . . such is God your Lord" Having developed from a dwarf into a giant. a giant whose magnificence excels the magnificence of heavens and earth, man hastens to capture the glory of God Who has

(*Contd on Page* 245 *Col* 2)

IQBAL

GABRIEL AND IBLIS

(Rendered from Urdu)

GABRIEL: Comrade of old! How goes the world of colour and perfume?

IBLIS: All passion and symphony; pain and wound, quest and desire!

GABRIEL: They talk of you every moment in the heavens Can your torn-off robe be not mended?

IBLIS. Alas, O Gabriel! You know not the mystery.
My own drinking-cup broke and over-inebriated me.
How noiseless is this world of paths and palaces!
My entry there is certainly not possible now.
To hope or not to hope, which is the better for him whose frustration keeps the creation's inner fire ablaze?

GABRIEL With denial, you lost high stations.
Of angels' grace, what is now left in God's sight!

IBLIS The courage of my defiance has created in the handful dust an urge to grow.
My devices are the warp and weft of reason and intellect
You watch from the shore alone the conflict of good and evil.
Who bears blows of turbulent waves — you or I? Khydhr is helpless; helpless is also Elias; while my tide waves run from stream to stream, river to river, and ocean to ocean.
If ever you be in privacy with God, ask Him: Whose blood has added colour to Adam's tale? Like a thorn I rankle the Divine heart, while you ever chant the hymn.
Allah-hoo, Allah-hoo,
Allah-hoo!

— *M M ANSARI*

(Contd from Page 244 *Col* 3)
given him beautiful shape and good sustenance. Quran Majeed which has worked up the spirit of man to the exalted stage of realisation of God adds: "So glory to God, the Lord of the worlds! He is the Living (one): there is no God but He call upon Him, giving Him sincere devotion. Praise to God, Lord of the worlds!"

The purpose of Quran Majeed as we have tried to study in some detail is to pull the human spirit out of earth-rooted pleasures which are in fact a fool's paradise, and acquaint it with real spiritual joy which knows no decadence, no mortality and no bounds.

In the two verses which we have studied above, we have seen how admirably human spirit has been raised to an exalted place and position where God chooses to address it as under

"There is no God but He; call upon Him, giving Him sincere devotion". That is God's great Audience. That is divine communion. Words are no vehicles to carry it. Ink and paper are no vehicles to carry it It is a s'a'e of ecstasy, and can ecstasy be ever described?

SAUDI ARABIA
WORLD'S 6TH WHEAT EXPORTER

Saudi Arabia will export 50,000 *tons of its excess wheat to the Soviet Union. The country is expected to harvest more than* 2 3 *million tons of wheat although its domestic consumption is only between* 800,000 *and* 900,000 *tons.*

Riyadh has also sold 300,000 *tons of wheat to China Saudi efforts to market excess wheat production propelled it into the position of the world's sixth largest wheat exporter for* 1986.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title Cover.

ISLAMIC MYSTICISM

Hazrat Shaikh Abdul Quddoos Gangohi

(*'Alaihir Rahmah*)

The South Asian sub-continent owes gratitude for its Islamic values and spiritual development of life to the religious, literary and spiritual services rendered by the Muslim saints and recluses. A survey of historical research provides sufficient documentary proof in that respect. Allama Iqbal's thesis "Reconstruction of Religious Thoughts in Islam" gives ample evidence to the fact that the author presented latent and spiritual experiences of Hazrat Shaikh 'Abdul Quddoos Gangohi as a model of the mystic world who aspired for immersion with God Almighty and who did not like to return to this material world after that immersion On the other hand the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) after having availed of the great experiences of *M'iraaj* (Ascension) in the heaven returned to the world in order to fulfil his religious obligations and divulge upon the people the experiences of his proximity with God Almighty

Great scholars of the world and Orientalists have acknowledged the religious as well as literary services rendered by Hazrat Shaikh 'Abdul Quddoos Gangohi (*Rahmatullah 'alaihi*) and appreciated his efforts in propagating the teachings of Islam. Dr. Prof. Annemarie Schimmel, a West German Lady Orientalist, has acknowledged the greatness of the Shaikh too. She is reported to have said that a mystic who desires to be immersed in divinity is quite different from a Prophet who wants to keep separate the Entity of God.

Gnosis of God is based on philosophical wisdoms that surround all material and spiritual problems of man and include a survey of his relations with God and the Universe The development of man's social and cultural life also depends upon it.

The internal struggle and spiritual exercises of Shaikh 'Abdul Quddoos Gangohi (*Rahmatullah 'alaihi*) go a long way in mysticism in ameliorating the spiritual lot of the common man His services are a great asset in the history of mysticism in maintaining an equilibrium between a man's material, spiritual, outward and inward life In the teachings of the Shaikh lies the panacea for the internal, external and spiritual conflict of the modern man. It is rightly stated that if the educated people of this age could de novo compile a code of morality in the light of the philosophy of Shari'ah it would surely create a vital base for the renaissance of Islam. Against moral degeneration, social deterioration, psychological obsession and spiritual confusion it is essential to take stock of the practical life as well as teachings of such saints as Imam Abu Hanifah, Imam Ghazali and Hazrat Shaikh 'Abdul Quddoos Gangohi (*'Alaihumur Rahmah*).

Hazrat Shaikh 'Abdul Quddoos Gangohi (d 945 A H /1537 C E) was a staunch propounder of Pantheism the doctrine that identifies God with the universe or that there exists nothing in the world except God In other words, he said, every thing which exists is God The philosophy of pantheism, in his opinion, may be likened to a thread with many knots The knots, though appear quite different from the thread but in fact they are the thread itself The doctrine of pantheism develops sincerity and love among the people and generates higher values in mankind.

The Shaikh was a bright luminary and a shining star of the Chistiyah Sabriyah Discipline of the Mystic Order. His monastery had for many years been the cradle of learning, guidance and piety from where millions of men, throughout the South Asian sub-continent and the Muslim world, were benefited spiritually. His anniversary (*'Urs*) is celebrated from 21 *Jamaadi-us-Saani* to the end of the month with great enthusiasm and devotion His tomb at Gangoh Sharif in district Saharanpur, Uttar Pardesh, (India), is a place of visitation for his followers In Karachi as well as in several other places of Pakistan they hold meetings and pray for his soul

Hazrat Shaikh 'Abdul Qudoos Gangohi was one of the progeny of Hazrat Imam Abu Hanifah He was married to the grand daughter of Hazrat Shaikh 'Abdul Haq Radaulvi His forebears have been the celebrated religious scholars of their time. Among his disciples and followers were such eminent persons as Babar, Humayun, Sikandar Lodhi, Jalal Panipati, Shaikh Jalal Thanesari and Kamal Awan, Mian Tajan Diwana, Shaikh Ibrahim Majzoob, Shaikh Husain Qalandar and Shaikh Mubarak Jaunpuri besides a number of scholars, ministers and officials.

He was not only a great mystic but he was a good writer and a poet as well He always laid emphasis on strict compliance of Shari'ah He wrote letters to Babar and Humayun warning them not to forget teachings of Islam while ruling the country. In one of his letters addressed to Sufi Shaikh Husain he

(*Contd. on Page 247 Col.* 1)

ISLAMIC COMMON MARKET

By Mr. Ghulam Ishaq Khan, Chairman Pakistan Senate.

Against the background of the fratricidal strifes, disunity and dissensions which characterise the present day Islamic polity, to think of its future in the resplendent terms of economic cooperation of such high order as is symbolised by a common market is a concept seemingly so unrealistic that in the opinion of many, it borders almost on fantasy! Let us not forget, however, that all great achievements in history had their origin in the pursuit of visionary ideals Pakistan itself is the realisation of a poetic vision

It must also be remembered that the idea of the European Common Market — the most successful experiment in this field so far was conceived at a time when war devastation was the most prominent feature of the European landscape. It is quite possible, therefore, that as the cost of the present conflicts and discords, in terms not only of men and materials, but even more importantly, in the sacrifice of future prosperity and well being of the Ummah at large, becomes more evident and increasingly unacceptable, the futility and absurdity of these divisive factors may themselves become the motivating force for the political unity and economic integration of the Islamic countries, which we all ardently wish.

The goal of an Islamic Common Market is not unrealisable but it would call for certain preconditions to be satisfied, the most important of which of course is the "political desire and decision" or "the political will" to promote such integration. It would also require even under the best of conditions a steadfast effort, over a long period, resolving difficult issues on the way and accepting, even at some cost, adjustments in domestic economic policies considered necessary to harmonise the country's external economic relations with the needs and requirements of a larger (supranational) entity.

WORLD TRADE

The economic compulsions which seem to propel the Islamic world towards greater internal cooperation, apart, of course, from the expectations of rewards in the form of increased efficiency and higher productivity and growth, stem from the manner in which the world economy has performed during recent years and the lines along which the situation seems to be developing in future.

World trade which experienced orderly expansion for a fairly long period since the end of Second World War has slowed down very considerably and in an environment of persistent weakness in commodity prices, meagre growth in industrial countries, and increasing protectionist pressures may well be headed if some of the recent forebodings are to be believed towards chaos and disorder.

Expansion in world trade during the last five years (1982—86) has been on the average only 3 per cent per annum and the forecast for the medium term future also gives no indication of any improvement. The latest World Development Report 1986 issued by the world Bank projects that on present policies growth rate in major industrial nations is not likely to exceed 2.5 per cent. A growth of such modest order is not expected to provide developing countries with opportunities to increase their export trade at an annual rate of more than 3.6 per cent on the average

NEW ECONOMIC ORDER

This means that the factor of high growth in world trade, which enable a number of developing countries in the past to attain high level of export-based-growth, will no longer be operative and developing countries, even if they can manage to penetrate the protective barriers, would find it increasingly difficult to participate effectively in the severely limited expansion of world trade. Protectionism has gained strength in recent years even in the USA considered to be the citadel of free trade at one time, and the unprecedented large deficit in its trade with the rest of the world is likely to further intensify the protectionist sentiment.

In this situation developing countries seeking to increase their share of world trade will be particularly singled out by the protectionist lobbies because their export drive is most often based on such clear comparative advantage that only the most blatant protectionist measures can succeed in frustrating

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(*Contd. from page* 246 *Col* 3)

pointed out the importance and delicacies of *Wazoo* as under

"*Wazoo* is the name of breaking away with everything except God whereas *Namaz* is the name of communion with God"

In short his letters are repository of knowledge and virtue. He composed verses in Urdu, Hindi and Persian Maulvi Abdul Haq, Father of the Urdu Language, has regarded the Shaikh as a great benefactor of Urdu.

(Translated and adapted by *SYED MAHMOOD AKHTAR* from the Daily Jang, Karachi.)

it. The recent extension with more bite and sting and extended coverage of the Multi Fibre Agreement which was initially introduced as an interim stop gap arrangement to allow time for trade in textiles to be established on more fair basis under the auspices of GATT is a case in point.

World trade relations have never been characterised by equity or accord of just and fair treatment to developing countries. Hence the clamour for a new world economic order. The only element that works to ensure fairness in the so called free trade regime of today is the fear of retaliation. But that too works well between trading partners of comparable economic strength, between for example USA and the European Common Market between Japan and USA and between Japan and the EEC. They each have a bargaining strength which keeps the worst protectionism in check. The same however, does not apply to countries with weaker economic clout — to Pakistan, for instance, negotiating with EEC for a slight enlargement of its textile quotas or for flexibility in quota administration.

The commitments undertaken in the highest economic and trade forums to establish a stand-still on the introduction of new protective measures and to roll back the existing trade restrictions which are not consistent with GATT rules have remained un-implemented The Uruguary Round of multilateral trade negotiations — aiming at further trade liberalisation and removal of distrortions to trade in both agricultural and industrial products — has also had an unfortunate start with the past commitments in these areas carried over to the future so far as the developing countries are concerned.

That developing countries urgently need expansion of exports is axiomatic. Efficient growth critically depends, in a large number of developing countries, on the prospects of their exports with improvements in export prospects virtually blocked under the present international regime of massive agricultural subsidies on the one hand and effective protectionist barriers against manufactured goods on the other Developing countries were hoping to find a meaningful option in the expansion of trade among themselves and although the theme of South-South trade and economic cooperation when first propounded had an attractive ring to it, in concrete terms it too has remained an empty promise so far. As a matter of fact it is inherently difficult to institute a system which has for its aim both trade creation and trade diversion in a group of more than one hundred countries. A consensus in principle may be possible on some issues in a large group of this size but to make solid progress in measurable terms the mundane task of give and take to secure the mutuality of benefits and the setting up of institutions for the review and monitoring of progress and for the correction of course when found necessary can only begin within a more manageable group of countries.

SHARED IDEALS

The Muslim countries represent such a homogenous group Nurtured by the same common source of Divine Guidance their social and economic systems do not present any inherent contradictions. The deep rooted sense of belonging to a large Ummah among the Muslims cuts across the barriers of geography, race, colour and language The shared ideals form a strong cohesive bond with demonstrated capacity to overcome difficulties in a crisis. The geographical contiguity of most of the Muslim countries and the close proximity of others is, of course, an additional helpful factor. Above all despite the vastly divergent financial position of countries in the Islamic World all are developing countries seeking to carve out a place for themselves in the world of tomorrow.

Members of the OPEC seeking to broaden their economic base face the same problems as their less affluent brothers trying to shift emphasis from primary commodities to manufactures. There are basic complimentarities between the capital surplus and small population countries and the high population but capital defficient countries as are between countries with rich endowment of agricultural resources and those relying essentially on a mineral base.

The argument against a Common Market or even its preliminary stage of a Free Trade Area, that developing countries at an early or middle stage of development have limited possibility of promoting intra-trade suffers from an inherent fallacy It is based on the present day trading patterns which were moulded in the hey-day of colonialism and imperialist domination and which persist because little purposeful has been done since to change the infrastructure and institutional arrangement which were initially put in place to support those very trade relations. In a dynamic perspective and giving focused attention to a different set of objectives or correcting the Qibla so to say, the prospects of trade expansion among Muslim countries are far brighter than of their participation in world trade although I must add that the two are not mutually exclusive Let us not forget that

except for a brief interlude, there was a huge trade within the region for centuries!

OIC STATES

With the pioneering efforts beginning with the Islamic Summit at Lahore the view of the Islamic World as a distinct economic entity is taking shape. I recall that as Governor of the State Bank of Pakistan I had requested the Pakistan Institute of Development Economics to study this problem The small treatise prepared by my departed friend the then Director of the institute Mr. M L Qureshi on Problems and Prospects of Development and Economic Cooperation among Islamic Countries remains the first systematic attempt to present a comprehensive view of the economic landscape of the Islamic World Now of course considerable flow of more valuable and better researched data has emerged from various organs of the OIC.

The muslim countries account for 17 per cent of the population and 22 per cent of the area of the world. However they account for only 9.10 per cent of world trade If oil is excluded from these figures their share drops to only 3 per cent On rough estimates the share of the Gross National Product of the Region in the world would hardly exceed 5 per cent The average per capita income of the Islamic countries taken as a single entity was estimated at $189 in 1974. Even today this Nation of 700 million has not as an entity crossed the demarcation line of a low income country. Roughly half of the 46 members of the Organisation of Islamic Conference are classified as least developed With the exception of some of the 9 oil exporting countries, others belong to the low and middle income countries.

This picture presents a stark contrast to the richness of the Region in resources. The wealth of energy resources in the Islamic world has been well recognised Roughly two thirds of the world's known oil resources are located in the Islamic countries of the Middle East. What, however, is less appreciated is the extent of the fertile land and water resources of the Region Development of the land and water resources of the Indus Basin and of the Shat-ul-Arab, and the scientific exploitation of the tremendous agricultural potential of Sudan among others could bring about as redical a change in the overall agricultural output of the Region as has been achieved by the EEC under its Common Agricultural Policy, where "the Food Monster" is being described as having grown out of control Mineral resources which have already been discovered include commercially exploitable quantities of such strategic materials as iron ore, coal, copper, uranium, potash and sulphate rock—to name just a few And there are large virgin areas waiting further exploration

Capital would remain a scarce factor for any group of developing countries The Islamic Region as a whole would still need to import capital for the rapid development of its resources, even though the Islamic Common Market would include a number of countries which are likely to remain net exporters of capital in the foreseeable future This last would impart an element of strength to the Islamic countries when linked up in economic cooperation arrangement — an element which has been absent from the attempts of other developing countries to establish a common market or other less formal arrangements for economic cooperation among themselves.

WAY AND MEANS

It would be essential however in order to make optimal use of the surplus capital, to institute ways and means of ensuring that the investments of the surplus countries are sufficiently diversified, are geographically more widely spread and above all as an overriding condition that they remain safe and productive at all times. The existing arrangements for investment through one or two developed capital markets do not provide the security needed by countries depending substantially on income from foreign investment. Once this deficiency is rectified probably a stronger effort can also be made to bring together the financial and capital markets of the Islamic countries to help in the mobilisation of capital and to lend support to the requirements of joint ventures

Skilled manpower would admittedly be another constraining factor for the rapid development of the Islamic world in the short run. However, experience of the past decade has shown that supply of skilled labour is reasonably elastic in the medium term There was a strong positive supply response from within the Muslim countries to the demand for skilled labour in the major oil exporting countries during the 70's and early 80's In a wider context, the advantage of economic cooperation would be that instead of labour moving to capital, capital would start moving to the economies where surplus labour is available This would avoid the variety of strains and distortions both in the family life of the migrants and the social structure of the host countries

The command of technology yet another relevant factor is presently low in the Islamic world Yet there are outstanding scientists within the Islamic world, many of whom have earned a name for themselves in the west. There is no

reason to suppose why the dedicated efforts now under way under the direction of the standing committee on scientific and technical cooperation chaired by the President of Pakistan should not succeed given the resources and unstinted support of its members, in its objective of making science and technology a common place of the Islamic world once again.

The desirability of economic cooperation among Islamic countries has never been questioned The feasibility of such cooperation climaxing in the establishment of a common market can also be demonstrated on sound economic grounds. The road to this goal is, however, littered with problems and difficulties. Various institutions for economic cooperation set up under the OIC and under the Arab League have struggled to make some contribution to its attainment but have not been able so far to generate a process with its own in-built momentum and impetus It appears that the political will to reach the goal within an agreed time frame has been missing In its absence most of the preparatory work accomplished by the various agencies, although useful, appears to have been undertaken on an adhoc basis without any overall plan and without regard to any predetermined orders of priority to reach the defined goal within a defined time A large group also starts with the handicap of agreement on the lowest common denominator, unequal importance is assigned to the goal of economic cooperation and some superficial differences in the political systems and economic management of the countries concerned. A modest beginning was made by Europe with a core group This may be worth considering among the Islamic countries also of course in addition to and supplementing present efforts: a small group committed to the goal and willing to make domestic adjustments may, to begin with, carry the process further than a large group agreeing on a marginal programme.

The Third Islamic Summit held at Makkah-tul-Mukkarama in the very first year of 15th Hijri century adopted a Plan of Action to strengthen economic cooperation among the OIC members. The establishment of the Standing Committee for Economic and Commercial Cooperation (COMCEC) to facilitate and supervise the implementation of the Plan of Action has proved an important landmark on the road towards growing economic cooperation and the institutionalisation of such cooperation among Muslim countries

PRIORITIES

The committee under the able guidance of the President of Turkey has concentrated its efforts mainly on three priority areas namely trade, industry and agriculture Trade has been given the highest priority and progress in this area is more visible This is welcome, as trade within the region has been disappointingly low both in volume and value The intra-trade as a proportion of the value of total exports of IDB members has declined to 8 8 per cent, compared to 10 per cent during 1982—84 The proportion of their aggregate imports from within the region was 11 per, cent mainly reflecting the heavy weight of oil in imports A study shows that 6 member countries of the Islamic Development Bank namely Saudi Arabia Turkey Iraq, Pakistan, Bahrain and the U A E accounted for 66 per cent of the intra-member commodity trade turn over in 1985.

It would be noted that not only the volume of trade within the region is low, its country and commodity concentrations are also extremely high

The COMCEC is seeking to strengthen the institutional base for promoting trade among Muslim countries. It has assigned the Islamic Centre for Development of Trade (ICDT) in collaboration with others, with the task of establishing a trade information network and preparing a feasibility report for the establishment of trade preferential system among the OIC member countries.

The idea sponsored by the COMCEC for the establishment of a Longer Term Trade Financing Facility has finally reached the stage of implementation as a subsidiary of the Islamic Development Bank A few months back the facility become operational with the ratification by the necessary minimum number of countries This is in addition to the foreign trade financing scheme already being implemented by the Islamic Development Bank for short term financial assistance to member countries for trade with other member countries The Islamic Development Bank has been asked by COMCEC to continue its work on regional export credit guarantee scheme and the setting up of a multilateral Islamic clearing union. These are steps in the right direction and should in my opinion be followed now by undertaking a study on which a system of tariff preferences among Muslim countries can be based in due course. A beginning can be made on a broad front, without necessarily waiting for detailed feasibility

Before concluding, I would like to emphasise an element which deserves much greater attention in planning for an Islamic Common Market than it appears to have got

(*Condt. on Page* 251 *Col* 1)

Muslim World Lacks Concensus

A hard-hitting speech by Mr. Altaf Gauhar on Jan. 3 at Karachi, "On The Problems of the Muslim World" at the Motamar Al-Alam Al-Islami's Complex on University Road evoked a barrage of questions from the audience, some of whom disagreed with the gloomy picture he painted, while others thought he had got his analysis of the situation some-what right.

Mr. Gauhar, a former Federal Information Secretary and at present Editor-in-Chief of the London-based Third world Quarterly and the monthly magazine South, prefaced his address by remarking "I am not going to pretend to you that I'm a great student of Islam, I am not," but, he added, "nothing was more important to him than being a Muslim."

Declaring that for the last 15 years he had been trying to understand what was going on in the Muslim World, Mr. Gauhar said that it seemed to him that perhaps the fundamental problem facing Muslims today was "the failure to work out a consensus"

He said that by consensus, he did not only mean *Ijma* in a theological sense but in the widest sense of the term covering the whole range of human activity.

"Consensus provides two things," he said, "It provides a general scheme of values The Urdu word for it is Haya, which in an individuals's eyes keeps him from doing certain things and infringing on the rights of others Haya in the Muslim World's collective eyes keeps the community wedded to a set of values Without this, the result is a free-for-all"

Mr. Gauhar said that the other thing that consensus did was to give a general sense of direction. It was this sense of direction that was lacking in the Muslim World today, he said And any community which lacked direction and ceased to have a scheme of values drifted to a tyrannical arrangement he added

Mr. Gauhar's thesis was that because of this absence of a consensus, three very serious consequences had arisen, particularly in the last 300 years.

The first of these, he said, was the industrial revolution which had transformed the world. "But there have been two other revolutions," he said. The first was the revolution in consumption which had seen post-industrial societies moving away from consumption geared to the fulfilling of real needs and in the direction of consumption for its own sake

Mr Gauhar's contention was that following this consumption revolution technologically advanced societies saw the countries of the Muslim World, and of the Third World in general, as a dumping ground for their outmoded products.

The other revolution was the revolution in information technology, he said, "The period of jamming information, of censoring information, is over" he said "It belongs to the last century"

Despite this information revolution, the Muslim World had not yet been able to acquire a unified press service or communications network of its own, Mr Gauhar said

The Oil-Exporting Arab countries have "wasted $1 500 billion on useless construction and on armaments which are never going to be used", he said in impassioned tones.

In short, said Mr Gauhar the problems of the Muslim World stemmed from no consensus, no accountability, and no sense of direction "Forces of change are sweeping the globe but we refuse to see them We reject these forces, as if this will make them go away We have failed to move forward So we move backward, to a mythical past," he said.

(*Contd. from page* 250 *Col.* 3)

so far. This relates to the re-orientation of the basic infrastructure and its development in future with promotion of trade among Islamic countries as the main objective. Proverbially, all routes lead to Rome. In practice and as a fact of life, however, all our routes converge on Europe The communication channels between neighbouring countries, particularly among the African Muslim countries, still operate via European capitals It is easier to go to many of these countries via European air routes than reaching them directly by any other means

Feasibility studies for financing of communication projects are presently prepared on the basis of the existing volume of traffic which in itself, is an outcome of the distorted focus of the existing infrastructure We would have to rise above a narrow interpretation of economics towards a vision of Islamic unity reflected in many diverse tangible and intangible ways but more explicity and quantifiably in the growing volume of trade and traffic This can be the beginning of a momentum based on growing mass contact which may set us firmly on the course towards an expanding common market and collective self reliance of the Ummah

(*Courtesy* Pakistan Hijra News)

WOMEN OF ISLAM

HAZRAT SAARRAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was a slave girl owned by one Abu 'Amr bin Saifee bin Haashim, an ancestor of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Singing and lamenting were her professional means of subsistence.

Poet Ibn Khatal, belonging to the tribe of Banu Tameem, composed satiric poems to malign the Holy Prophet. She used to sing these poems over to the polytheists of Makkah who, being too much pleased to hear the satires from her, lavishly rewarded her.

A few days before the conquest of Makkah in the year 8th Hijrah Saarrah, who was still a pagan, came to Madinah and appeared before the Holy Prophet The dialogue followed thus between them:

— Have you come to accept Islam?
— No.
— Then why?
— You are the descendant of my owner as well as my master.
— Speak out frankly
— I am in distress due to poverty.
— Wealth is that which makes you independent of all needs
— Eversince some of my patrons have been killed in the battle of Badr, the Quraysh have ceased taking interest in music and songs.
— What are you here for now?
— For mercy and assistance in cash and kind.

The Holy Prophet felt pity on her. He advised his Companions to help her. The Companions amply provided her with cash and clothes, animal to ride, and necessary provision for the journey.

When Saarrah was just setting out for Makkah, Hazrat Haatib bin Abi Balt'ah (*Razi Allahu 'anhu*) gave her ten dinars and a letter addressed to some leaders of the Quraysh informing that the Muslims were shortly going to attack Makkah and that they should protect his family staying over there

Attack on Makkah was a military expedition. It was intended by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to keep it a secret by way of strategy But here she was deputed by a Companion of the Holy Prophet to divulge that secret beforehand to the Makkan enemies God, however, informed His Messenger of the letter. He at once told off Hazrat 'Ali, Hazrat Zubair bin 'Awwaam and Hazrat Miqdaad bin Al-Aswad (*Razi Allahu 'anhum*) in hot pursuit of Saarrah whom they were to meet at Rauzah Khaakh, and asked them to snatch the letter from her and return The Companions caught hold of her at Rauzah Khaakh and asked her for the letter in question At first Saarrah denied of its very existence. But when she saw the sword of Hazrat 'Ali hanging on her head, she readily pulled that out of the top-knot of her hair and handed it over to Hazrat 'Ali (*Kar-ram-Allaa-hu wal-hahu*).

At the conquest of Makkah by Islam, Saarrah was one of those persons who were earmarked by the Holy Prophet to be killed. But she went underground After a few days, however, some one interceded for her and the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) forgave her. By this merciful gesture of the Holy Prophet Saarrah accepted Islam (Ibn Hishaam).

Hazrat Saarrah (*Razi Allahu 'anhaa*) died of the shock received from the impingement of a horse in motion during the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*). Other details about her are not forthcoming readily

OBITUARY

Syed Mohammad Jamil

The well known preacher of Islam and a former President of the Holy Qur'an Society of Pakistan, Al-Haj Syed Mohammad Jamil, passed away in Karachi He was actively associated with Anjuman Isha'at-e-Quran-e-Azim. He also led preaching missions abroad, specially to Japan and South Korea Da'wa and promotion of Quranic studies was always his first love. So was it even when he was holding a cumbersome senior position under the Government

May Almighty Allah exalt and bless his soul Amen!

AL-HADIS Jaber reported that the Messenger of Allah forbade the plastering of graves, making inscription thereon and treading (Tirmizi).

All Correspondence should please be addressed to
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi 3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṣ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ـْ=' (Jerk)	
Bold	*Madd*	آ=āā	ـُو=ōō	ـِى=ēē	Fine	*Madd*	آ=āa	ـُو=ōo	ـِى=ēe

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Part 16 Qaa-la A-lam		*Chapter 20 Ṭaa-haa*	١٦-قال الم	٢٠-طٰهٰ
	SECTION 1 (*Contd*)	*RU-KOO' 1 (Contd)*		رکوع ۱ (تتبع)
11	So when he came to it,	11 *Fa-lam-mā a-taa haa*		فَلَمَّآ أَتٰىهَا نُوْدِيَ يٰمُوْسٰى
	a call was made (to him) O Moses,	*noo-di-ya yaa-moo-saa.*		
12	Surely I am your Lord,	12 *In-nēe a-na rab-bu-ka*		إِنِّيْٓ أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ
	so take off your shoes,	*fakh-la' na'-laik.*		
	for indeed you are in the sacred (valley of) Tuwa	*In-na-ka bil-waa-dil-mu-qad-da-si ṭu-waa*		إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى
13	And I have chosen you,	13 *Wa a-nakh-tar-tu-ka*		وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى
	so listen to what is revealed (to you).	*fas-ta-mi' li-maa yoo-ḥaa.*		
14	Surely I—only I—am Allah,	14 *In-na-nēe a-nal-laa-hu*		إِنَّنِيْٓ أَنَا اللّٰهُ
	there is no god save Me, so worship Me	*lāa i-laa-ha il-lāa a-na fa'-bud-nee*		لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِيْ
	and keep up the prayers for My remembrance.	*wa a-qi-miṣ-ṣa-laa-ta li-ẓik-ree*		وَأَقِمِ الصَّلٰوةَ لِذِكْرِيْ
15	Surely the Hour (of Judgement) is coming;	15. *In-nas-saa-'a-ta aa-ti-ya-tun*		إِنَّ السَّاعَةَ اٰتِيَةٌ
	but I wish to keep (the time of) it a secret,	*a-kaa-du ukh-fee-haa*		أَكَادُ أُخْفِيْهَا
	so that every soul may be rewarded for what it strives.	*li-tuj-zaa kul-lu naf-sim-bi-maa tas-'aa.*		لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى
16.	So let him not turn you away from it	16 *Fa-laa ya-ṣud-dan-na-ka 'an-haa*		فَلَا يَصُدَّنَّكَ عَنْهَا

No.	English	Transliteration	Arabic
	who believes not in it	*mal-laa yu'-mi-nu bi-haa*	مَنْ لَّا يُؤْمِنُ بِهَا
	and follows his own lust, lest you should be ruined	*wat-ta-ba-'a ha-waa-hu fa-tar-daa*	وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ۝
17	And what is that in your right hand, O Moses?	17. *Wa maa til-ka bi-ya-mee-ni-ka yaa moo-saa*	وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ۝
18.	He (i.e. Moses) said: It is my staff.	18 *Qaa-la hi-ya 'a-saa-ya*	قَالَ هِيَ عَصَايَ
	Upon it I lean	*A-ta-wak-ka-u 'a-lai-haa*	اَتَوَكَّؤُا عَلَيْهَا
	and with it I beat down leaves for my sheep,	*wa a-hush-shu bi-haa 'a-laa gha-na-mee*	وَاَهُشُّ بِهَا عَلٰى غَنَمِيْ
	and I have also other uses for it.	*wa li-ya fee-haa ma-aa-ri-bu ukh-raa.*	وَلِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ۝
19	He (i.e. Allah) said: Cast it down, O Moses	19 *Qaa-la al-qi-haa yaa-moo-saa.*	قَالَ اَلْقِهَا يٰمُوْسٰى ۝
20	So he cast it down	20 *Fa-al-qaa-haa*	فَاَلْقٰىهَا
	and suddenly it was a serpent gliding.	*fa-i-zaa hi-ya ḥaiee-ya-tun tas-'aa*	فَاِذَا هِيَ حَيَّةٌ تَسْعٰى ۝
21	He (i.e. Allah) said: Seize it and be not afraid.	21 *Qaa-la khuz-haa wa laa ta-khaf*	قَالَ خُذْهَا وَلَا تَخَفْ
	We shall soon restore it to its former state	*Sa-nu-'ee-du-haa see-ra-ta-hal-oo-laa*	سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى ۝
22	And put your hand under your side	22 *Waḍ-mum ya-da-ka i-laa ja-naa-ḥi-ka*	وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ
	(and) it will come out white without evil (disease),	*takh-ruj bai-ḍāā-a min ghai-ri sōō-in*	تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ
	as another sign.	*aa-ya-tan ukh-raa*	اٰيَةً اُخْرٰى ۝
23.	That We may show you some of Our greatest signs	23 *li-nu-ri-ya-ka min aa-yaa-ti-nal kub-raa.*	لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ۝
24.	Go to Pharaoh,	24 *Iz-hab i-laa fir-au-na*	اِذْهَبْ اِلٰى فِرْعَوْنَ
	for he has certainly transgressed.	*in-na-hoo ṭa-ghaa.*	اِنَّهٗ طَغٰى ۝

SECTION 2	*RU-KOO' 2*	ركوع ٢
25. He said: O my Lord, expand my breast	25. *Qaa-la rab-bish-rah lee sad-ree*	قال رب اشرح لي صدري ۝
26. And make my task easy for me,	26. *Wa yas-sir lee am-ree*	ويسر لي أمري ۝
27 And loose the knot of my tongue,	27 *wah-lul 'uq-da-tam-mil-li-saa-nee*	واحلل عقدة من لساني ۝
28 (That) they may understand my speech;	28 *Yaf-qa-hoo qau-lee*	يفقهوا قولي ۝
29 And appoint for me a minister,	29 *Waj-'al-lee wa-zee-ram-*	واجعل لي وزيرا
from my family —	*min ah-lee*	من أهلي ۝
30 Aaron, my brother,	30 *Haa-roo-na a-khish-*	هرون أخي ۝
31 And gird up my loins by him.	31. *dud bi-hee az-ree*	اشدد به أزري ۝
32 And make him share my task—	32. *wa ash-rik-hu fee am-ree*	وأشركه في أمري ۝
33 so that We may glorify You much,	33 *kai nu-sab-bi-ha-ka ka-see-ranw-*	كي نسبحك كثيرا ۝
34 And remember You much	34 *wa naz ku-ra-ka ka-see-raa*	ونذكرك كثيرا ۝
35 Surely, You are ever watching over us.	35. *In-na-ka kun-ta bi-naa ba-see-raa*	إنك كنت بنا بصيرا ۝
36 He said: You are granted	36 *Qaa-la qad oo-tee-ta*	قال قد أوتيت
your request, O Moses	*su'-la-ka yaa-moo-saa*	سؤلك يموسى ۝
37 And indeed We showed favour to you	37 *Wa la-qad ma-nan-naa 'a-lai-ka*	ولقد مننا عليك
on another occasion,	*mar-ra-tan ukh-rāa*	مرة أخرى ۝
38. When We revealed to your mother	38 *iz au-hai-nāa i-lāa um-mi-ka*	إذ أوحينا إلى أمك

	English		Transliteration	Arabic
	what is revealed		maa yoo-ḥāa	مَا يُوحَىٰ
39	Put him into the chest;	39.	a-niq-zi fee-hi fit-taa-boo-ti	أَنِ اقْذِفِيهِ فِي التَّابُوتِ
	then cast it into the river,		faq-zi fee-hi fil-yam-mi	فَاقْذِفِيهِ فِي الْيَمِّ
	then the river will cast it on the bank		fal-yul-qi-hil-yam-mu bis-saa-ḥi-li	فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
	(and there) one who is an enemy to Me and an enemy to him shall pick him up		ya'-khuz-hu 'a-duw-wul-lee wa 'a-duw-wul-lah	يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ
	And I bestowed on you love from Me;		Wa al-qai-tu 'a-lai-ka ma-ḥab-ba-tam-min-nee	وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي
	that you may be brought up before My eyes		wa li-tuṣ-na-'a 'a-laa 'ai-nee	وَلِتُصْنَعَ عَلَىٰ عَيْنِي
40.	When your sister went and said:	40	Iz tam-shee ukh-tu-ka fa-ta-qoo-lu	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ
	Shall I direct you to one who will take charge of him?		hal a-dul-lu-kum 'a-laa maieen-yak-fu-luh.	هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ
	So We restored you to your mother,		Fa-ra-ja'-naa-ka i-lāa um-mi-ka	فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ
	that her eye may be cooled and she should not grieve		kai ta-qar-ra 'ai-nu-haa wa-laa taḥ-zan	كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
	And you killed a man, but We delivered you from the distress		Wa qa-tal-ta naf-san fa-naj-jai-naa-ka mi-nal-gham-mi	وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ
	and tried you with trials		wa fa-tan-naa-ka fu-too-naa	وَفَتَنَّاكَ فُتُونًا
	Then you stayed for years		Fa-la-biṣ-ta si-nee-na	
	among the people of Midian,		fee ah-li- mad-ya-na	فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ
	then you came (hither) as ordained, O Moses		ṣum-ma ji'-ta 'a-laa qa-da-rieen-yaa-moo-saa.	ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وادم سلطان عبدك الخاضع لهيبتك ، الشاكر لنعمتك ، لمعترف بموهبتك : سيفك القاطع ، وشهابك اللامع والمحامى عن دينك المدافع ، والذاب عن حرمك الممانع ، السيد الاجل ، الملك الناصر ، جامع كلمة الايمان ، وقامع عبدة الصلبان ، صلاح الدنيا والدين ، سلطان الاسـلام والمسلمين ، مطهر البيت المقدس ابى المظفر يوسف بن ايوب ، محيى دولة امير المؤمنين ، اللهم عم بدولته البسيطه . واجعل ملائكتك براياته محيطة ، واحسن عن الدين الحنيفي جزاءه واشكر عن الملة المحمديه عزمه ومضاءه . اللهم ابق للاسلام مهجته ، ووق للايمان حوزتـه . وانشر فى المشارق والمغارب دعوته .

اللهم كما فتحت على يديه بيت المقدس بعد ان ظنت الظنون . وابتلى المؤمنون . فافتح على يديه دانى الارض وقاصيها . وملكه صياصى الكفر ونواصيها . فلا تلقاه كتيبة الا مزقها ، ولا جماعة الا فرقها ، ولا طائفة بعد طائفة الا الحقها بمن سبقها . اللهم اشكر عن محمد ﷺ سعيه ، وانفذ فى المشارق والمغارب امره ونهيه . اللهم واصلح به اوساط البلاد واطرافها ، وارجاء الممالك واكنافها . اللهم ذلل به معاطس الكفار . وارغم به انوف الفجار ، وانشر ذوائب ملكه على الامصار. وابثث سرايا جنوده فى سبل الاقطار . اللهم ثبت الملك فيه وفى عقبه الى يوم الدين ، واحفظه فى بنيه وبنى ابيه الملوك الميامين واشدد عضده ببقائهم . واقض باعزاز اوليائه و اوليائهم .

اللهم كما اجريت على يده فى الاسلام هذه الحسنة التى تبقى على الايام ، وتتخلد على مر الشهور والاعوام ، فارزقه الملك الابدى الذى لا ينفد فى دار اليقين ، واجب دعاءه فى قوله : (رب اوزعنى ان اشكر نعمتك التى انعمت على وعلى والدى وان اعمل صالحا ترضاه ، وادخلنى برحمتك فى عبادك الصالحين) .

وصية أم......

روى الأصمعى عن أبان بن تغلب قال :

مررت بامرأة وبين يديها ابن لها يريد سفراً وهى توصيه قائلة :

اجلس أمنحك وصيتى وبالله توفيقك، وقليل اجدائها عليك أنفع من كثير عقلك :

أياك والنمائم فإنها تزرع الضغائن ، وتجعل نفسك غرضاً للرماة ، فإن الهدف اذا رمى لم يلبث ان ينثلم ، ومثل لنفسك مثالا فما استحسنته من غيرك فاعمل به ، وما كرهته منه فدعه واجتنبه ، ومن كانت مودته بشره كان كالريح فى تصرفها ... إذا هززت فهز كريما ، فإن الكريم يهتز لهزتك ، وإياك واللئيم فإنه صخرة لاينفجر ماؤها والغدر فإنه أقبح ماتعومل به ، وعليك بالوفاء ففيه النماء ، وكن بمالك جوادا وبدينك شحيحاً ... ومن اعطى السخاء والحلم فقد استجاد الحلة : ربطتها وسربالها ، انهض على اسم الله ...

[البيان والتبيين]

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

واعتبر الشح والضن بالمال هلاكا فقال : « وانفقوا فى سبيل الله ولاتلقوا بايديكم الى التهلكة واحسنوا ان الله يحب المحسنين » . ونحب ان نؤكد لاولئك الذين يسخرون من الزكاة ويسمون مجتمعها مجتمع الصدقات لمزا وغمزا . ان توزيع الثروات وما شاكلها من اساليب فى محاولة القضاء على الفقر لم تستطع ان تغطى حاجات المحتاجين .

والذين لهم صلات بالبلاد الشيوعية يعرفون حق المعرفة انه لايزال بها فقراء يتطلعون الى العطاء ولكنهم لايجدونه ؟ !

والزكاة حسب تشريع الله تعالى لا ينظر اليها على انها تفضل او عطاء وانما هى حق وفرض فرضه الله فاذا نكص الغنى عن تسليم ذلك الحق فعلى ولى الأمر ان يرغمه ويعيد توزيعه على المستحقين ، والزكاة بهذا المعنى يتحقق فيها معنى التضامن والتكافل الاجتماعى وحتى يتحقق جانب التكافل والتضامن الاجتماعى فلابد من آداب الاعطاء للفقير بحيث لاتهدر كرامته ولاتهان قيمته ولاتحتقر انسانيته وانما يكون العطاء خالصا لوجه الله تعالى بحيث لاينتظر المقابل ولايمن والله الهادى الى سواء السبيل .

خطبة فتح بيت المقدس

متبع من المقال السابق

للدكتور عدنان زر زور

واشرف عاداتكم ، انصروا الله ينصركم ، احفظوا الله يحفظكم . اذكروا الله يذكركم ، اشكروا الله يزدكم ويشكركم جدوا فى حسم الداء ، وقلع شافة الاعداء ، وطهروا بقية الارض من هذه الانجاس التى اغضبت الله ورسوله ، واقطعوا فروع الكفر واجتثوا اصوله ، فقد نادت الايام يا للثارات الاسلاميه . والملة المحمدية . الله اكبر فتح الله ونصر، غلب الله وقهر ، اذل الله من كفر . واعلموا رحمكم الله ان هذه فرصة فانتهزوها ، وفريسة فناجزوها ، وغنيمة فحوزوها ، ومهمة فاخرجوا لها هممكم وابرزوها ، وسيروا اليها سرايا عزماتكم وجهروها ، فالامور باواخرها ، والمكاسب بذخائرها ، فقد أظفركم الله بهذا العدو المخذول ، وهم مثلكم اويزيدون . فكيف وقد اضحى قبالة الواحد منهم منكم عشرون ، وقد قال الله تعالى : « ان يكن منكم عشرون صابرون يغلبوا مائتين وإن يكن منكم مائة يغلبوا الفا من الذين كفروا بانهم قوم لايفقهون » اعاننا الله واياكم على اتباع اوامره . ولازدجار بزواجره وايدنا معاشر المسلمين بنصر من عنده « ان ينصركم الله فلا غالب لكم وإن يخذلكم فمن ذا الذى ينصركم من بعده . » ؟

« إن اشرف مقال يقال فى مقام . وانفذ سهام تمرق عن قسى الكلام وامضى قول تحل به الافهام : كلام الواحد الفرد العزيز العلام ، قال الله تعالى : (واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترحمون) اعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم . وقرأ اول الحشر ، ثم قال : آمركم وإياى بما امرالله من حسن الطاعة فاطيعوه ، وانهاكم وإياى عما نهاكم عنه من قبح المعصية فلا تعصوه ، واستغفر الله العظيم لى ولكم ولجميع المسلمين فاستغفروه .

« ثم خطب الخطبة الثانية على عادة الخطباء مختصرة ثم دعا للامام الناصر خليفة العصر . ثم قال : اللهم

والله اعظم وما عداه حقير فالعزة والاستعانة بالله ولاخوف ولا خشية الا من الله .

ومن هنا تاتى العزة وتتحقق الكرامة لانه وقف بين يدى من يعزه ويكرمه .

واذا وقف هذه الوقفة المشرفة فعلى كل عضو من الاعضاء أن يلتزم بآداب الصلاة واخلاقها حتى يكون ذلك تمرينا وتدريبا للاعضاء خارج الصلاة فتمتثل بالآداب والاخلاق التى كانت عليها داخل الصلاة .

فالعين لها مجال فى الصلاة لا تتعداه حيث تنظر فى محل السجود حين الوقوف والى القدمين حين الركوع وهكذا يجب ان تكون بعد الصلاة لا تنظر الى محارم الله .

وكذلك القلب متفكر بالله لا ينشغل بسواه فيجب ان يكون هكذا بعد الصلاة واليد فى الصلاة لها وضع خاص يدل على الادب والتواضع فيجب أن تكون كذلك خارج الصلاة لاتمتد الى حرام ولاتتطاول الى ما يغضب الله .

واللسان فى الصلاة يكون مشغولا بذكر الله فيجب ان يكون كذلك خارج الصلاة لا يكذب ولايذم ولا يسب ولا يلعن وانما هو مشغول دائما بالذكر والصدق والكلام الطيب . وهكذ تنتقل اخلاق الصلاة مع المصلى متجاوزة حدود المسجد الى خارج المسجد مستفيدا من هذا التمرين الروحى والخلق العالى والسلوك المستقيم والآداب الاجتماعية الفاضلة .

الصوم فيه تدريب على الصبر :

والصوم تربية للارادة على المقاومة والصمود وارهاف للحس والمشاعر .

وفيه تدريب على ضبط النفس وتفوق دوافع النفس فى مغالبة الشهوة والانتصار عليها . يوضح كل ذلك فى كلمات موجزة قول الرسول ﷺ فى بيان المنهج الاصيل للصوم فيما رواه الشيخان « الصيام جنة ، فلايرفث ولا يجهل ، وان امرؤ قاتله او شاتمه فليقل : انى صائم مرتين . . »

وهذا الصوم كما نعرف عالقة مفروضة لما تعوده المسلم احد عشر شهرا فهوتوجيه عملى ودورى يستطيع المسلم بممارسته ان يتكيف وفق الظروف والملابسات فلا تاسره عادة فى ربقتها ولاتحصره فى حدود لا يستطيع الافلات من ضغوطها .

ومن ذا الذى يستطيع ان ينكر ان تلبية رغبات النفس على وتيرة واستسلامها للعادة تؤدى الى ضعفها وتغليب باعث الشهوة على باعث العقل والضمير ؟

ويسلمنا الحديث عن علاقة الصوم بالارادة الى المال وعلاقته بالنفس فحب المال والحرص عليه والضن به ظاهرة غالبا ما تتحول الى داء مهلك وطريق معبد لكثير من الامراض والا نحرافات والعداوات والبغضاء الامر الذى كثيرا ما يؤدى الى تفكك المجتمع ان لم يؤد الى تصدعه ثم انهياره .

الزكاة تطهير وتزكية للنفس

والزكاة التى فرضها الاسلام على المستطيعين فى اموالهم ليست مجرد حل من الحلول لمشكلة الفقر والتخفيف من ضغوطه الاجتماعية ولكنه مع ذلك علاج عملى بعيد الغاية لضعف النفس وتحصينها من ادواء الشح والاثرة وعبادة المال ومن ثم اعتبر القرآن بذل المال تطهيرا وتزكية فقال : « خذ من اموالهم صدقة تطهرهم وتزكيهم بها » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

العبادات الاسلامية واهدافها

الدكتور شوقى ابراهيم

فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسى متجددا فى كيان الانسان .

فلا تلتوى به السبل ولاتتوزع نفسه على مختلف المسالك بل ينبعث سلوكه فى شتى جوانب التعامل وفق المنهج المرضى الذى شرعه الله فى كتابه وسنة نبيه .

فالعبادات للمسلم مذكر ومنبه توقظ فى اعماقه الاحساس اذا غفل وتنبه منه الشعور اذا فتر، وتنمى فى الوجدان تطلعه الى الخير والمزيد منه وتتسامى به وتحرره من عبودية الشهوات والاهواء .

والعبادات الاسلامية على تنوعها فى اتجاهاتها تدور حول هذا المحور وتتكفل له بالتنبيه الدائم والتذكير المستمر .

ان المسلم يستقبل نهاره ويتوسطه ويستقبل الليل بالوقوف بين يدى الله يستهديه فى عمله ويستلهمه الرشد فيما ياتى وفيما يدع خمس مرات كل يوم يناجى فيها خالقه ويربط به اسبابه وحرى بهذه الوقفات ان تحول بين المسلم وما يغضب الله فلا انحصار فى ربقة الذاتية ولا انفلات على اغراء شهوة او اشباع نزوة بل يستعلى المسلم على كل تلك النقائص بفيض الخير من ينبوع ضميره ويستخزى الهوى والشيطان امام قوة يقينه وصدق الله العظيم : « ان الصلاة تنهى عن الفحشاء والمنكر .

الصلاة تبعث على الطاعـــة :

فالصلاة اتصال متكرر بالله يعصم المسلم من التردى فى مهاوى الفحشاء ويمنعه من استجلاب سخط الله باقتراف المنـــكر .

فالصلاة منذ اقامتها تحرك فى الانسان الاحساس بعظمة الله تعالى فالله اكبر من كل شئ وفى هذا تصفية للعقيدة من شوائب الشرك حتى يقبل على الله بكليته ويؤمن قلبه بان الصلاة سبب فلاحه وينشرح صدره بتكريمه لملاقاة ربه وتشريف نفسه بالوقوف بين يدى مولاه فيهرع تلبية لندائه واستجابة لامره وولاء لجلاله ومحبته .

ومن هنا ينمو فيه عنصر الطاعة لله والاستجابة له فاذا دخل فى الصلاة ورفع يديه بالتكبير كان ذلك اشارة الى ترك الدنيا وراء ظهره واقرار لله بالكبرياء والعظمة ، ومعنى ذلك : ان الله اكبر وما عداه صغير

بسم اللہ الرحمن الرحیم

عن ابی ہریرۃ رضی اللہ تعالی عنہ قال ـ قال رسول اللہ ﷺ من
حج للہ فلم یرفث ولم یفسق رجع کیوم ولدتہ امہ *
متفق علیہ ـ
مشکوۃ المصابیح ـ

عن ابی ہریرۃ رضی اللہ عنہ ـ
قال ـ قال رسول اللہ ﷺ الحج المبرور لیس لہ جزاء الا الجنۃ *
ـ متفق علیہ ـ
مشکوۃ المصابیح *

أسعار الاشتراك السنوی فی الیقین إنترنیشنل
بعد مراجعتها فی ضوء أجور البرید الباکستانی المعدلۃ من قبل مکتب البرید الباکستانی،
إعتبارًا من ١/٧/١٩٨٦ م

داخل باکستان: ٧٠/- روبیۃ باکستانیۃ بإضافۃ ٥/- روبیات فی حالۃ التسدید بشیک مصرفی کراتشی

	بالعملۃ الباکستانیۃ أو ما یعادلہا من دولار أمریکی روبیۃ بعد المراجعۃ
بالبرید الجوی	
● البلاد الأفریقیۃ و الأوروبیۃ و الصین والیابان و مالیزیا و سینغافورۃ .	٢١٠,٠٠
● أستر الیا، کندا، جزائر فیجی، نیوزیلندہ و الولایات المتحدۃ الأمریکیۃ	١٥٠,٠٠
● الجزائر، بنجلادیش، مصر، العراق، إیران، الأردن، سوریۃ و ترکیۃ أفغانستان، أبوظبی، البحرین، بورما، الدوحۃ، دبی، الہند، الکویت	١٣٠,٠٠
● سری لانکا، الشارقۃ و المملکۃ العربیۃ السعودیۃ	١٩٠,٠٠
● إندونیسیا	٢٠٠,٠٠
● بنامۃ، أمریکا الجنوبیۃ وجزائر الہند الغربیۃ	٢٧٥,٠٠
بالبرید البحری	
(أ) الجزائر، بنجلادیش، مصر، العراق، إیران، الأردن، عمان، سوریۃ و ترکیۃ	٩٤,٠٠
(ب) جمیع البلاد الأخری	١٤٥,٠٠

ثمن العدد الواحد (مافیہ أجرۃ البرید)
داخل باکستان: ٣,٥٠ روبیات خارج باکستان: بالبرید الجوی ١,٠٠ دولار امریکی

أعداد المجلۃ السابقۃ للسنۃ الکاملۃ متوفرۃ بشکل مجلدات جمیلۃ، الأعداد ١٣ إلی ١٨ و ٢٥ إلی ٣٣ کل منہما مقابل ١٢٥ روبیۃ والعدد ٣٤ مقابل ١٠ روبیۃ، و ذلک ماعدا أجرۃ البرید .

رسم العضویۃ فی المجلۃ مدی الحیاۃ .
لساکنی باکستان: ١٠٠٠ روبیۃ ولغیر ساکنی باکستان ٢٥٠,٠٠ دولارا أمریکیا .

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ہواتف :
المکتب الرئیسی: ٢٢٦٥٩٧-٩٨
المکتب الفرعی ٥٢٤٣٢٥

التسدید مقدما

واللہ ولی التوفیق ہ

المجلد ٣٦ ١٧ رجب ، ١٤٠٨هـ الموافق ٧ مارس ١٩٨٨م العدد ٢١

العبادات الاسلامية واهدافها

— فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسى متجددا فى كيان الانسان .

— ان الصلاة تنهى عن الفحشاء والمنكر .

— الزكاة تطهير وتزكية للنفس .

خطبـــة فتح بيت المقدس

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In the name of Allah, the All Compassionate, the Most Merciful

Steadfastness in the Right Cause

Faith, Unity and Discipline are the commandments of Allah as revealed in the following verses of Quran Majeed:

FAITH: Oh you who believe! When you meet a force, be firm, and call Allah in remembrance much (and often) that you may prosper (8 45)

UNITY And hold fast, all together, Allah's Rope and be not divided among yourselves — (3 103)

DISCIPLINE: O you who believe! Obey Allah, and obey the Apostle, and those charged with Authority among you (4 59)

These are the basic principles of Islam which were adopted in our own times by Quaid-i-Azam Muhammad Ali Jinnah In his lifetime he worked a great wonder through these very words put into practice After him, they stand as a motto for Pakistanis and spur them on to follow in the footsteps of their great leader They are a treasure with us and a great store-house from which we draw our inspiration, strength and confidence Those who know the implication of faith, unity, and discipline, also know that they epitomise the heroic struggle of the Muslims of British India and the Indian States for freedom and a separate home land for the Muslims of the Subcontinent Those who were not so close to the scene of action, can easily imagine in retrospect the heavy odds faced by the Muslims, then an ill-equipped and ill-treated minority, dominated by a brute Hindu majority and weakened by the 'divide-and-rule' policy of a foreign power. People laughed at them and ridiculed them for what they thought Muslims' 'fantastic' demands. It was seemingly an impossible task which the spirited Muslims of the Indian Subcontinent had set before themselves. They had little time and hardly any material resources to pierce through the wily and vicious propaganda of the all powerful opposition and to clear the thorns planted in their way by interested parties. When they did clear their path they found that they had to fight on many fronts. They were not daunted in the least by this and continued their struggle, armed as they were, with the heartening message of their Quaid To those who have imagination, these stirring words of Faith, Unity, and Discipline tell the story of Pakistan, a gigantic achievement of the modern age It was indeed a case of so few, doing so much, for so many, with so little.

Let us see the mechanism and working of the formula of Faith, Unity and Discipline Faith, that is, belief in oneness of Allah and the Prophethood of Muhammad (*Sallallahu 'alaihi wa sallam*) of all the people in the community, infused courage and determination in their cause and steeled their hearts and minds This single-mindedness enabled them to stand steadfast in the teeth of the bitterest opposition With faith in their great and glorious past and equally great destiny before them, they pushed forward regardless of all fears and perils. Each and every individual was thus turned into a determined zealot force ready to lay down even his life for the promotion of a noble and just cause

Unity and Discipline generated by Faith, closed up their ranks and transformed a scattered and disorganised Muslim minority into a 100-million strong nation. It revived the happy bonds of brotherhood and blessed them with toleration and good-will for one another. In place of discord and difference, a kindly feeling of understanding prevailed all around promoting mutual trust and confidence The newly awakened mass of 100-million Muslims of India was galvanised and made ready for action through discipline, good order, organisation and prudent restraint. This enhanced the striking force of the people. It was thus that the national and religious aspirations of the Muslims were crowned with success in a short period of less than 10 years

Having been blessed with such singular success, it behoves us all to imbibe more and more the spirit of the Quaid's message of Faith, Unity, and Discipline, bear it uppermost in our minds and keep it nearest to our hearts so that in the shortest possible time each and every individual becomes an embodiment of these virtues and a force to count with.

We have now a great State of our own and a system based on Glorious Quran, and *Sunnah* of the Prophet. We bow our heads in gratitude to Almighty Allah that after very long years of foreign domination, we are now free to order our lives according to the tenets of Islam. This is a rare opportunity, it does not come in the life of many. We all know what tremendous sacrifices have been offered and how many of our people have laid down their precious lives to bring our dream to reality Every day that passes is of very great importance. We ought to play our due part in history every day of our life in Pakistan. We are the people who brought it into being with the blood and tears of our kith and kin. We are, no doubt, an important people! We have laid its foundation well and in the words of its founder, Quaid-i-Azam Muhammad Ali Jinnah, "Pakistan has come to stay." Why not, then, get down to the task of building it with single-minded purpose and whole-hearted devotion? There is no time to lose, no cause for complacency; and no reason for any relaxation Hence we should come on, then, with redoubled courage and confidence in our mission which is no other than to rehabilitate virtue against vice, right against might, and justice against inequity These and many other godly virtues have been expelled from many lands and are wandering in search of refuge If the true spirit of Faith, Unity and Discipline is revived and preserved as our common ideal and strengthened with singleness of purpose and devotion, it will certainly kill the many ghosts which have raised their heads to create disruption amongst us The lesson, therefore, is that we should trust each other, stand closer and march together to ensure peace and progress in Pakistan All those in authority are supposed to see that this is done and are expected to create condition conducive to it

By adhering to the Commandments of Allah as revealed in Quran Majeed and the *Sunnah* of His last Prophet, the Companions of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) carved out a City State in Madinah and Muslims were later on able to rule and reign the greater part of the then known world for centuries on end.

Likewise, the Muslims of the Indian Subcontinent, by following the principles of Faith, Unity, and Discipline created the State of Pakistan in the teeth of bitter opposition by Hindus and the British Government, within a period of ten years But due to lack of these golden principles, we lost half of Pakistan in less than 30 years of its existence and are now running the risk of further disintegration of the rest of Pakistan. To ward off this risk, let us adhere to the Commandments of Allah as preserved in Quran Majeed and practised by the Holy Prophet Hence there is again the need of due emphasis on following the principles of Faith, Unity and Discipline if we wish to survive and prosper in Pakistan and within the global comity of free nations

May Almighty Allah in His benign mercy guide us to build Pakistan as a stronghold for the greater glory of Islam for which its creation was conceived, planned, propagated, and consummated

—*SYED MOHAMMED IDRIS*

ISLAMIC STUDIES INSTITUTE

The faculty of Islamic Learning in the Islamic University will soon be upgraded as Institute of Islamic Studies which will impart higher education in Islamic Studies upto M. Phil and Ph D level besides, M A. in the Islamic subjects

This was disclosed by the Vice-Chancellor Islamia University, Prof Dr Zulfikar Ali Malik.

Inaugurating the "Baghdadul Jadid Campus" of Islamic learning faculty he said that land had been obtained for Baghdadul Jadid Campus.

AL-HADIS. Hazrat Ibn Omar (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: Narrate the virtues of your dead and refrain from narrating their sins (Abu Daud, Tirmizi).

INSURANCE
Do We Need Any Alternative?

(The subject of insurance has been the bone of contention lately If Islam forbids it, do Muslims have any alternative? The Muslim Reader attempts to provide some suggestions).

The basis for insurance started as soon as Man discovered that he is a social being and that he was not so self-dependent after all. A hunter in the stone age who was blessed with a bison and who shared it around can be rest assured that he would not starve during the days he was not so lucky as his more blessed friends would surely share their bisons with him The basis of insurance is thus, mutual help

There exists today a range of insurance policies that a policy holder can choose from, according to his needs like term assurance annuity, personal accident insurance and many more where any mishaps could happen

RATIONALE FOR INSURANCE

Insurance functions on the law of 'large numbers' where the probability of risks is spread throughout the policy holders The premium paid is pooled together and invested in other businesses The profits derived from these business ventures by the insurance company may be shared among the policy holders according to the types of policy bought The amount and time of compensation also differ according to the different policies

Basically, insurance is formed to provide compensation for the policy holder on the members of his family in times of misfortunes and tragedies such as death, accident, theft and sickness We would naturally want our dependents to be well provided for in such times of crisis. As Muslims, we must believe in any catastrophe and disaster that befall us as *'Qadar'* and *'Qadha'* from Allah (*S.W T*) that is to be faced with strength of faith and patience. Nevertheless, it is also the duty of every Muslim to find ways and means to avoid such occurrences wherever possible and to lighten our or our family's burden should such events occur.

INSURANCE TODAY

The conventional insurance system seems to fulfill this need. However, Muslim scholars found out that although the ultimate intention of mutual help is incorporated in the system, the operation of modern day insurance does not conform to the rules and requirements of the Shariah since it embodies the following four elements.—

(*i*) *Al-Gharar*: There is the element of unknown or uncertainty (*al-gharar*) in the operation of the insurance contract In the present contract, the insured or the policy holder agrees to pay a certain sum of premium throughout a certain period of time In return, the insurance company guarantees to pay a certain amount of compensation (sum insured) in the event of mishaps befalling the policyholder However, the policy holder is not informed, for example, of how the amount of the compensation that the company will pay him is to be derived. In Islam, no contract can be drawn up based on uncertainty

(*ii*) *Al-Maisir*· The element of gambling (*al-maisir*) is involved, which arises as a consequence of the presence of uncertainty, in particular in the case of life insurance. In cases where the life policyholder dies before the maturity of his insurance policy (that is, he has onl paid a part of his total premium) his dependents will receive a certair sum of money as compensation which the policyholder, in the first place, is not informed of how anc from where it is to be derived. It is clear that the 'profits' the famil gets (total compensation received minus the amount of premium paid) is dependent on whether the policyholder dies earlier or later.

(*iii*) *Al-Riba*: Since those insurance companies are profit-oriented and are owned by non-Muslims, the practices of interest taking anc giving (*al-riba*) in the investment activities are rampant

(*iv*) *Inheritance:* The compensation which a person is entitled t get on his death is not distributed among his heirs but is given to person who is nominated in th policy This is contrary to the law of inheritance in Islam

It seems that present Muslims are trapped. Since misfortunes dc not discriminate between Muslims and non-Muslims, how can Muslims cushion themselves and their families against the impact of suc catastrophe?

ALTERNATIVE
FOR MUSLIMS

Mufti Muhammad Shafi jurisconsult, Dar-ul-Uloom, Karachi (Pakistan) suggested that·

1. The amount to be paid as premium be regarded as share in capital and to be invested. This is the concept of *Mudharabah* (where the lender shares equally in profit and loss) The profit is to be distributed among the members of the business venture There is no pre-determined interest in the contract as in the conventional insurance procedure. It is on percentage basis and thus the amount o profits to be received or the

amount of loss to be incurred fluctuates according to the business cycle. *Al-gharar* can thus be eliminated.

2. In order to run the business on cooperative lines, the policy-holders be bound, with their consent, to contribute a considerable portion of their profits, one-third or one-fourth towards a reserve fund in the form of a *waqf* (*endowment*), which will be utilised, under particular rules, to provide for those who are victims of accidents.

3. In case of mishaps, aid is to be given only to those who are bound by this contract and are shareholders of the company. This is in consonant with the *waqf'alal'awlad* (endowment for lineal descendants).

4. The original amount together with profit be given to each shareholder which will be considered as his property, while the reserve fund will remain a *waqf*. The *waqif* (person who contributes to *waqf*) will be entitled to be benefitted by the *waqf* in case of accident It is not unlawful for a person to benefit from his own *waqf*

5. For easier management and uniformity, rules be framed to provide for aid in case of accidents which are common and a considerable amount be fixed for the aid of survivors And in case of accidents which are not common, for example, death owing to sickness, the age for a normally healthy person be fixed at 60 and some aid be given, if he dies earlier. To examine the state of normal health, the same method be adopted which is being practised in insurance companies. The age of a sick or a weak person may be determined having regard to the said standard.

6. There should be no forfeiture of the instalments that are paid, in case further instalments are not paid. However, to be fair to the company, rules may be laid down to this effect that, if a person having once become shareholder of the company, wants to take his share back, he shall not be given it until the expiry of five, seven or ten years It may also be specified that no profit will be given unless half of the stipulated sum is paid And when the half is paid, a portion of profit, possibly 6% to 12%, be fixed as payable These issues may be decided according to the discretion of the managing committee.

It can be clearly seen that there is not much difference in the flow of money between that of the conventional system and that of the Islamic way. However, in the latter, every party is clear of the profits, of how they are derived and how they are shared

Also, each policy-holder consents to the use of his *waqf* money to be given as compensation to the more unfortunate members. Hence, mutual assistance is practised in its fullest sense.

The virtues of cooperation, mutual help and shared responsibility among the participants in cushioning each other against the impact of catastrophe or mishaps are embodied in the operation of the Islamic insurance company. This is in line with the Qur'anic teaching (sura al-Maidah, verse 3) which states that, *"Help one another in furthering virtue and God-consciousness (taqwa), and do not help one another in furthering evil and enmity"*

CONCEPT OF TAKAFUL

As a result of this and other studies, Muslim jurists unanimously agreed in the settling up of *Takaful* companies providing cover based on the Islamic concept of *Takaful*. The word *'takaful'* in Arabic means joint guarantee. In the practical sense, the members of the group agree to guarantee jointly that should any of them suffer a catastrophe or disaster, he will receive a certain sum of money to help him meet the loss. Being a new development in the Muslim world, to date the following companies have been established:

Islamic Insurance Company Ltd., Sudan (1979).
Islamic Arab Insurance Company, Saudi Arabia (1979)
Dar Al-Maal Al-Islam Geneva (1981).
Islamic Takaful Company (ITC), S.A. Luxembourg (1983)
Islamic Takafol & Re-Takafol Company, Bahamas (1983)
Syarekat Al-Takafol Al-Islamiah Bahrain, E C. (1983)
Syarikat Takaful Malaysia Sdn Bhd.

OTHER RESORTS

In Singapore, insurance cover is provided for only by the conventional insurance companies The closest to the *takaful* concept is the operation of the 'Khairat Kematian' or the 'Benevolence Service', which members pay their subscription monthly (usually less than five dollars). Upon facing any death in the family, the cooperative will provide some financial aid to manage the funeral. If this concept could be expanded to a larger scale, unfortunate families could benefit even more. This proposal has been voiced during the KEMAS Congress (Malay-Muslim Economic Congress).

Besides relying on insurance cover to meet eventualities, we

ought to instil the habit of saving for a rainy day. This can be done as cash savings in the bank or as in the contribution to the Central Provident Fund (CPF). This fund should not be looked upon only as a means to purchase a home or to invest in shares but also as a form of life insurance. These are some of the measures in which one can prepare himself.

It is also the duty of the immediate family members to look after the needy in times of eventualities. If a man dies before he could make sufficient preparation for his family, then it is also the duty of his brothers and sisters and other blood relations to see that the dead man's family be taken care of. The act of responsibility and kindness has been helping the Muslims over the years even without insurance.

If the immediate family is in no position to help, then the responsibility falls on to the society Aid is available in the form of *zakat* or *sadeqah*. There are other means where a Muslim can fall back on Nevertheless, we must make the effort to prepare (*ikhtiar*) by oursalves before leaving it to Allah as is clear in the following Hadith:—

'The prophet (S A W) told a Bedouin Arab who left his camel untied to the Will of Allah "Tie the camel and then leave it to the Will of Allah" (reported by Tirmizi and Ibn Majah).

(*Courtesy.* Muslim Reader)

AL-HADIS. Abu Sayeed al-Khodri reported that when death came to him, he called for new clothes and put them on. Then he said: I heard the Messenger of Allah say: A dead man shall be raised up in his clothes wherein he dies.

(Abu Daud)

YUSUF ISLAM
From "Tea for the Tillerman" To "A is for Allah"
BY ARTHUR CLARK

His black beard is bushier His locks, once long and tousled, are now cut to medium length and parted neatly in the middle. He wears glasses today, but the eyes still sparkle, and he's garbed in a white, ankle-length robe

He is Yusuf Islam Once he was Cat Stevens, the British singer-songwriter superstar who charmed millions with such ballads as *Morning Has Broken, Peace Train* and *Father and Son* Last spring, with sunshine and children's voices streaming in through the window, we talked in the headmaster's office in a mock-Tudor house that is now a primary school in the North London borough of Brent

The Islamia Primary School is Yusuf Islam's brainchild He's provided much of the financing for it through the Islamic Circle Organisation (ICO), a charity he helped found And, in a sense, it's what he discovered down that long "road to find out" that took him, finally, to the religion of Islam

The little school, which draws 85 four-to-eight-year-old boys and girls from Brent and nearby boroughs, is special for another reason: It is bidding—much against the odds—to become the first Muslim school in Britain to receive government funding, putting it on an equal footing with Roman Catholic, Anglican and Jewish schools that have long received state money for salaries and maintenance.

Muslims come mainly from that 20 per cent of Brent's 280 000-person population that is Asian, according to Arthur Steel, a Conservative Party Councillor who helped Yusuf Islam push the aid application through the Brent Borough Council He backs the funding proposal, since approval would enable the Islamia School to enroll more children, reducing the need for new borough-built facilities.

HENDRIX

But Steel also agrees philosophically with what the School stands for. "It's better that people have schools in which they can retain their own cultures and, more important, in which they can learn the moral values of their own religions," he says "That won't be taught in a state school."

Yousuf Islam, who attended many a Council meeting to lobby for aid, made it clear from the beginning that "money was not the problem," says Steel "It was acceptance (of funding for a Muslim school) that was the thing. He was more interested in the principle that it be accepted as a state-aided school on a par with the others"

The Conservative Councillor, 51, says the name Cat Stevens didn't mean anything to him when he was told of Yusuf Islam's earlier identity—until someone sang him a few bars of *Morning Has Broken* "I quite like that," he says

To be sure, Yousuf Islam has come a long way — from capturing the hearts of young people around the world, to making the case for a primary school in Borough Council chambers a decade and a half later.

As Cat Stevens, he performed with the likes of Jimi Hendrix and Engelbert Humperdinck in Europe in the late 1960's, and triumphantly toured coast-to-coast in the United States and worldwide in the seventies He even set up a tax-haven residence in Brazil for a time, but donated liberally to charities and organisations, including UNESCO, even then. He reeled off eight straight 500,000-selling "gold" records. His popularity was unquestioned.

INTENSE

Now, soft-spoken, intense and a devout Muslim, Yousuf Islam is light years away from his past But he's unchanged in important ways, too.

He embraced Islam in 1977 and is now a leading member of a community of Muslims in London, the city where he was born Steven Georgiou and schooled as a Roman Catholic, and where he got his start in music in his teens

At 39, he devotes himself to the work of the ICO, which he founded with friends from the United Kingdom and Saudi Arabia in 1982, and to the Islamia School He also chairs the London-based Muslim Aid organisation

In that capacity, he's travelled to the Sudan, Pakistan and Bangladesh on refugee-relief missions, and met Afghan refugee children arriving in Britain for treatment of their war injuries.

He's been called "a Muslim Bob Geldof," after the lead singer of the Boom-town Rats whose series of aid concerts recently raised millions of dollars for drought-hit Africans.

But the school is the apple of his eye.

Yousuf Islam's interest in children goes back a long way. There is ample evidence of it in the lyrics of his most popular songs and in the handful of interviews he gave at the apex of his career.

Notably, two of those rare interviews were with a U.S publication for students, *Senior Scholastic*. He also wrote — and illustrated — a book for children, called *Teaser and the Firecat* after one his top-selling albums.

"I've seen youth lost, I've watched myself grow, and seen my attitude to children change," he told *Rolling Stone* in a 1974 interview that provided a hint of his direction

"One must always change, that's what children do In find a lot of people take their kids for granted I still enjoy kids on the street and there's a school across the back that I'm looking forward to visiting"

Though Yousuf Islam long ago put away the guitar that set the tone for his thoughtful, sensitive songs, and auctioned off all his gold records for charity, he says he's still making music. Now, it's poetry, written and taped especially for children.

RHYTHM

He describes his first recording, *A is for Allah*, as "a sort of singing, but without instrumentation." The tape, in which Islam explains in English a number of Arabic words important to the faith, is almost as popular as his earlier records. "It's being distributed today, and copied, and it's all over the Muslim world," he says

The former star has kept his lilting voice and joyful sense of rhythm, and the "singing" brings smiles of recognition to old Cat Stevens fans. He says he's considered making a new album, with receipts to be donated to Afghan refugees, but adds that the plan is only in the "thought stage".

"Music is anything which will involve goodness in a person," says the man whom the *Los Angeles Times* once lauded in a concert review as "an exceptional singer and artist.. .(able) to combine strength, fragility and sometimes mystery in his highly personal compositions."

Today, he describes his music of the sixties and seventies as "kind of feelings in the dark" He says he chose the title *Foot-steps in the Dark* for his last album released in 1984 and composed of songs he wrote before he embraced Islam — because it documented a period when "I was walking somewhere but I did't know where."

"A long time ago I started my quest for peace and enlightenment," Yousuf Islam wrote for the jacket of the album "My soul was thirsty for the truth. My songs became a vehicle for my spiritual search ... but that still didn't satisfy me" When he discovered Islam, "it was as if someone, somewhere, had switched on the lights"

His first encounter with Islam was in the suq in Marrakesh, Morocco, where he'd gone to gain inspiration and write in 1972

"I heard singing," he recalls, "and I'll never forget I asked, 'What kind of music is that?' and they told me, 'That's music from God' I'd never heard that Music (had been) for praise, for applause, for people — but this was music seeking no reward What a wonderful statement"

He impressed the Marrakeshis, too. Shop owners in the wool suq would recount his stay to anyone willing to listen long after he'd left for home Yousuf Islam's true introduction to the faith came in 1976 when his brother. who had just returned from Jerusalem gave him the Qur'an as a gift. He started to visit a mosque in London,

walking through the door not as Cat Stevens the singer, but anonymously. Some of the men he's closest today still remember the surprise they felt when they learned their friend was a world-renowned musician.

"Yousuf, I never knew you were a singer," one told Yousuf Islam when he found out.

"You never asked me," Yousuf Islam replied.

He continued to write music, sing and perform into 1977 But he was changing.

"I'd reached the peak of my success and was riding the wave, but I was carrying the Qur'an everywhere with me," he recalls "It was the most important part of my belongings. The Qur'an contained, for me, the complete universal guidance for human beings Before that time I didn't believe there was any religion I would submit to or commit to

"Show business is not conducive to a life of service. Either I was to go fully my own way making music and just pleasing my own desires, or I was to submit myself fully to Islam."

He chose the latter, praying and fasting, gradually withdrawing from the music world and letting his contracts lapse. And he chose the names Yousuf (or Joseph, after the prophet) and Islam ("submission to the Will of God") as a statement of his faith.

The Islamia School quickly grew out of that faith—and out of his family.

The facility opened in 1982 as a "play group," or nursery school, with 13 youngsters, the children of Muslim friends, and Islam's own two oldest daughters, Hassanah and Asma

"The necessity of the school came with the birth of my first child (in 1980)", Yousuf Islam says. His entry into education was spurred by a disenchantment with the schooling offered by "experts" who "were ignorant of the facts."

The Islamia School's objective? "In one word, Paradise," he says. "The basis of Islamic education is to guide a person in his own life to believe in accordance with the divine will, with God Almighty." The Islamic School aims at educating a child "in all aspects of his life and personality, including his spiritual, emotional, mental and physical development."

Ultimately, the Islamia School would like to open a secondary school for children of 11 to 18, with separate facilities for girls and boys, says Islamia School headmaster Azam Baig, a Pakistani. "It's better for kids to continue here than to go to a school where the atmosphere is altogether different We won't finish, God willing, until we have a secondary school."

The Primary school children bring with them a rainbow of backgrounds from 23 different nationalities, offering each other a rich learning environment before they ever open a book. Their parents hail from countries including Zimbabwe and South Africa, Morocco, Iraq, Egypt and Libya, Jamaica, Malaysia and Mauritius, and the United States and the UK.

Youngsters retain many facets of their own culture in the schoolroom A cheerful boy coiffed in Caribbean dreadlocks provides a colourful contrast as he does his lessons a seat away from a dainty little girl from Egypt who wears a head covering and a long dress

The school offers the same syllabus as English state schools, with one key difference Along with science, geography, english and mathematics, there are classes in Arabic, the Qur'an and Islam. The school's own Imam, a graduate of Cairo's ancient al-Azhar University, teaches in the musalla — a prayer room with a mat-covered floor — and the boys and staff attend Friday prayers at one of the two local mosques.

Farouq Hassanjee from Mauritius put it simply when he stopped one afternoon to pick up his six-year-old daughter, Shehnaaz. He called Yousuf Islam "the patron of the school", adding that the facility "makes the general raising of children easier" by providing an Islamic education during the day instead of only after-hours.

Yousuf Islam comes to the school every morning, to help out with sports activities and academic and administrative matters. Notes headmaster Baig, "Yousuf is totally devoted and this is his mission. He has a God-given gift and he's using it. Yousuf is lucky."

Consciously or not, Yousuf Islam has answered the question he posed some 15 years ago in "Where Do the Children Play," a song in his album Tea for the Tillerman In it, he asks:

Well you've cracked the sky,
Scrapers fill the air,
But will you keep on building higher
Till there's no room up there?
I know we've come a long way,
We're changing day to day.
But tell me, where do the children play?

That's easy to see in Brent. They're playing, and learning at a little Muslim primary school built by the man whom many of another generation still fondly remember as Cat Stevens.

(*Courtesy*: *GULF NEWS*)

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

Practice of Sati in the Hindu Society

By SYED MAHMOOD AKHTAR

'Sati' is an ancient custom of the Hindu society whose tentacles are deeply rooted in the mist of immemorable past. It is said to have a religious sanction. It signifies a woman whom her religion considers as good and virtuous if she sought death on the decease of her husband and was burned along with his corpse. She ascends the funeral pyre and lies by the side of her dead husband till both the living wife and her dead husband are burnt to ashes simultaneously.

The Hindu religion does not give any protection to a woman, if and when she becomes a widow She cannot re-marry during the rest of her life even if she is quite attractive and young in age. She loses respect in the Hindu society. Rather she is regarded by the people as an object of curse and hatred Her presence in any function, wherein girls and married women are participating, is taken as most evil omen. In such a nasty condition of life she prefers to die on the funeral pyre of her dead husband Had the Hindu society ever thought of life as a trust bequeathed by God for the period till He Himself takes it back through the phenomenon of death, such tragic incidents would not have occurred and a widow would not have been an object of curse at all or turned a whore to serve the lust of rascals

Sati, like suicide, homicide and infanticide, is tantamount to murder in Islam and persons involved in its perpetration and abetment are punishable under Islamic Jurisprudence.

The practice of Sati had in the past been in vogue mostly in the Ganges valley, in Bengal and in Rajputana (Rajasthan). It gained momentum in the 6th century of the Christian era.

For the first time in the Indian history, however, the Moghal emperor, Jalaluddin Muhammad Akbar, imposed legal restrictions against this ghastly custom. In 1829 the British government of India under Governor-General Lord William Bentinck declared widow-burning and all acts of suicide as illegal The Indian Penal Code provided: Whoever attempts to commit suicide or does any act towards the commission of such offence shall be punishable with imprisonment for a term which may extend to one year. Further if any person commits suicide, whoever abets the commission of such suicide shall be punished with imprisonment which may extend to ten years Anyone who applauds or encourages an act of *Sati* is also held by the Penal Code to have abetted suicide

Despite severe restrictions, however, the custom of Sati could not be eliminated in toto from the Hindu society

In the martial tribes of Rajputana (Rajasthan) the custom is still in existence. On September 5, 1987 an eighteen-year old married woman, Roop Kunwar, committed Sati on the funeral pyre of her husband, Man Singh, in village Deorala, district Sikara (Rajasthan—India) It was the fourth Rajput woman who burnt herself in Deorala village within the span of one hundred years and thereby became a 'goddess' according to the Hindu belief.

It is said Roop Kunwar heard of the sudden demise of her husband on the night of September 4, 1987. She declared that she too would burn herself to death on the funeral pyre of her husband. No one from the village, comprising several thousand persons, could stop or hold her back from doing so. When the pyre was set on fire there were, according to a report, some four thousand spectators around who, instead of trying to save the girl (Roop Kunwar), were raising skyrending slogans like *Sati Maata ki Jay*, in her praise. Today the spot where she laid her life has become a sacred place. People throng round it and make earnest supplications for fulfilment of their long-awaited desires Soon a temple will be raised there in her name and an idol kept for worship in her memory

Roop Kunwar was not an illiterate girl like many traditional rustic ones of the village She had passed Intermediate examination with distinction. Her husband, Man Singh too was M.A., B.Ed, and her father-in-law was a Senior teacher in the Government High School Sikara (Rajasthan) It is surprising that no body summoned her father, or the Police, who could dissuade her from burning herself or forcibly lead her away from the pyre The senseless crowd of spectators stood dumb and motionless They brazenly saw a human soul burning before their very eyes at the altar of sheer barbarism and brutality and did not budge an inch to save her.

It is reported that only eight months before her tragic end, Roop Kunwar and Man Singh were married amid great traditional pomp and show Almost the entire village folk had participated in the celebration The couple was passing their conjugal life happily and peacefully when all of a sudden Man Singh felt severe pain in his stomach. It was the 3rd September, 1987 He was taken to the district

hospital for treatment where he succumbed to the acute pain. His body was brought home by Samar Singh, the father of the deceased, along with other relatives. Roop Kunwar was in the house at that time. When she saw her husband in the state of death she fell into a swoon. Suddenly she uttered a shriek: "I'll not let you go alone; I'll also accompany you." Then she declared that she would revive the age old custom of 'Sati'! She took bath with "pure" Ganges water, put on her red nuptial suit, wore all her ornaments and applied vermilion colour upon her forehead in the centre of the eyebrows just as a Hindu bride prepares herself before wedding.

By now the village-folk knew what she was planning to accomplish. Men and women from all corners of the village began converging towards her house. They were anxious to have a glimpse of their would-be "goddess incarnate" Some elderly persons of the village tried to dissuade her but Roop Kunwar refused to yield saying·

"My decision is unavertible "

At one o'clock during the day the bier carrying the dead body of her husband was brought out of the house It was led by a long procession of admirers They were chanting hymns and beating drums. Roop Kunwar, too, in her red wedding robe was marching beside the bier in graceful composure When the procession reached the place where the local Hindus burn their dead, Roop Kunwar hastily ascended the platform where the dead body of her husband was placed for burning. She sat beside the body, placed her husband's head on her lap and smilingly did she throw her last glance over the surging mass of people around her. Then she took off the "dopatta" from her head and handed it over to her husband's younger brother, saying that he need not delay the burning of the pyre. He immediately turned over the bucket full of ghee (butter oil) upon them and struck the match-stick. Roop Kunwar, having been engulfed in the leaping flames of fire, now cried out impatiently to her father for help: "Papa! Papa!", but her father, Bala Singh, away from her was unaware of his daughter's fate He resides many kilometers away in the adjoining district of Jaipur. By the time he heard the news, her dear daughter was already all ashes.

The question arises why Hindu widows are prone to die on the pyre of their dead husbands while Hindu widowers are not called upon to commit themselves to Sati when their wives die prior to them?

Again the corollary questions are why Hindu widows are not permitted to re-marry while Hindu widowers are allowed to do so? These questions highlight the need for emancipation of the Hindu woman. Here we would like to draw attention towards Islam which gives full protection and a place of honour to a woman who unfortunately becomes a widow On the death of her husband, after a prescribed waiting period ('Iddat), a Muslim widow is allowed to marry any permissible man of her choice and thereby lead a respectable and secure life like any other Muslim married woman. Islamic history is rife with such instances The practice of marrying widows is not only permissible in Islam, it is alsos a moral duty of the Muslims to encourage and arrange their marriage and not to leave them uncared for in this respect. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself set an example of having been married to women whose husbands had died

His Companions, too, followed his example. As one of the innumerable examples we may mention:

Hazrat Asmaa' bint Umais Khas'amiyah (*Razi Allahu 'anhaa*) was the wife of Hazrat J'affar bin Abi Taalib (*Razi Allahu 'anhu*). When Hazrat J'affar was martyred in the battle of Mu'tah on the frontier of al-Balqaa, Hazrat Asmaa', his wife, married Hazrat Abu Bakr (*Razi Allahu 'anhu*). After the death of Hazrat Abu Bakr, she was married to Hazrat 'Ali (*Kar-ram-Al-laa-hu wai-ha-hu*). This practice of re-marriage of widows still continues in the Muslim society and it shall continue to exist till the end of the world.

In short, Islam is the only religion as well as the only social order which gives fullest protection and a respectable place to women in the human siciety.

There is a lesson for Hindu society and women to learn from Islam, i.e. to give up the cruel ritual of Sati which means a feat of willing suicide, suicide under duress, or a premeditated murder committed and abetted by a whole society under veneer of so-called piety

Obituary

SABAHUDDIN ABDUR RAHMAN

The sad news has reached here that Maulana Sabahuddin Abdur Rahman, Director of Darul Musannifeen, Azamgarh, met with an accident in Lucknow that proved fatal. Death has thus robbed us of a versatile scholar of Islam, an eminent historian, and a distinguished literary critic. However shocking the event may seem but the last moment appointed for him by God had reached. As Qur'an Majeed warns:

"All that is on (earth) will perish." (55:26).

"To God we belong and to Him is certainly our return" (2 156).

Darul Musannifeen was founded and built up by 'Allama Shibli Nu'mani He was the first person in the then India who presented history with the background of philosophy and turned it into a regular art by means of his scholarly research and rational interpretations After him, Maulana Sayyed Sulaiman Nadvi further enriched and widened this tradition and took it to new heights. This noble tradition in course of time was inherited by Maulana Sabahuddin Abdur Rahman who amply proved himself equal to the gigantic task Devotion, diligence, dedication and erudition were his hall-marks He kept his life-line with Shibli's high traditions in all aspects.

Someone has said that "the French nation measures its grandeur by the void its absence leaves" However, Darul Musannifeen was ever successful in filling its grandeur vacuums and we hope and pray that they would find a capable person to fill the challenging gap left by Maulana Sabahuddin Abdur Rahman.

The list of publication of the deceased scholar is too long to be reproduced here Among them we find a brief anthology of Hazrat Amir Khusro's verses titled· Hindustan Amir Khusro ki nazar main (India through Amir Khusro's Eye) By itself it is a history of the rituals and cultural practices of the then India and makes an interesting reading throughout

Among poets, he very much adored khusro When someone unwittingly tried to belittle certain aspects of the poet's life, Maulana Sabahuddin Abdur Rahman wrote an exhaustive and illuminating review —forceful but without any personal malice It reminds of what T S Eliot has said· "In matters of great importance the critic must not coerce and must not make judgements of better and worse He must simply elucidate; the reader will form the correct judgement for himself" This was exactly done by the learned Maulana here as elsewhere

He was not a stranger to Pakistan He used to come here after in connection with religious, cultural, and seerat conferences

Cardinal Newman writes "It is almost a definition of a gentleman to say that he is one who never inflicts pain" Maulana Sabahuddin Abdur Rahman was without doubt such a noble man

We extend our heartfelt condolences to Darul Musannifeen and to the students and admirers of Maulana Sabahuddin Abdur Rahman Our heart goes out to the bereaved family, particularly to his daughter who resides in Karachi

We pray that Almighty Allah showers His choicest blessings on the departed soul and exalt him in the Hereafter. Amen !

—*M. M* ANSARI

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Avoid the seven great destructive sins." The people enquired, "O Allah's Apostle! What are they? "He said, "To join others in worship along with Allah, to practise sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers (Bukhari)

AL-HADIS· Hazrat Jaber (*Razi Allahu 'anhu*): reported that the Messenger of Allah was putting every two persons out of the martyrs of Uhud under one shroud and then asking· Who among them was more attached to the Quran? When one of the two was hinted it, he put him first in the grave and said. I shall be a witness of these men on the Resurrection Day He then passed order for their burial with their blood He did not say their funeral prayer, or were they washed (Bukhari).

AL-HADIS· Narrated Anas (*Razi Allahu 'anhu*). When Allah's Apostle (*Sallallahu 'alaihi wa sallam*) came to Madinah; he did not have any servant. Abu Talha (Anas' step-father) took me to Allah's Apostle and said, "O Allah's Apostle Anas is a wise boy, so let him serve you" So, I served him at home and on journeys If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it (Bukhari).

BOOK REVIEW

WHAT IS TO BE DONE by Dr. Ali Shari'ati, translated from Persian, edited and annotated by Farhang Rajaee, edition 1986, size octavo, pages 181 & xv, published by the Institute for Research and Islamic Studies, P.O. Box 35844. Houston, Taxas 77235, U.S.A, price $17.95 (hard cover), $11 95 (paperback).

The book under review comprises a collection of three lectures delivered by Dr. Ali Shari'ati in 1970's. It contains also a foreword by John L. Esposito.

The author is considered one of the top thinkers of pre-Revolution Iran. Born in Mashhad in 1933, he mysteriously died in 1977 in England and was buried in Damascus. His brief life of 44 years was interrupted by jail terms also.

Ali Shari'ati was born and brought up in an orthodox religious family but he was a staunch believer in reconstruction of thought in Islam and an exponent of renaissance in the Muslim society. He was deeply influenced by western thinkers and intellectual movements There he studied the works of Henry Bergson, Jack Berke, Albert Camus, A H.D Chandell, Franz Fanon, George Gurwitsch, Louis Massignon, Jean Paul Sartre, and Jacques Schwartz. Consequently, the humanistic tradition of the West left an indelible impression in his mind. As Mahmoud Ayoub says elsewhere about him ,"Ali Shari'ati was neither a mulla nor an official leftist leader". He claimed Abudhar as his mentor.

Mahdi Noorbakhsh thoughtfully warns the readers "that although some of the discussions in this work pertain to sensitive issues in the interpretation of Islamic history, the Institute of Research and Islamic Studies hope that such discussions will not offend the adherents of any school of thought in the Islamic faith." (p viii).

At one place Ali Shari'ati says, "All of the household of Muhammad were killed with swords engraved with ayat of the Qur'an about jihad, and with swords engraved with slogans about monotheism." (p 38). Elsewhere about Hazrat Ali (*Kar-ram Al-laa-hu waj-ha-hu*), he says, "*Being Ali* means a manifestation of the true leadership of the people. His career heralds this claim: the first twenty-three years he struggled for the faith, the following twenty-five years he tolerated for the unity of *Muslim community*, and during the last five years he fought for justice." (p 66) The implications between the lines smack of a touch of sectarian indignation of sort, whatever its merit might be.

We fail to understand why Islamic history, whose ultimate architect is after all God Himself, should continue to be judged with persisting malignity in an important section of the Ummah, the Ummah that otherwise ought to be a single whole and not divided into sectarian segments. History may be reappraised and reinterpreted, but it cannot be undone *ab initio* or in retrospect at will.

The book contains also a catching (though rather misplaced in this book) chapter· Surah al-Rum ("The Romans" — Message to Enlightened Thinkers) This is an attractive title indeed and Ali Shari'ati has scattered in it gems of wisdom here and there. For example. "To date, the Qur'an is the only document that has been safe from (major or minor) changes or distortions by the enemies of Islam" (p 73). Or, "Regardless of past plots to undermine the Qur'an or the endurance of the differences among Muslims, all Muslims of world — old or young, illiterate literate, Shi'i or Sunni, Easte or Western and from every cultu background — all firmly agree t the Qur'an is the foundation Islam. And, in spite of centuries efforts to prevent the Qur'an fr being exposed and considered, holy book has survived and rem ined uncorrupted. Therefore, it the responsibility of the conscie tious Muslims to focus on reintr ducing the Qur'an to the Musl society." (p 73).

The author has given the soun most advice: "The holy Qur' should always remain with Musli to the degree that its light m pulsate and enlighten the hea Under such circumstances, sec and differences will disappear, a unity will emerge under the sha of the Qur'an. In the final analys the language and arbitration of Qur'an will cause pessimism a misunderstanding to be replac by optimism and understandin (p 73).

No Muslim can deny that this way the author himself has pr vided an answer to his questio Where shall we begin and what to be done?

In the context of Verses 1 of Surah Rum (30), Dr Shari'ati seems to have taken e ception to the ordinary interpret tion that the Prophet's sympat was enlisted on the side of Christians, the People of the Boo rather than the Persian idolatro fire-worshippers with whom Isla had nothing in common by way Scripture. He, it seems to us least, has taken defence in mat rialistic interpretation of the histo of the times in question. Howev it must be remembered that t choice of the initial as well as t

(*Contd. on Page* 240 *Col* 1)

WOMEN OF ISLAM:

HAZRAT UMME 'ALQAMAH

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

It is reported by Hazrat Abdullah bin Abi Aufaa (*Razi Allahu 'anhu*) that when the last moment of the life of Hazrat 'Alqamah, a Companion (*Sahaabee*) of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), arrived he could not utter *Kalima-tush-Shahaadah* in spite of its repeated audible recitation before him. The wife of Hazrat 'Alqamah despatched a man to the Holy Prophet informing him of the situation.

The Holy Prophet enquired if the parents of 'Alqamah were alive. He was told that only the mother was alive and she too was displeased with him.

The Holy Prophet sent a message to the mother of 'Alqamah that he wished to see her. Would she come to him or should he go to her?

Hazrat Umme 'Alqamah replied: "May my father and mother be sacrificed on you. How can I cause you any inconvenience. I myself shall appear before you."

When she appeared before the Holy Prophet he enquired of Hazrat 'Alqamah from her. She replied

"O Prophet of God! 'Alqamah himself is a good man, but he always disobeys me before his wife

The Holy Prophet said·

"It will be better if you forgive him."

Hazrat Umme 'Alqamah replied:

"O Prophet of God! I am much aggrieved by him. So I do not like to forgive him."

The Holy Prophet ordered Hazrat Bilaal (*Razi Allahu 'anhu*) to collect some wood and throwing 'Alqamah therein burn him. Hearing that Hazrat Umme 'Alqamah became too much agitated. She exclaimed:

"Will my son be burnt in fire?"

The Holy Prophet said

"Yes, this punishment is less severe than the one inflicted by God in the Hereafter. I swear by God that as long as you are angry with him neither his prayer nor his *sadaqah* (alms) will be acceptable."

Hazrat Umme 'Alqamah replied

"O Prophet of God! Bear you witness and those too who are present here that I have forgiven 'Alqamah, my son."

Now the Holy Prophet turned to some one and directed him to find out if the *Kalima-tush-Shahaadah* was uttered by Hazrat 'Alqamah. He reported back in affirmation and of the peaceful death in consequence. The Holy Prophet then ordered to make preparation for his washing and shrouding. After the burial of Hazrat 'Alqamah's body the Holy Prophet addressed his Companions thus:

"Whoever disobeyed or annoyed his mother, he deserved the Curse of God, of His angels and of all people. God will not accept his obligatory prayers nor supererogations (*nawaafil*) until he repents and does good to his mother and reconciliates with her by every possible means. Wish of God rests with the wish of one's mother and His displeasure is concealed in her displeasure." (Tabaraani)

Thus it may be seen that Islam lays great stress upon obedience to parents, more especially to one's mother.

Quran Majeed says.

"And We have enjoined on man kindness to his parents: In pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. (46:15)

Further —

"And We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), 'show gratitude to Me and to your parents'. . . ." (31:14)

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said:

"Paradise is in the feet of mother." (Mishkaat)

(*Contd. from Page* 239 *Col.* 3)

final victors, that is the Persians and the Roman Christians respectively, was that of God; and who can therefore question it. The Holy Prophet was only a conveyor between God and man. It was not a matter or human wish or discrimination but that of Divine will and discretion. God ever has His own scheme of things to come including war and victory.

We are nevertheless glad to find that in the course of his thesis read as a whole, Dr. Ali Shari'ati has brought home some very telling truths to promote the unity of Muslims as a whole on the surest and safest foundation that Quran Majeed is. —*MMA*.

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ـٰ=ـٰ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	یٓ=ēe

Part 16 *Qaa-la A-lam* | *Chapter 19 Mar-yam* | ١٩-مريم | ١٦-قال الم

SECTION 6 (*Contd*) | *RU-KOO' 6 (Contd)* | ركوع ٦ (متبع)

	English		Transliteration	Arabic
84	So do not hasten the punishment against them,	84	*Fa-laa ta'-jal 'a-lai-him*	فَلَا تَعْجَلْ عَلَيْهِمْ
	We do not but count a (limited) number of days for them		*In-na-maa na-'ud-du la-hum 'ad-daa*	إِنَّمَا نَعُدُّ لَهُمْ عَدًّا
85	The day we gather the God-fearing	85	*Yau-ma naḥ-shu-rul-mut-ta-qee-na*	يَوْمَ نَحْشُرُ الْمُتَّقِينَ
	before the All-Compassionate as guests,		*i-lar-raḥ-maa-ni waf-daw-*	إِلَى الرَّحْمَٰنِ وَفْدًا
86	And drive the guilty	86	*wa na-soo-qul-muj-ri-mee-na*	وَنَسُوقُ الْمُجْرِمِينَ
	towards Hell as cattle to the watering,		*i-laa ja-han-na-ma wir-daa.*	إِلَىٰ جَهَنَّمَ وِرْدًا
87	They shall have no power of intercession	87	*Laa yam-li-koo-nash-sha-faa-'a-ta*	لَا يَمْلِكُونَ الشَّفَاعَةَ
	save him who has received a covenant from the All-Compassionate		*il-laa ma-nit-ta-kha-za 'in-dar-raḥ-maa-ni 'ah-daa.*	إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا
88	And they say: The All-Compassionate has taken (to Himself) a son	88	*Wa qaa-lut-ta-kha-zar-raḥ-maa-nu wa-la-daa*	وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا
89	Indeed you have come out with a hideous thing	89	*La-qad ji'-tum shai-an id-dan*	لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

No.	English	No.	Transliteration	Arabic
90	The heavens might almost burst on account of it.	90	*ta-kaa-dus-sa-maa-waa-tu ya-ta-fat-tar-na min-hu*	تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ
	and the earth split asunder		*wa tan-shaq-qul-ar-ḍu*	وَتَنْشَقُّ الْاَرْضُ
	and the mountains fall down crashing,		*wa ta-khir-rul-ji-baa-lu had-dan*	وَتَخِرُّ الْجِبَالُ هَدًّا ۙ
91	Because they attribute a son to the All-Compassionate	91	*an da-'au lir-raḥ-maa-ni wa-la-daa*	اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ۚ
92	And it does not become the All-Compassionate	92	*Wa maa yam-ba-ghee lir-raḥ-maa-ni*	وَمَا يَنْۢبَغِيْ لِلرَّحْمٰنِ
	to take a Son (for Himself)		*aieen-yat-ta-khi-za wa-la-daa*	اَنْ يَّتَّخِذَ وَلَدًا ۭ
93	There is no one in the heavens and the earth	93	*In kul-lu man fis-sa-maa-waa-ti wal-ar-ḍi*	اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
	but will come to the All-Compassionate as a sert		*il-lāa aa-tir-rah-maa-ni 'ab-daa*	اِلَّآ اٰتِي الرَّحْمٰنِ عَبْدًا ۭ
94	Indeed, He has a comprehensive knowledge of them	94	*La-qad ah-ṣaa-hum*	لَقَدْ اَحْصٰىهُمْ
	and has a count of their exact number		*wa 'ad-da-hum 'ad-daa*	وَعَدَّهُمْ عَدًّا ۭ
95	And all of them will come to Him	95	*Wa kul-lu-hum aa-tee-hi*	وَكُلُّهُمْ اٰتِيْهِ
	on the Day of Resurrection all alone		*yau-mal-qi-yaa-ma-ti far-daa.*	يَوْمَ الْقِيٰمَةِ فَرْدًا
96.	Surely, those who have believed and done good deeds,	96	*In-nal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti*	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
	to them the All-Compassionate shall show love		*sa-yaj-'a-lu la-hu-mur-raḥ-maa-nu wud-daa.*	سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا
97	So We have made it (the Quran) easy in your own tongue (Arabic),	97	*Fa-in-na-maa yas-sar-naa-hu bi-li-saa-ni-ka*	فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ
	so that you may thereby bear good tidings to the God-fearing,		*li-tu-bash-shi-ra bi-hil-mut-ta-qee-na*	لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ

Part 16 Qaa-la A-lam | ***Chapter 19 Mar-yam*** | ١٩-مريم | ١٦-قال الم

	English		Transliteration	Arabic
	and warn thereby a quarrelsome people		*wa tun-zi-ra bi-hee qau-mal-lud-daa.*	وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا
98.	And how many a generation have We destroyed before them!	98	*Wa kam ah-lak-naa qab-la-hum-min qarn.*	وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
	Can you perceive any one of them		*Hal tu-ḥis-su min-hum-min a-ḥa-din*	هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ
	or hear from them a sound?		*au tas-ma-'u la-hum rik-zaa*	اَوْ تَسْمَعُ لَهُمْ رِكْزًا

19 97   19 98   ٩٨:١٩   ٩٧:١٩

CHAPTER 19—MAR-YAM ENDS HERE   تمت هذا السورة ال-١٩-مريم

Chapter 20 Ṭaa-haa   ٢٠-طٰه

Revealed at Makkah — *Ru-koo-'aa-tu-haa 8*

8 Sections 135 Verses — *Aa-yaa-tu-haa 135*

سورة طٰه مكية (١٣٥)

In the name of Allah, the All-Compassionate the Most Merciful — *Bis-mil-laa-hir-raḥ-maa-nir-ra-heem* — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1 — *RU-KOO' 1* — ركوع ١

	English		Transliteration	Arabic
1	Taa-haa,	1	*Taa-haa,*	طٰهٰ
2	We have not revealed to you the Quran that you should be distressed,	2	*Māa an-ẓal-naa 'a-lai-kal-Qur-aa-na li-tash-qāa*	مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى
3	But only as a reminder to him who fears (Allah)	3	*il-laa taz-ki-ra-tal-li-maieen-yakh-shaa.*	اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى
4	A revelation from Him Who created the earth and the high heavens	4	*Tan-ẓee-lam-mim-man kha-la-qal-ar-ḍa was-sa-maa-waa-til-'u-laa*	تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى
5.	The All-Compassionate Who is firmly established on the 'Arsh (the Divine Seat of Power).	5	*Ar-raḥ-maa-nu 'a-lal-'ar-shis-ta-waa*	اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى

20·1   20:5

English	Transliteration	Arabic
6. To Him belongs what is in the heavens and what is in the earth,	6 *La-hoo maa fis-sa-maa-wan-ti wa maa fil-ar-ḍi*	لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
and what is in between them	*wa maa bai-na-hu-maa*	وَمَا بَيْنَهُمَا
and what is underneath the soil.	*wa maa taḥ-taṣ-sa-raa*	وَمَا تَحْتَ الثَّرٰى ۝
7. And whether you speak aloud (or not),	7 *Wa in taj-har bil-qau-li*	وَاِنْ تَجْهَرْ بِالْقَوْلِ
yet surely He knows the secret and even more hidden (things)	*fa-in-na-hoo ya'-la-mus-sir-ra wa akh-faa*	فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفٰى ۝
8 Allah–there is no God but He	8 *Al-laa-hu lāa i-laa-ha il-laa hoo*	اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ
His are the Most Beautiful Names.	*La-hul-as-māā-ul-ḥus-naa*	لَهُ الْاَسْمَآءُ الْحُسْنٰى ۝
9 Has the story of Moses come to you?	9 *Wa hal a-taa-ka ha-dee-ṣu moo-saa*	وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝
10 When he saw a fire, he said to his family Wait,	10 *Iz ra-aa naa-ran fa-qaa-la li-ah-li-him-ku-sōo*	اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا
I observe a fire,	*in-nee aa-nas-tu naa-ral-*	اِنِّيْٓ اٰنَسْتُ نَارًا
perhaps I may bring you therefrom a band	*la-'al-lee aa-tee-kum-min-haa bi-qa-ba-sin*	لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ
or haply find guidance at the fire.	*au a-ji-du 'a-lan-naa-ri hu-daa*	اَوْ اَجِدُ عَلَى النَّارِ هُدًى ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

فيوشك ان يفتح الله على ايديكم امثاله ، وان تكون التهانى لاهل الخضراء ، اكثر من التهانى لاهل الغبراء . اليس هو البيت الذى ذكره الله فى كتابه ، ونص عليه فى محكم خطابه ، فقال تعالى : (سبحان الذى اسرى بعبده ليلا من المسجد الحرام الى المسجد اقصى) . . اليس هو البيت الذى عظمته الملل ، واثنت عليه الرسل وتليت فيه الكتب الاربعة المنزلة من الله عز و جل ؟ اليس هو البيت الذى امسك الله تعالى لاجله الشمس على يوشع ان تغرب ، وباعد بين خطواتها ليتيسر فتحه ويقرب ؟ اليس هو البيت الذى امر الله عزوجل موسى ان يامر قومه باستنقاذه فلم يجبه الا رجلان ! وغضب الله عليهم لا جله فالقاهم فى التيه عقوبة للعصيان ؟

« فاحمدوا الله الذى امضى عزائمكم لما نكلت عنه بنو اسرائيل . وقد فضلت على العالمين ، ووفقكم لما خذل فيه امم كانت قبلكم من الامم الماضين ، وجمع لاجله كلمتكم وكانت شتى ، واعناكم بما امضته « كان » و « قد » عن « سوف » و « حتى » فليهنكم ان الله قد ذكركم به فيمن عنده ، وجعلكم بعد ان كنتم جمودا لاهويتكم جنده ، وشكر لكم الملائكة المنزلون ، على ما اهديتم لهذا البيت من طيب التوحيد ، ونشر التقديس والتمجيد ، وما اطمتم عن طرقهم فى من اذى الشرك والتثليث والاعتقاد الفاجــر الخبيـــث .

« والآن تستغفر لكم املاك السموات ، وتصلى عليكم الصلوات المباركات ، فاحفظوا رحمكم الله هذه الموهبة فيكم ، واحرسوا هذه النعمة عندكم ، بتقوى الله التى من تمسك بها سلم ، ومن اعتصم بعروتها نجا وعصم واحذروا من اتباع الهوى ، ومواقعة الردى ، ورجوع القهقرى ، والنكول عن العدا ، وجدوا فى انتهاز الفرصة ، وإزالة ما بقى من الغصة ، وجاهدوا فى الله حق جهاده ، وبيعوا عباد الله أنفسكم فى رضاه ، اذ جعلكم من خير عبـــاده .

« وإياكم ان يستزلكم الشيطان ، وان يتداخلكم الطغيان ، فيخيل لكم ان هذا النصر بسيوفكم الحداد . وخيولكم الجياد ، وبجلادكم فى موا طن الجلاد . لا والله ما النصر الا من عند الله إن الله عزيز حكيم . فاحذروا عباد الله — بعد ان شرفكم بهذا الفتح الجليل . والمنح الجزيل ، وخصكم بنصره المبين ، واعلق ايديكم بحبله المتين — ان تقترفوا كبيرا من مناهيه . وان تاتوا عظيما من معاصيه ، فتكونوا كالتى نقضت غزلها من بعد قوة انكاثا ، وكالذى آتيناه آياتنا فانسلخ منها فاتبعه الشيطان فكان من الغاوين . والجهاد الجهاد فهو من افضل عباداتكم

(للمقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيْبُ الَّذِيْ تُرْجٰى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمِ

رسول الله ﷺ مكذب ، لجواز وقوع مثل ذلك وابعد منه لآحاد الناس . ان الناس فى الرؤيا يرون انهم سافروا وابعدوا ، وذهبوا ، وجاءوا ، وعقدوا العقود ، وراوا نتائج عقودهم ، وثمار عهودهم ، فلو كنا بصدد رؤيا لما ارتاب فى صدق الصادق المصدوق صلوات الله وسلامه عليه انسان ، ولما اشفقت السيدة ام هانئ رضي الله عنها على رسول الله ﷺ لما اخبرها الخبر ، وقال : انه سيحدث الناس به ، فارادت منه ان يعدل عن ذلك قائلة : انهم سيكذبونك فلم يستجب صلوات الله وسلامه عليه لنصيحتها ، لان الحق ينبغى ان يذاع ، واذاعه ﷺ بين الناس .

واخرج البخارى من طريق عكرمة عن ابن عباس فى قوله تعالى : (وما جعلنا الرؤيا التى اريناك الا فتنة للناس) قال . هى رؤيا عين اريها رسول الله ﷺ ليلة اسرى به وقال ابن اسحاق فى بيان الحكمة من هذا الحادث الجليل ، وكان فى مسراه وما ذكر منه . بلاء وتمحيص ، وامر من امر الله فى قدرته وسلطانه ، فيه عبرة لاولى الالباب ، وهدى ورحمة وثبات لمن آمن بالله وصدق ، وكان من امر الله على يقين فاسرى به كيف شاء وكما شاء، ليريه من آياته الكبرى ما اراده حتى عاين ما عاين من امره وسلطانه العظيم وقدرته التى يصنع بها ما يريد .

هذا النبا الجليل يسمعه قوم ، فلا يصل الا الى الجوانب الظاهرية منهم ، فياخذون فى الجدل الشكلى ، اكان ذلك فى اليقظة ؟ ام كان ذلك فى النوم ؟ أكان ذلك بالروح والجسد ام كان بالروح فقط ؟ هذه صور من الجدل الذى يثور حينما يخف وزن الايمان فى النفوس ، ويسمع هذا النبا قوم فيصل الى اعماق قلوبهم فيتجهون فى صورة طبيعية الى معراه العميق ، والى روحانيته السامية ، ويرون ان هذا النبا ينطوى على توجيهات لاينبغى ان يمر عليها الناس مر الكرام لان فيها صفاء وطهر ومعجزة وتكريم للاسلام ولرسوله ﷺ .

خطبة فتح بيت المقدس

للدكتور عدنان زر زور

متبع من المقال السابق

فلولا انكم ممن اختاره الله من عباده ، واصطفاه من سكان بلاده ، لما خصكم بهذا الفضيلة التى لا يجاريكم فيها مجار ، ولايباريكم فى شرفها مبار ، فطوبى لكم من حيش ظهرت على ايديكم المعجزات النبوية ، والوقعات البدرية ، والعزمات الصديقية ، والفتوحات العمرية ، والجيوش العثمانية . والفتكات العلوية ، جددتم للاسلام ايام القادسية ، الملاحم اليرموكية والمنازلات الخيبرية والهجمات الخالدية ! فجزاكم الله عن نبيه محمد ﷺ افضل الجزاء ، وشكر لكم ما بذلتموه من مهجكم فى مقارعة الاعداء ، وتقبل منكم ما تقربتم به اليه مهراق الدماء ، واثابكم الجنة فهى دار السعداء .

فاقدروا رحمكم الله هذا النعمة حق قدرها ، وقوموا لله تعالى بواجب شكرها ، فله تعالى المنة عليكم بتخصيصكم بهذه النعمة وترشيحكم لهذا الخدمة !

« فهذا هو الفتح الذى فتحت له ابواب السماء ، وتبلجت بانواره وجوه الظلماء ، وابتهج به الملائكة المقربون ، وقربه عينا الانبياء والمرسلون .

« ماذا عليكم من النعمة بان جعلكم الجيش الذى يفتح على يديه البيت المقدس فى آخر الزمان ، والجند الذى تقوم بسيوفهم بعد فترة من النبوة اعلام الايمان

ثم عرج بنا الى السماء الرابعة فاستفتح جبريل ، فقيل من انت ؟ قال : جبريل ، فقيل : ومن معك ؟ قال : محمد ، فقيل : وقد ارسل اليه ؟ قال . قد بعث اليه ، ففتح لنا ، فاذا انا بادريس ، فرحب بى ، ودعا لى بخير ، يقول الله تعالى : « ورفعناه مكانا عليا » .

ثم عرج بنا الى السماء الخامسة ، فاستفتح جبريل ، فقيل : من انت ؟ قال جبريل ، فقيل : ومن معك ؟ قال : محمد ، فقيل : قد ارسل اليه ؟ قال : قد بعث اليه ، ففتح لنا ، فاذا انا بهارون ، فرحب بى ودعا لى بخـــير .

ثم عرج بنا الى السماء السادسة ، فاستفتح جبريل ، فقيل : من انت؟ قال : جبريل ، قيل ومن معك ؟ قال : محمد ، فقيل : وقد بعث اليه ؟ قال : قد بعث اليه ، ففتح لنا ، فاذا انا بموسى عليه السلام ، فرحب بى ، ودعا لى بخير ، ثم عرج بنا الى السماء السابعة ، فاستفتح جبريل ، فقيل : من انت ؟ قال : جبريل ، فقيل : ومن معك ؟ قال محمد ، فقيل : وقد بعث اليه ؟ قال قد بعث اليه . ففتح لنا فاذا انا بابراهيم عليه السلام ، واذا هو مستند الى البيت المعمور ، واذا هو يدخله كل يوم سبعون الف ملك ، ثم لا يعودون اليه .

ثم ذهبت الى سدرة المنتهى ، فاذا اوراقها كآذان الفيلة ، واذا ثمرها كالقلال . فلما غشيها من امر الله ما غشيها فما احد من خلق الله يستطيع ان يصفها من حسنها ، قال : فاوحى الله الى ما اوحى ، وقد فرض علی فی کل یوم وليلة خمسين صلاة فنزلت حتّى انتهيت الى موسى قال : ما فرض ربك على امتك ؟ قلت : خمسين صلاة فی کل یوم وليلة ، قال : ارجع الى ربك ، فاساله التخفيف لامتك ، فان امتك لا تطيق ذلك وانى قد بلوت بنى اسرائيل وخبرتهم . قال فرجعت الى ربی ، فقلت : ای رب خفف عن امتى ، فحط عن امتى خمسا ، فنزلت حتّى انتهيت الى موسى ، فقال : ما فعلت؟ فقلت: حط عنى خمسا فقال : ان امتك لا تطيق ذلك ، فارجع الى ربك فاساله التخفيف لامتك ، قال : فلم ازل ارجع بين ربى وبين موسى . ويحط عنى خمسا حتّى قال : يا محمد هی خمس صلوات فی کل یوم وليلة ، بكل صلاة عشر ، فتلك خمسون صلاة ، ومن هم بحسنة ، فلم يعملها كتبت له حسنة . فان عملها كتبت له عشرا ، ومن هم بسيئة ، فلم يعملها لم تكتب ، فان عملها كتبت سيئة واحـــدة .

فنزلت حتّى انتهيت الى موسى فاخبرته ، فقال ارجع الى ربك فاساله التخفيف لامتك ، فان امتك لا تطيق ذلك فقال رسول الله ﷺ : (لقد رجعت الى ربی حتّى استحييت) رواه مسلم بهذا السياق .

قال البيهقی : وفی هذا السياق : ان المعراج كان ليلة اسرى به عليه الصلاة والسلام من مكة الى بيت المقدس .

ويقول ابن كثير عن ذلك : وهذا الذى قاله هو الحق الذى لاشك فيه ولامرية .

ذهب الجمهور من علماء المحدثين والفقهاء والمتكلمين الى ان الاسراء والمعراج : وقعا فی ليلة واحدة فی اليقظة ، بجسد النبى ﷺ وروحه بعد البعثة .

ولقد توارد على — كما يقول الامام ابن حجر — ظواهر الاخبار الصحيحة ، ولاينبغى العدول عن ذلك اذ ليس فى العقل ما يحيله (يفرضه مستحيلا) يحتاج الى تاويل .

ولو كان ذلك مناما ، او بالروح فقط لمـــا كذب

بسم الله الرحمن الرحيم

بلغ العلى بكماله | كشف الدجى بجماله
حسنت جميع خصاله | صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

مغزى الاسراء والمعراج

الدكتور الحسنى عبد المجيد هاشم

قال تعالى . (سبحان الذى اسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصى الذى باركنا حوله لنريه من آياتنا انه هو السميع البصير) وقال تعالى : (والنجم اذا هوى ما ضل صاحبكم وما غوى ، وما ينطق عن الهوى انه هو الا وحى يوحى ، علمه شديد القوى ، ذو مرة فاستوى ، وهو بالافق الاعلى . ثم دنا فتدلى ، فكان قاب قوسين او ادنى) .

الاسراء تاكيد لاصطفاء الله لرسوله — ﷺ ، وان عناية الله ترعاه ، وتكلؤه ، وان الله ناصره مهما اشتدت الصعاب ، واحاطت به الاهوال ، ولو اجتمعت الانس والجن على ان يحولوا بين الرسول ﷺ وبين دعوته لعجزوا عن تحقيق مرادهم ، واليكم الدليل وهو الاسراء والمعراج .

قال الامام احمد حدثنا حسن بن موسى ، حدثنا حماد بن سلمة ، اخبرنا ثابت البنانى ، عن انس بن مالك ان رسول الله ﷺ قال :

« اتيت بالبراق : وهو دابة بيضاء ، فوق الحمار ودون البغل ، يضع حافره عند منتهى طرفه ، فركبته ، فسار بى حتى اتيت بيت المقدس ، فربطت الدابة فى الحلقة التى يربط فيها الانبياء ، ثم دخلت فصليت فيه ركعتين ، ثم خرجت فاتانى جبريل باناء من خمر واناء من لبن ، فاخترت اللبن فقال جبريل . اصبت الفطرة .

قال ثم عرج بى الى السماء الدنيا ، فاستفتح جبريل : فقيل له من انت ؟ قال . جبريل ، قيل : ومن معك ؟ قال : محمد ، قيل : وقد ارسل اليه ؟ قال . قد ارسل اليه ، ففتح لنا فاذا انا بآدم فرحب بى ودعا بخير .

ثم عرج بنا الى السماء الثانية فاستفتح جبريل : فقيل له : من انت ؟ قال . جبريل ، قيل : ومن معك؟ قال : محمد ، قيل : وقد ارسل اليه ؟ قال : قد ارسل اليه ، ففتح لنا ، فاذا انا بابنى الخالة يحى وعيسى ، فرحبا بى ، ودعوا لى بخير .

ثم عرج بنا الى السماء الثالثة ، فاستفتح جبريل فقيل له : من انت ؟ قال : جبريل ، قيل : ومن معك ؟ قال محمد ، قيل : وقد ارسل اليه ؟ قال : قد ارسل اليه ، ففتح لنا ، فاذا انا بيوسف عليه السلام ، واذا هو قد اعطى شطر الحسن فرحب بى ، ودعا لى بخير .

بسم الله الرحمن الرحيم

عن ابى ذر الغفارى رضي الله عنه ، عن النبى ﷺ قال : " لا يرمى رجل رجلاً بالفسق او الكفر ، الا ارتدت عليه ، و ان لم يكن صاحبه كذلك ".

رواه البخارى

فى ضوء هذا التحذير النبوى يجدر باهل الصلاة والتقى والخير و العاملين فى مجال الدعوة الى الله عزوجل الا يشتد بهم الغضب على اخوانهم من المسلمين ولا يتهموهم بالشديد من التهم التى تنفرهم من دعاة الخير وتبعدهم عن الاستماع الى النصيحة وتورث القطيعة والنفرة بين المسلمين .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،
إعتباراً من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى بكراتشى

بالبريد الجوى

	بالعملة الباكستانية أو ما يعادلها من دولار أمريكى روبية بعد المراجعة
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٣١٠٫
• أستراليا، كندا ، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠٫
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ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٣٫٥٠ روبيات   خارج باكستان بالبريد الجوى ١٫٠ دولار أمريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة لتكمل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية و العدد ٣٤ مقابل ١٠ روبية ، و ذلك ما عدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة :
لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف ،
مجاهد آباد ، حب ريور رود ،
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التسديد مقدما

والله ولى التوفيق .

المجلد ٣٦ ٣ رجب ، ١٤٠٨هـ الموافق ٢٢ فبراير ، ١٩٨٨م العدد ٢٠

مغزى الاسراء والمعـــراج

— الاسراء تاكيد لاصطفاء الله لرسوله ﷺ .

— ذهب الجمهور من علماء المحدثين والفقهاء والمتكلمين الى ان الاسراء والمعراج وقعا في ليلة واحدة في اليقظة بجسد النبي ﷺ وروحه بعد البعثة :

خطبـــة فتح بيت المقدس

— هذا هو الفتح الذى فتحت له ابواب السماء ، وتبلجت بانواره وجوه الظلماء .

— فاحذروا عباد الله ان تقترفوا كبيرا من مناهيه وان تاتوا عظيما من معاصيه . .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقـــة الإسلامية اللائقة . وشكرا .

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers You are asked to ensure their sanctity. Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

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بسم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

THE NEED OF RELIGION

(WAY OF LIVING)

Every one from the highest to the humblest has an ideal to live up to and work for It is in fact the ideal which a man sets for himself and which makes him high or low in the estimation of his fellow beings. This is equally true of nations and countries. History tells us about the rise and fall of individuals and nations for adhering to or losing sight of their ideals Ideals are, therefore, a great force which impart vigour and determination to men and nations to continue their march on the road to progress An ideal is almost a spiritual rudder for a people to guide them to their destiny through their stormy existence. The importance of an ideal cannot, therefore, be over-emphasised Now it would be quite logical to suggest that utmost care should be exercised by people in setting their ideals It is by no means an easy task. Instances abound of people and nations who set before themselves wrong ideals and eventually came to grief The purpose of an ideal is to lead a man on to the right path and steer him clear of the handicaps and obstacles and obstructions on the way. In order to select an ideal, one has to study not only its personal predilection and ambitions but also the demands made by or anticipated from others

Persons who think of themselves and adopt ideals for personal advancement turn selfish and thus hamper the progress of others and in the long run retard their own progress too. Similarly nations which work for ideals based only on national or geographical considerations deter progress and meet with little success. Success could not be achieved by extending one's prowess or authority over others. True success is measured in terms of the happiness and peace it promotes. As such the ideal should not be for personal or even national ends. It should be for something nobler and greater i e for universal good, the greatest good of the greatest number. Such an ideal alone can ensure for the world a permanent basis for peace. To find out such an ideal is no doubt a difficult and delicate task But one should not be deterred by the magnitude of the task. The ideal is already there. It has been set by the Creator Himself. It is the religion (*Deen*). Religion has a vast scope, it is an all-embracing brotherhood which affords equal opportunities to all, creates amicable atmosphere for one and all and promotes an allround progress of mankind So every body should be considerate to religion, the greatest of ideals revealed to mankind.

The volume and frequency of comments and reports on religious belief and practices and other religious matters appearing in the press have become quite noticeable of late. It shows that interest has once again been roused in religion and that people are more and more turning towards it. It is a happy sign and augurs well for us whose ambition is to see religion re-established in its proper position in the life of the modern man who is more in need of it than his forefathers It is high time for all God-loving people to avail themselves

of this opportunity and do their best to redeem religion which is probably the most victimised entity in the present age.

Experience of individuals and nations during this century has proved that life without religion is a curse. It will be no exaggeration to say that life which is the greatest gift of Allah, may turn to be a great scourage if it is not guided by religion. Not much logic is required to prove that religion provides that amount of moral impetus and restraint which are required to hold the balance evenly not only between man and man but also between man and the States and nature, in fact balance pervading the whole universe. But when this divinely set equilibrium is disturbed, all actions move in wrong directions. However best may we mortals try to search for an orderly and peaceful life, they cannot approach anywhere near the all-comprehending code of life ordained by the Almighty i.e. Religion. The best of men's efforts will be no better than that of a blind man groping in the dark. The reasons for this are not far to seek: man's knowledge is so little, his vision so imperfect and his experience so limited that he has not been able to determine his relationship with the innumerable phenomena around him that make or mar his life. When he has not been able to understand himself, how can he interpret the universe and lay down rules and laws ensuring his safe conduct through the bivouac of life. Man's position amongst Allah's creation is that of a drop in the ocean. He has however been made to lose his head and to belittle or even deny religion because of the pride he takes in the scientific discoveries made by him Now consider for a moment and answer the question: is it not a sad commentary on his sense of proportion which reflects on man's vanity that having done so little he arrogates to himself the position which makes him look so patently absurd. In spite of all his inventions and discoveries man is unable and helpless to create and propound religion, not even make changes therein.

Religion is the sum total of man's lifetime problems and their solutions. While Science is a handmaid of man, religion is his very existence. If we look at religion in this perspective, we shall have to admit that there is no alternative to it and we have no choice but to adhere to it strictly and sincerely as it serves us as a guiding light in our sojourn in this dark and confounding world It would only be an act of folly to march out of step with religion as one false step may jeopardise peaceful progress of life But there are men who have gone astray and have thus suffered and brought untold miseries on others It has been truly said that 'fools rush in where angels fear to tread'. Religion is the law of life as revealed by the Almighty and it is the duty of every sensible person to follow it in his own interest during his sojourn in the Kingdom of Allah There can not be a simpler, more natural or logical proof of the need for religion than this

Religion is completely embodied in Quran Majeed and the Sunnah Therefore it is imperative for every one to study the Glorious Quran and follow the Prophet (*Sallallahu 'alaihi wa sallam*) in all matters According to Quran Majeed "the Religion before Allah is Islam (3 19). It is regrettable to note however, that interested persons have throughout the centuries been misrepresenting religion as an instrument of coercion, compulsion and corruption. No man would or should lend his ears to this or that man who describes it as a set of dogma, shrouded in superstitions and prejudices It is the blinding curtain of prejudice and ignorance of the unscrupulous critics which keeps them away from divine truth. It is not difficult to find out what is right and what is wrong and it should be the duty of every God-fearing person to try to understand for himself what religion is and not to be misguided by misleading statements and thereby harm himself. It is, therefore, in our own interest to understand the religion and follow it with unshakable fidelity.

—*SYED MOHAMMED IDRIS*

QUAID'S NAME PLATE· PLEA TO RAJIV

Mr. Ahmed E.H. Jaffer ex-parliamentarian had addressed a letter to Indian Prime Minister Mr Rajiv Gandhi requesting him to direct the authorities concerned to affix the name plate of the Quaid-i-Azam outside the suite of Western Courts, New Delhi, where the Quaid and Mohtarma Fatima Jinnah lived till independence

He recalled that it was all due to persuasions of the Muslims of the undivided India that the Quaid returned to India from the United Kingdom in 1934

AL-HADIS: Hazrat Saoban (*Razi Allahu 'anhu*) reported: We came out with the Holy Prophet in the matter of a bier, but he saw some men going on riding. So he said· Are you not ashamed that the angels of Allah are upon their feet, while you are upon the backs of animals? (Tirmizi, Ibn Majah, Abu Daud).

The Quran for non - Muslims

BY KHUSHWANT SINGH

Not many Muslims bother to read translations of their holy book or understand its message: they simply mug up a few passages in its original Arabic to be able to pray. Non-Muslims are even less familiar with it. And, more often than not, inhibited by preconceived prejudices from studying it. It is one of the world's greatest scriptures and some of its prose as powerful as that of the Old Testament. My excuse for writing about it is the publication of yet another translation by the Delhi-born poet-novelist Ahmed Ali (Al Quran, Oxford University Press). Other translations consulted by me are by A. J Arberry, Marmaduke Pickthall, Yusuf Ali and N. J Dawood.

I have no great enthusiasm for religious scriptures. I had to read many of them during my short tenure as visiting lecturer with the Department of Religion at Princeton University and later at Swarthmore College. I found them repetitive and boring Till recently I had not read the Quran from the beginning to the end — only passages quoted in other books and in biographies of Prophet Muhammad I dedicated all of my last month to reading only the Quran.

Pickthall's The *Meaning of the Glorious Koran* (Knopf) had been with me for 50 years; I had struggled with it with the help of a Maulvi Sahib in Lahore who recited the original while I followed the translation. I didn't get beyond the first three *suras* (chapters) when for some reason my mentor gave up the exercise. It was the same with A J. Arberry's translation; I gave up after I had gone through half of the text. I do not rate Arberry very high as a translator because in his anxiety for, accuracy he robs words of their music. And the Quran has a lot of music.

It was Abdullah Yusuf Ali's version with commentaries that rekindled my ambition to read the holy book from cover to cover Every morning I switched on to Radio Pakistan, listened to the *Qari* (one who recites the Quran) recite four *ayats* (verses) and followed the recitation with the Arabic text printed alongside the translation. Then I acquired N. J. Dawood's *The Koran* (Penguin). Dawood is an Iraqi settled in London He has translated many Arabic classics including *Tales from the Thousand and one Nights.* His translation of the Quran was first published in 1916. Since then it has been reprinted over 30 times It is probably the most widely read translation of the book My only grievance against his otherwise eminently readable rendering is that he has changed the order in which the verses appear in the authenticated version This confused me because I wanted to read it in the same order as Muslims do.

And now we have Ahmed Ali's version. His novel *Twilight in Delhi* remains a classic on life in the Mughal city after Muslims had ceased to be the dominant power He is also a poet, both in Urdu and English. Having had a not too distinguished career in the Pakistan Foreign Service, he came back to writing fiction and poetry I did not know he knew Arabic. and knowing something of his style of living, never suspected he would turn to religion. He is very much like the painter Saadquain whose calligraphic paintings of verses of the holy book were the most highly rated. Saadquain was a hard drinker. Whatever else one may say about Ahmed Ali's knowledge of Arabic, there is no denying that he has been able to bring his poetic skills to bear on his translation of a work which he and his predecessors have candidly admitted defies translation. So in one month I read three versions of the Quran. That does not qualify me to describe myself as a *Haafiz* (one who knows the Quran by heart) but gives me enough self-confidence to write about it as a work of literary excellence.

WHY READ THE QURAN?

There are many good reasons for reading the Quran. One is that it means more to Muslims than other scriptures mean to people who follow them. Muslims are people of this one book whereas other religions have a multiplicity of sacred texts There is an old Latin saying: *Cave ab homine unius libri* — beware of the man of one book. Here we have hundreds of millions scattered over the globe who, even if they have read no other book, are familiar with the contents of this one book. This single-minded devotion to a single book may have given rise to the apocryphal story about Muslim conquerors burning the library of Alexandria. "If these other books agree with our Quran, they are superfluous and should be destroyed. And if they disagree with it, they are wrong and deserve to be destroyed " Or words to that effect. If you wish to know what Muslims' values of life are, you must read the Quran.

The Quran has no known author. Muslims believe that it was

revealed by God to Prophet Muhammad in bits and pieces over a period of years. These revelations were memorised by his followers, written down on palm-leaf, stone and bone. An authorised version was compiled some years after the Prophet's death. The copyright of the Quran rests with Allah who is its real author and not with the Prophet who only published it by word of mouth. How this happened was quite dramatic. But before we come to that we should know something about the Prophet himself.

THE PROPHET

Muhammad was the posthumous child of Abdullah of the Qureish tribe and was born in Makka in 570 A.D. His mother died while he was still a child and he was brought up by his grandfather and his uncle He grew to be a handsome man with a dynamic personality. His honesty became a byword in the city, and he was given the sobriquet *al amin* — worthy of trust. Though he remained unlettered he was employed by tradesmen and accompanied caravans to distant parts of the Arab world. His last employment was in the service of a rich widow, Khadija, who was fifteen years older than him. At the age of 25 he married the 40 year-old Khadija. It was a close and fulfilling relationship and he refused to take another wife till after she was dead. The Prophet had three sons all of whom died in infancy, and four daughters, Fatima was his youngest and favourite child It was during his marriage to Khadija that the Quran began to be revealed to him. Khadija was the first to believe that God had nominated her husband as His messenger.

Muhammad was given to retiring to a cave not far from Makka where he spent long hours meditating in solitude. His mind was disturbed by the Meccans lack of faith in the one God, and by their worshipping goddesses alleged to be Allah's "daughters" whose idols had been installed in the *Kaaba*. One night during the latter part of the month of Ramadan of the year 610 A.D. he was shaken out of his reverie by a voice commanding him to recite. "What shall I recite?" he asked. The order to recite was repeated three times before the voice told him what to say:

"Recite in the name of your Lord who created, created man from clot of blood."

"Recite! Your Lord is the Most Bountiful one, who by pen taught man what he did not know."

In Arabic the word Quran means recital. The night when this happened is known as the *Leilat-ul Qadr*, the night of glory. It is recorded in one of the *Suras* as follows.

"We revealed the Quran on the night of *Qadr*. Would that you know what the night of *Qadr* is like! Better is the Night of *Qadr* than a thousand months"

Revelations followed one after the other. Some revealed at Makka were fairly lengthy, others, after he fled the city in 622 A D — from which date begins the Muslim *Hijri* calendar (from *Hijrat* — migration) — were comparatively shorter There are innumerable references in the Quran regarding the object of the revelations: "This Quran will guide men to that which is most upright....that which we have revealed in the Quran is a balm and a blessing....we have revealed the Quran with the truth, and with the truth it has come down." The Prophet did not claim originality for the revelations and asserted that he was only confirming revelations sent earlier by God to the Jews and the Christians. He was chosen to be its purveyor in the Arabic tongue so that "You may grasp its meaning. It is a transcript of Our eternal book, sublime and full of wisdom ...free from all faults and easy to remember."

There is lot of repetition in the Quran of the stories of the Old Testament — of Abraham and Isaac, Moses and the Pharoah, David, Ezekiel, Jonah, Lot and Jesus — all of them to warn people who defy Allah and his apostles, of the consequences of doing so. Large portions of it deal with crimes and their appropriate punishments, laws of marriage, divorce, inheritance and what may be lawfully consumed and what is forbidden.

THE QURAN ON ALCOHOL

I was curious to find out whether consumption of alcohol is *haram* (forbidden) as orthodox Muslims of today maintain, or only disapproved of as those who drink plead. I found as many as seven references to drink, all of which were somewhat ambiguous on the subject. The most quoted lines are from a chapter entitled *The Bee*, which run as follows: "We give you the fruits of the palm and of the vine, from which you derive intoxicants and wholesome food Surely in this there is a sign for men of understanding" In a chapter entitled *The Ranks* there is description of paradise where the deserving will be "well provided for, feasting on fruit and honoured in the gardens of delight They shall be served with a goblet filled at a gushing fountain, white, and delicious to those who drink it It will neither dull their senses nor befuddle them" In a slightly different description in the chapter *Muhammad* there is promise of "unpolluted water; and rivers of milk forever fresh; rivers of delectable wine and

rivers of clearest honey." There are references to passing goblets from hand to hand, of ewers and cups of "purest wine that will neither pain their heads nor take away their reason"; of "pure wine securely sealed, whose very dregs are musk; a wine tempered with the waters of Tasnim" (name of a paradisal stream) This reassures me that my daily sins remain unproven.

MUSLIMS' FAVOURITE PASSAGES

My chief purpose in writing this piece is to inform readers of the literary excellence of the Quran Before I do that I would like to introduce them to some verses which are most often recited by Muslims at prayers. I will use different translations so that you may make your own judgement of the quality of the translation.

Much the most recited is *Al-Fatiha*, the opening chapter usually described as *Ummul Quran*, (the essence of the Quran), as well as *Sabaan min al-Mathani* (seven of the oft repeated) and *Al Hamd*.

Praise be to Allah, Lord of the World,

The Beneficent, the Merciful
Owner of the Day of Judgment,
Thee (Alone) we worship, Thee (alone) we ask for help
Show us the straight path,
The path of those whom Thou hast favoured;
Not (the path) of those who earn Thine anger nor
of those who go astray.

(Pickthall)

Must Muslim prayers end with the chanting of *durood* in praise of the Prophet. Most ofter this is from *Sura Ikhlas:*

Say: He is God,
The One and Only,
God, the Eternal, Absolute;
He begetteth not,
Nor is He begotten;
And there is none
Like unto Him.

(Yusuf Ali)

The *Ayat-ul-Kursi* or the *Throne verse* from the second *sura*, *The Cow* (*Al baqarah*) has special significance for Muslims. It appears on many tombs, cups with this *ayat* inscribed on them are often used to drink out of, in the belief that they have healing properties They are also recited to ward off fear of evil spirits.

God· There is no God but He the living, sustaining, ever self-subsisting.
Neither does somnolence affect Him nor sleep.
To Him belongs all
that is in the heavens and the earth;
and who can intercede with Him except by His leave?
Known to Him is all that is present before men
and what is hidden
(in time past and time future),
and not even a little of His knowledge can they grasp
except what He will.
His seat extends over heavens and the earth,
And He tires not protecting them
He alone is all high and supreme.

(Ahmed Ali)

The next verse is often quoted to prove Islam's tolerance of other faiths·

There is no compulsion in matter of faith.
Distinct is the way of guidance now from error.
He who turns away from the forces of evil
and believes in God, will surely hold fast
to a handle that is strong and unbreakable.

(Ahmed Ali)

For some reason not clear to me *Sura Yaseen* is described as "the heart of the Quran". It reassures people of the continuity of life: "It is We who will bring back the dead to life; We record the deeds of men and the marks they leave behind ..they laugh to scorn every apostle that comes to them.. .Let the once dead earth be a sign to them We gave it up and from it produced grain for their sustenance We planted it with the palm and the vine and watered it with gushing springs, so that men might feed on its fruit" The entrance gate of the Taj Mahal is festooned with lines from this *sura*.

A great favourite with Muslims and lovers of literature is the *Sura Rehman* (The Merciful) with the line "Which of your Lord's blessings would you deny?" repeated after every assertion:

It is the Merciful who has taught the Koran.
He created man and taught him articulate speech
The sun and the moon pursue their ordered course
The plants and the trees bow down in adoration.

He raised the heaven on high and set the balance of all things, that you might not transgress it Give just weight and full measure.
He laid the earth for His creatures, with all its fruits and blossom-bearing palm, chaff-covered grain and scented herbs.
Which of your Lord's blessings would you deny?
He Created man from potter's clay and the jinn from smokeless fire; Which of your Lord's blessings would you deny?
The Lord of the two easts is He, and the Lord of the two wests
Which of your Lord's blessing would you deny?

He has let loose the two oceans. They meet one another. Yet between them stands a barrier which they cannot over-run. Which of your Lord's blessings would you deny?
Pearls and corals come from both. Which of your Lord's blessings would you deny?
His are the ships that sail like banners upon the ocean Which of your Lord's blessings would you deny?
All who live on earth are doomed to die But the face of your Lord will abide for ever, in all its majesty and glory.
Which of your Lord's blessings would you deny?
All who dwell in heaven and earth beseech Him. Each day some new task employs Him Which of your Lord's blessings would you deny?
Mankind and jinn, We shall surely find the time to judge you. Which of your Lord's blessings would you deny?
Mankind and jinn, if you have power to penetrate the confines of heaven and earth, then penetrate them! But this you shall not do except with our own authority Which of your Lord's blessings would you deny?
Flames of fire shall be lashed at you, and molten brass There shall be none to help you Which of your Lord's blessings would you deny?
When the sky splits asunder and reddens like a rose or stained leather (which of your Lord's blessings would you deny?), on that day neither man nor jinnee shall be asked about his sins Which of your Lord's blessings would you deny?
The wrongdoers shall be known by their looks; they shall be seized by their forelocks and their feet. Which of your Lord's blessings would you deny?
That is the Hell which the sinners deny They shall wander between fire and water fiercely seething. Which of your Lord's blessing would you deny?
But for those that fear the majesty of their Lord there are two gardens (which of your Lord's blessings would you deny?) planted with shady trees Which of your Lord's blessings would you deny?
Each is watered by a flowing spring Which of your Lord's blessings would you deny?
Each bears every kind of fruit in pairs, Which of your Lord's blessings would you deny?
They shall recline on couches lined with thick brocade, and within their reach will hang the fruits of both gardens Which of your Lord's blessing would you deny?
They shall dwell with bashful virgins whom neither man nor jinnee will have touched before Which of your Lord's blessings would you deny?
Virgins as fair as corals and rubies Which of your Lord's blessings would you deny?
Shall the reward of goodness be anything but good?
Which of your Lord's blessings would you deny?
And beside these there shall be two other gardens (which of your Lord's blessings would you deny?) of darkest green. Which of your Lord's blessings would you deny?
A gushing fountain shall flow in each. Which of your Lord's blessing would you deny?
Each planted with fruit-trees, the palm and the pomegranate Which of your Lord's blessings would you deny?
In each there shall be virgins chaste and fair Which of your Lord's blessings would you deny?
Dark-eyed virgins sheltered in their tents (which of your Lord's blessings would you deny?) whom neither man nor jinnee will have touched before. Which of your Lord's blessing would you deny?
They shall recline on green cushions and rich carpets Which of your Lord's blessings would you deny?
Blessed be the name of your Lord, the Lord of majesty and glory!

Another favourite is *Sura Nissa* (The Heights) with the admonition: "do not corrupt the earth after it has been purged of evil He sends forth the winds as harbingers of His mercy, and when they have gathered up a heavy cloud, He drives it on to some dead land and lets the water fall upon it, bringing forth all manner of fruit.

In *Sura Maida* (The Tablet Spread) Allah assured His Prophet "this day have I perfected your religion for you" In this *sura* is a memorable verse showing tolerance preached by Islam:

...that who ever killed a human being, except as a punishment for murder or other wicked crimes, should be looked upon as though he had killed all mankind, and that whoever saved a human life should be regarded as though he had saved all mankind

(Dawood)

THE QURAN AS LITERATURE

Several of the shorter *suras* have powerful poetic imagery. To wit: "By the snorting war steeds, which strike fire with their hoofs as they gallop to the raid at dawn and with a trail of dust split the foe in two, man is ungrateful to his Lord! To this he himself shall bear witness." And again: "I swear by the glow of sunset; by the night, and all that it brings together; by the moon, in her full perfection: that you shall march onwards from state to state."

The *sura The Winds* opens with memorable lines: "By the dust-scattering winds and the heavily-laden clouds; by the swiftly-gliding ships, and by the angels who deal out blessings to all men; that with which you are threatened shall be fulfilled and the Last Judgment shall surely come to pass"

There is a lot more to this book than I can put in a few columns. As a verse in *Sura Luqman* asserts

"If all the trees in the earth were pens, and the sea, with seven more seas to replenish it, were ink, the writing of Allah's words could never be finished."

The message may be summed up in two lines from *The Prophet*: "We will hurl Truth at Falsehood, until Truth shall triumph and Falsehood be no more."

In all, Muhammad had 22 years to reveal the Quran till he died in Madina in 632 A.D. at the age of 62. To this day it continues to fire the imagination of Muslims the world over. You owe it to yourself to find out the reason why.

(Source: Indian Express)

Comments of Al-Risala

At the beginning of his article, 'The Quran for Non-Muslims' (Express Magazine, May 17) Mr. Khushwant Singh has stated that 'some' of its prose is as powerful as that of the Old Testament' Had the writer made his month-long study of the Quran in Arabic, and not through different English translations, he would have appreciated not just 'some' of its passages, but its entire text as a superb piece of literature.

He seems to fail to find anything in the Quran to the effect that the consumption of alcohol was haram (forbidden). To bear this out he has quoted extensively from passages which deal, not with the wine of this present world, but with the wine of Paradise, which will not "dull their senses" or "take away their reason" Having certainly confused his readers with this, he omits any mention of the 93rd sura of the fifth chapter 'Believers! wine and games of chance......are abominations devised by the devil Avoid them so that you may prosper — which surely makes it quite explicit that drinking is forbidden.

It is true that the word haram does not occur regarding wine in the Quran, but the confusion arises out of a misunderstanding of the Quranic terminology. The words in the verse (5:90), according to Quranic usage indicate forbidden things and quite adequately demonstrate that drinking comes into this category. So that there should be no doubt whatsoever on this subject, the Hadith, which is an authentic interpretation of the Quran, has specifically applied the word haram to wine

He later alludes to Muslims' "single-minded devotion to a single book" (i.e. the Quran) in such a way as to suggest a mindless narrowness of purpose on the part of Muslims, supposedly resulting from their reading of the Quran. In this connection he relates the story of the burning, by Muslim conquerors, of the great library at Alexandria. Although he dubs this story 'apocryphal', he quotes in support of it what the reader is supposed to recognize as an Islamic sentiment: "If these other books agree with our Quran, they are superfluous and should be destroyed. And if they disagree with it, they are wrong and deserve to be destroyed"

If this had truly been the Muslims attitude, would they, in their heyday, been at such pains to translate books from all over the world into Arabic? Such an attitude could certainly never have existed, for the Quran, on the contrary, has always encouraged a broadening of the intellect through the spirit of scientific enquiry.

As for the destruction of the great library at Alexandria, this was actually the work of the Romans, about three centuries before Caliph Umar came to govern the country. It was a Christian by the name of Abul Farah Malti, who later falsely attributed this act to the Muslims so that Christians should not be accused on wanton vandalism The Encyclopaedia Britannica (1984) makes it adequately clear that the library at Alexandria "continued to exist under Roman rule until the third century A.D."

Modern historians have gone into considerable detail to confirm these facts Philip K Hitti states the case admirable in his History of the Arabs·

The story that by the Caliph's order 'Amr for six long months fed the numerous bath furnaces of the city with the volumes of Alexandrian library is one of those tales that make good fiction but bad history The great Ptolemaic Library was burnt as early as 48 B C by Julius Caesar A later one,

(Contd on page 224 Col 1)

AL-QURAN

AS-HAAB-UL-AIKAH

(COMPANIONS OF THE WOOD)

By Syed Mahmood Akhtar

Quran Majeed has referred to the Companions of the Wood at four places:

1. Al-Hijr —(15: 78),
2. Ash-Shu'araa —(26·176),
3. Saad —(38: 13),
4. Qaaf —(50: 14)

Some of the Commentators of Quran Majeed are of the opinion that the Companions of the Wood and the People of Madyan were the same and not two different people But most of the Commentators are firm in their view that they were two separate people, despite the fact that Hazrat Shu'aib (*'alaihis salaam*) was deputed prophet upon both of them. The reason which they advance in support of their contention is that the dialogues between both the people and Hazrat Shu'aib (*'alaihis salaam*) are quite different. Even the forms of his address are not identical. In consequence the punishment and the forms of the punishments meted out by God to them were also altogther different.

Al-Aikah is the name of a dense forest which surrounded a part of the city bearing the same name. Its people were dishonest in their commercial dealings They always underweighed their commodities and measured less the articles which they sold out to others. In that way they incurred losses on the consumers. They disturbed peace whenever anyone objected to their malpractices Hazrat Shu'aib (*'alaihis salaam*) warned them to be fair in their dealings or else God would exact retribution from them. But the people paid no heed to his warnings nor did they feel any apprehension of God's forthcoming wrath upon them Rather they asked Hazrat Shu'aib (*'alaihis salaam*) that if he was right he should ask God to cause pieces of sky to rain over them God Almighty sent waves of heat over them at first. Then He overcast a cloud which the people took for a blessing But no sooner than it reached over their head it began to pour fire and cause thunder Quran Majeed describes it:

> "....Then the punishment of a day of overshadowing gloom seized them. ." (26·189)

As regards Madyan, he was one of the sons of Hazrat Ibrahim (*'alaihis salaam*) born of Katurah He settled himself on an open highway to the south-east of Mount Sinai near the gulf of 'Aqabah. This settlement grew into a township to be known after his name In the world map prepared by Ptolemy (Leipziq, 1845 p. 97), the name of this town is given as Modiana. It is desolate now though its ruins still tell much of its past. The place is part of the Saudi Kingdom at present.

God punished the people of Madyan by *Rajfah* (the earthquake) and by Saihah (the mighty blast).

So the People of Aikah seem to be different from the People of Madyan in their deeds as well as punishments.

(Contd. from page 223 Col 3) referred to as the Daughter Library, was destroyed about A D 389 as a result of an edict by the Emperor Theodosius. At the time of the Arab conquest, therefore, no library of importance existed in Alexandria and no contemporary writer ever brought the charge against 'Amr or 'Umar' (p 166)

The truth is so well-substantiated that this hardly needs further comment.

AL-HADIS: Hazrat Anas (*Razi Allahu 'anhu*) reported that the Messenger of Allah said: None of you shall wish for death on account of an injury which afflicted him If there is no alternative action, let him pray· O Allah! give me life so long as the life will be good for me and take away my life when death will be good for me. (Agreed)

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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Islamic Contribution to Scientific Culture

BY DR. MAURICE BUCAILLE.

In the treatise "Historic Generale des Civilisations" (General History of Civilisations) edited by Prof. Maurice Crouzet and published in 1955 by "Presses Universitaires de France", the Islamic civilisation is appraised as follows. "At the time of the decline of civilisation in the Western Europe and after the damage caused by the nomads in the Asiatic world, the blossoming of Islam is an outstanding event". Such is the feeling of every historian when he objectively puts questions about a civilisation which expanded from the surroundings of India and China to the Atlantic Ocean and from the southern Europe to Senegal and Sudan In a great part and during many centuries, the Islamic world became an educator in the West and in the East, after the recollection of a considerable amount of ancient written works

The author of this treatise is full of admiration for the human enterprises related to this blossomming. It is to be noted that before Saint Thomas in Italy, Ibn Sina was born in Turkestan and mosques of Damascus and Cordoba were erected before the cathedral of Notre Dame in Paris Nevertheless, they do not attract the attention of the readers to the causes of this event, particularly the influence of purely religious factors In fact the relationship between cultural development and the teachings of the new religion is not stressed, though this should have been logically done. I should like to consider it at first.

In order to clearly understand what happened one must remember that, when Islam appeared, the culture in the Western countries was exclusively oriented, under Christian influences, towards the permanent reference to the writings of the old times. Such a way of thinking may be highly advantageous from a certain point of view, but it is rather inefficient to promote progress.

Thus in Spain, Saint Isidore, Archbishop of Seville, who was a contemporary of Prophet Muhammad (peace be upon him), accomplished a wonderful work by collecting a great amount of writings of the old times in his "Etymalagiae" He delivered an encyclopaedia concerning a lot of disciplines, among them religion, arts, law, history, sciences and technology. His merits made him very famous during his life and after his death, a long time later, in the 15th century, his writings were among the first printed matters. Nevertheless, we must insist on the fact that the spirit of the time was essentially conservative, tending to oppose any change by directing the attention to what was set up by the great thinkers of Antiquity.

THE WORK OF ISLAM

To innovate was the work of Islam· this aim clearly appears when the Quranic text is carefully studied Islam promoted a new mentality by prescribing to man — for the first time in the spiritual history of mankind — to ponder over the phenomena of nature which are accessible to his observation and to study them in order to discover the signs of the divine omnipotence. This essential aspect leads us to put forward peculiar statements in the Qur'an about extremely diversified matters.

These numerous teachings concerning material objects are accompanied by considerations related to their degree of evidence for a human being observing them. When the phenomenon is easily understandable, the Quran only recommends "to hear" the statement and "to ponder over" it. When more complex matters are concerned, the Quran insists upon the necessity of "reasoning" about them, while emphasising the necessary conditions to be "endowed with intellect" and "sagacious" for this purpose Moreover, there are phenomena which may be approached by the human observation and whose importance, as signs of divine omnipotence, can only be evaluated by "people possessing science". At the top of these statements many of them concern matters for which modern science is only able to make the precise meaning understandable

Here I shall make a general survey of these numerous topics

Very often, the Quran said· "Have you not seen that" as a call to man inviting him to observe.

If this statement concerns a common place matter, the Quran simply invites man "to hear" it. in order to understand Thus. in the Sura 16, verse 65 we read·

In the same Sura, the verses 68 and 69 contain a call to reflection about bees and honey, the verses deduce.

"Verily in that there is a Signs for people who are pondering over it".

Many statements of this kind are scattered in the Quran Consequently one must have a good memory for them Sura 16, verse 18: "Verily in that there are Signs for people who remember rightly".

CALL TO REASON

At a higher degree, a call to reason completes the previous recommendations. for example concerning the fruits of the vine and the palm-tree

(Sura 16, verse 67) or the celestial bodies submitted to the orders of God (Sura 16, verse 12). About this call to reason, I should like here to quote the text of the verse 164 of the Sura No. 2; I admire its rhythmic motion and what it suggests:

"In the creation of the Heavens and the Earth, in the dispartiy of night and day, in the ship which runs upon the sea for the profit of mankind, in the water which God sent down from the sky, thereby reviving the Earth after its death, in the beasts of all kinds He scattered therein, in the change of the winds and the subjected clouds between the sky and earth, there are Signs for people who reason".

These statements about observable data are intended for the reflect on of people who are "endowed with intellect" (Sura 20, verses 53—54)

These intellectual capabilities however are not sufficient, since the Quran emphasises the need for men to posses the proper knowledge, therefore an implication of seeking for science. The verse 5 of the Sura 10 states that God "explains the Signs in detail for people who know".

The statement is similarly repeated in the verse 97 of the Sura 6 "We have detailed the Signs for people who know".

The teachings which are beneficial to those who possess science are explained for the men of all times, since the Quran contains many statements about natural phenomena whose precise meanings could not be understood except in modern times due to scientific progress. Examples of them were given in my book "The Bible the Quran and Science". I should like here to only. mention the multiplicity of statements concerning human reproduction and some data concerning physiology. In 1976 I delivered a lecture about them at the French Academy of Medicine in Paris; the assembly was agreeing about their close conformity with the modern discoveries But these notions were absolutely unknown in the time of Prophet Muhammad (peace be upon him) Consequently their communication during the 7th century of the Christian era cannot receive a human explanation, this is demonstrated by what we know about the history of sciences.

Moreover, the Quran let us know a detail full of interest from this point of view The verse 105 of the Sura 6 said that after hearing these verses, people around the Prophet were, of course, inclined to put questions concerning the possible secular knowledge of the Prophet and to tell "You have studied".

"We display the Signs that they say You have studied" The end of the verse is highly significant; for immediately God corrects this hypothesis, by saying that the clear explanation is given to people who know. "So that, We are clearly explaining it to people who know"

Concerning this point, we must remember that Prophet Muhammad (peace be upon him) was "illiterate", according to the statement of the verses 157 and 158 of the Sura 7. He would not have been in a position to scientifically study the matters which are concerned here and possess a true knowledge about them, more so since their knowledge would have absolutely exceeded what was known in his time

By this way, many Quranic teachings have established the part given to science in the act of searching for signs of the divine omnipotence through human investigations.

NEW MENTALITY

When we have under our eyes all these evidences which are written in the Quran, it is dismaying that modern authors, in their explanation of the blossoming of the scientific culture in Islam, pass over them in silence. Before the Quranic revelation there was no Holy Scripture ordering man to seek for science. To seek for science is the mark of the new mentality introduced by Islam.

Here is an example of the way of drawing of veil over them, my reference is to the article "Islam" which appeared in 1973 in "Encyclopaedia Universalis" (volume 9) About the development of sciences in the Muslim world, an author, has written that Islam did not truly hinder the scientific research and on the contrary stimulated certain branches The author, however, does not mention the process by which this stimulation in his view, a partial stimulation — happened And he notes that, since there was not an institution having the specific purpose of preserving the right interpretation of the Quran and Hadith, the interpretation of the religious teachings remained enough to be learnt, in order to allow the coexistence and the confrontation of the diverse theological and philosophical doctrines He states that this possibility was a guarantee of the liberty necessary to the development of intellectual and scientific research Thus, for this author, if there was a development of sciences in Islam, it is the consequence of tolerance in close relationship with the lack of an institution which might have been awkwardly restricting from this point of view if it had existed Consequently it is not surprising to read another assertion of the same author in the same article the essential event explain-

(*Contd on page 227 Col 1*)

LAW FORUM

The Case of "Rajm" Explained

BY JURISCONSULT

Muslim penal law provides for two kinds of punishments — Hadd and Tazir. Hadd is punishment ordained by Almighty Himself and is meant for crimes with greater tendency to cause social disruption. It has been described as the right of Allah to be enforced on His behalf. Tazir encompasses the whole range of punishments not so fixed and left to the discretion of the Ummah. Hadd has been prescribed only for certain aggravated forms of Zina, theft, Qazf (false imputation of Zina) and intoxication.

The punishment of 'stoning to death' at a public place (Rajm) was for the first time introduced in Pakistan by the Offence of Zina (Enforcement of Hadood) Ordinance promulgated by the President in 1979. The ordinance defines Zina as wilful sexual intercourse without valid marriage. The punishment of Rajm is laid down for sane Muslim adults who are or have ever been married (Muhsan). In other cases of Zina the punishment provided, also by way of Hadd, is 100 stripes at a public place.

The provision relating to stoning to death in the Hadood Ordinance was challenged before the Federal Shariat Court (FSC), then comprising Mr. Justice Salahuddin Ahmed (Chairman) and Mr. Justice Agha Ali Hyder, Mr Justice Aftab Hussain, Mr Justice Zakaullah Lodhi and Mr Justice Karimullah Durrani (Members). The honourable court declared by a majority of four to one (Mr Justice Durrani) that the provision of sentence of Rajm is repugnant to the injunctions of Islam as the only Hadd punishment for Zina ordained by the Holy Quran is 100 stripes Mr Justice Aftab Hussain, however, opined that Rajm can be added as Tazir provided the charge is supported by four unimpeachable witnesses But since the impugned provisions made it mandatory for courts to award the punishment of Rajm as Hadd, he joined the majority in rejecting the punishment of Rajm as Hadd and accepting the petition

The court accordingly directed the government to amend the ordinance in the light of its declaration by 31 July, 1981 Under the relevant constitutional provisions made by the President himself, it was for the President to take steps to amend the ordinance as the matter related to a federal subject The President however, chose to amend the Constitution itself to make the ruling reviewable by the FSC.

Prior to the constitutional amendment the government filed an appeal in the Supreme Court (there was no Appellate Shariat Bench then) and obtained a stay order suspending the operation of the direction of the Federal Shariat Court. Through the constitutional amendment that followed, the President conferred on the FSC the power to review its decisions with retrospective effect. The government then moved the FSC for review of its declaration on Rajm. In the meanwhile, the President reconstituted the court. Mr Justice Aftab Hussain was made Chairman (later redesignated as Chief Justice) and Mr Justice Zahoorul Haq, Mr. Justice Muhammad Siddiq, Mr. Justice Malik Ghulam Ali, Mr. Justice Pir Muhammad Karam Ali Shah and Mr Justice Maulana Muhammad Taqi Usmani were named members Two of the new members had already expressed themsevles in favour of the sentence of Rajm. One of them, Pir Muhammad Karam Shah, had done so during the original proceedings as amicus curiae (friend of the court) Only one of the members (Mr Justice Aftab Hussain) who had passed the original judgment was left on the new bench.

The reconstituted FSC reversed the judgment Except for Mr Justice Aftab Hussain, all other members updeld the sentence of Rajm Mr. Justice Aftab Hussain, who had earlier accepted the petition against Rajm as Hadd on merit, now dismissed on the ground of jurisdiction He observed that the Supreme Court had ruled in one case (after the FSC judgment) that the Muslim Personal Law includes 'such codified or legislated law which is applicable to Muslims as distinct from the general law of the land which

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(*Contd from page* 226 *Col* 3).

ing the development of all the aspects of the Islamic thought, without any doubt, took place in Baghdad during the reign of Mamun (813—833), when the Greek philosophy and science were known And the author continues by emphasising the translation of the writings of the ancient Greece which, according to the author, were at the starting point of the new culture Not a word of what, two centuries before, was communicated to man in the Quran Not a word of the personal teachings of Prophet Mohammad (PBUH) based on these statements Such a way of introducing the blossoming of the scientific culture gives a false idea of the truth. (*Courtesy. Pakistan Hijra News*).

applies to everybody'. Since the impugned provisions of the Hadood Ordinance apply only to Muhsan (married Muslims), the ordinance fell within the category of 'Muslim Personal Law' which, along with fiscal and certain other laws, had been excluded from the FSC jurisdiction. As the FSC has no jurisdiction, it has no power to hear the petition challenging the Rajm provision. The learned judge accordingly joined the new bench in recalling the earlier FSC order

The honourable court ruled out the objection that since an appeal is already pending against the FSC order in the Supreme Court, the FSC cannot take up the review It held that the adjournment of the appeal by the Supreme Court pending review implied consent by that court for review proceedings It also ruled out other preliminary objections relating to the President's power to amend the Constitution, limitation on the FSC jurisdiction and composition of the new bench, etc. and proceeded to conduct the review, which resulted in the reversal of its earlier order.

ORIGINAL RULING

Quoting from the Holy Quran, Sunnah and Islamic juristic works, the members of the Federal Shariat Court had observed in their original ruling that the punishment (Hadd) of 100 stripes for the offence of Zina is prescribed in Sura Noor (Verse 24:2) of the Holy Quran Zina includes sexual intercourse between a man and a woman not married to each other and it applies both to adultery (which implies that one or both of the parties are married) and to fornication which, in strict signification, implies that both parties are unmarried Other sexual offences are also punishable but this Verse applies strictly to Zina as defined. There is no other provision in the Quran for the punishment of Zina committed by a free Muslim, whether man or woman, irrespective of whether he or she is married or not.

According to the principles governing the interpretation of the Quran, where a command is clear and definite, it is enough and there is no need to turn to anything else for its interpretation According to one of the judges, if the punishment of stoning to death remains in the field, a difficulty will arise in dealing with the offence of Zina committed by 'girls from among those whom your right hand possesses' (captives taken in Jihad) whose punishment is half that of free women, i e, 50 stripes, according to Sura Nisa (4·25)

As for the punishment of stripes one judgement quoted an authority to the effect that it was not flogging with canes soaked in oil which when forcefully struck, could cut through the skin and tear the flesh The instructions were that it (the whip) should be struck in such a way that the arm pit should not open In most cases there used to be a book kept under the arm Flogging used to be done at a cool hour during the summer and a hot hour during the winter and usually by the Qazi who knew that it was being administered not so much to cause pain as to create notoriety for the despicable deed done If the offender was old or infirm, a broom with 100 sticks was considered sufficient.

Mr. Justice Zakaullah Lodhi concluded his judgment by observing that the Rajm provisions in the Hadood Ordinance are repugnant to Holy Quran and Sunnah as the punishment of Rajm has no nexus with Islam. It can also not be awarded by way of Tazir. Of course, a punishment less in gravity than 100 stripes can be awarded in cases not attracting Quranic punishment, he observed.

(*Courtesy*: *Daily News*)

PAMS GOLD MEDAL AWARDED TO SALIMUZZAMAN

Prof. Dr. Salimuzzaman Siddiqui, Director, HEJ Research Institute of Chemistry, University of Karachi, has been awarded PAMS gold medal by President Gen. Mohammad Zia-ul-Haq.

The gold medal was awarded at Multan during the PAMS convocation 1987, which was presided by the President.

The PAMS gold medal is the highest award of the Pakistan Academy of Medical Sciences

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Hasten with the dead-body If it was pious, you will be taking good in advance to it (piety); and if it was other than that, you will be putting off evil from your shoulders (Agreed)

AL-HADIS: Narrated Abu Hurairah (*Razi Allahu 'anhu*): Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "My heirs will not inherit a Dinar or a Dirham (i e money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity." (Bukhari).

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ Bold; ح=ḥ Madd; ز=ẕ; ص=ṣ; ض=ḍ; ط=ṭ Fine; ظ=ẓ Madd; ع=' ; ء=ʼ (Jerk)
آ=āā; ؤ=ōō; ئ=ēē; آ=āa; ؤ=ōo; ئ=ēe

English	Transliteration	Arabic
SECTION 4 (*Contd*)	*RU-KOO'* 4 (*Contd*)	رکوع ٤ (متبع)
63 This is the Paradise which We will give as an inheritance	63 *Til-kal-jan-na-tul-la-tee noo-ri-su*	تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ
to such of Our servants as are God-fearing	*min 'i-baa-di-naa man kaa-na ta-qiee-yaa.*	مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا
64 And we (the angels) do not descend except by command of your Lord,	64 *Wa maa na-ta-naz-za-lu il-laa bi-am-ri rab-bik*	وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ
to Him belongs what is before us and what is behind us and what is in between them,	*La-hoo maa bai-na ai-dee-naa wa maa khal-fa-naa wa maa bai-na zaa-lik*	لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ
and your Lord is not forgetful	*Wa maa kaa-na rab-bu-ka na-siee-yaa*	وَمَا كَانَ رَبُّكَ نَسِيًّا
65 (He is) the Lord of the heavens and the earth and what is between them,	65 *Rab-bus-sa-maa-waa-ti wal-ar-ḍi wa maa bai-na-hu-maa*	رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
so worship Him and persevere in His worship	*fa'-bud-hu waṣ-ṭa-bir li-'i-baa-da-tih.*	فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
Do you know any one (worthy of the attributes) of His name?	*Hal ta'-la-mu la-hoo sa-miee-yaa*	هَلْ تَعْلَمُ لَهُ سَمِيًّا
SECTION 5	*RU-KOO'* 5	رکوع ٥
66 And man says What! when I have died,	66 *Wa ya-qoo-lul-in-saa-nu a-i-zaa maa-mit-tu*	وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ
shall I then be brought forth alive?	*la-sau-fa ukh-ra-ju haiee-yaa*	لَسَوْفَ أُخْرَجُ حَيًّا

	English		Transliteration	Arabic
67	Does man not remember that We	67.	*A-wa-laa yaz-ku-rul-in-saa-nu an-naa*	أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا
	created him before, when he was nothing?		*kha-laq-naa-hu min qab-lu wa lam ya-ku shai-aa*	خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا ۝
68	So, by your Lord, We will certainly gather them and the devils,	68	*Fa-wa rab-bi-ka la-naḥ-shu-ran-na-hum wash-sha-yaa-ṭee-na*	فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ
	then We will bring them around the Hell on their knees.		*ṣum-ma la-nuḥ-ḍi-ran-na-hum ḥau-la ja-han-na-ma ji-ṯee-yaa*	ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝
69	Then surely We will draw out of every party	69	*Ṣum-ma la-nan-zi-'an-na min kul-li shee-'a-tin*	ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ
	whichever of them was most arrogant against the All-Compassionate;		*aiee-yu-hum a-shad-du 'a-lar-raḥ-maa-ni i-tiee-yaa*	أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ۝
70	Then indeed, We know best those	70	*Sum-ma la-naḥ-nu a'-la-mu bil-la-zee-na*	ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ
	who deserve most to be burnt in it (i.e. Hell)		*hum au-laa bi-haa si-liee-yaa*	هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝
71	And there is not one of you but shall approach it	71	*Wa im-min-kum il-laa waa-ri-du-haa*	وَإِن مِّنكُمْ إِلَّا وَارِدُهَا
	That is an inevitable decree of your Lord		*Kaa-na 'a-laa rab-bi-ka hat-mam- maq-ḍiee-yaa*	كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝
72	Then We shall rescue those who were God-fearing	72	*Ṣum-ma nu-naj-jil-la-zee-nat-ta-qaw-*	ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا
	and leave the wrong-doers therein on their knees		*wa na-za-ruẓ-ẓaa-li-mee-na fee-haa ji-ṯee-yaa.*	وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۝
73	And when our clear revelations are recited,	73	*Wa i-zaa tut-laa 'a-lai-him aa-yaa-tu-naa baiee-yi-naa-tin*	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
	those who disbelieve say to those who believe		*qaa-lal-la-zee-na ka-fa-roo lil-la-zee-na aa-ma-noo*	قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
	Which of the two parties is better in station and better in company?		*aiee-yul-fa-ree-qai-ni khai-rum-ma-qaa-manw-wa aḥ-sa-nu na-diee-yaa.*	أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ۝

74	And how many a generation have We destroyed before them	74.	*Wa kam ah-lak-naa qab-la-hum-min qar-nin*	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ
	who were better in worldly goods and outward show (of forces)!		*hum ah-sa-nu a-saa-sanw-wa-ri'-yaa.*	هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا
75	Say: As for him who remained in error,	75	*Qul man kaa-na fid-da-laa-la-ti*	قُلْ مَنْ كَانَ فِي الضَّلَالَةِ
	let the All-Compassionate prolong the term (of life) for him,		*fal-yam-dud la-hur-rah-maa-nu mad-daa*	فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا
	until, when they see what they were promised,		*Hat-tāa i-zaa ra-au maa yoo-'a-doo-na*	حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
	whether it be the punishment (in this world) or the Hour (of Doom)		*im-mal-'a-zaa-ba wa im-mas-saa-'ah*	إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ
	then they will surely know who is worse in station and weaker in forces		*Fa-sa-ya'-la-moo-na man hu-wa shar-rum-ma-kaa-nanw-wa ad-'a-fu jun-daa*	فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا
76	And Allah increases in right guidance those who go aright	76	*Wa ya-zee-dul-laa-hul-la-zee-nah-ta-dau hu-daa*	وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى
	And the enduring good deeds are better		*Wal-baa-qi-yaa-tus-saa-li-haa-tu khai-run*	وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
	in the sight of your Lord in reward and better as a place of return		*in-da rab-bi-ka sa-waa-banw-wa khai-rum-ma-rad-daa*	عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا
77	Have you seen him who denied Our revelations and said	77	*A-fa-ra-ai-tal-la-zee ka-fa-ra bi-aa-yaa-ti-naa wa qaa-la*	أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ
	Assuredly I will be given wealth and children?		*la-oo-ta-yan-na maa-lanw-wa wa-la-daa*	لَأُوتَيَنَّ مَالًا وَوَلَدًا
78	Does he know the Unseen	78	*At-ta-la-'al-ghai-ba*	أَطَّلَعَ الْغَيْبَ
	or has he taken a promise from the All-Compassionate?		*a-mit-ta-kha-za 'in-dar-rah-maa-ni 'ah-dan*	أَمِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا

	Part 16 Qaa-la A-lam		*Chapter 19 Mar-yam*	١٦-قال الم ١٩-مريم
79.	**No. never! We shall record what he says**	79	*kal-laa Sa-nak-tu-bu maa ya-qoo-lu*	كَلَّا سَنَكْتُبُ مَا يَقُولُ
	and will go on increasing the punishment for him		*wa na-mud-du la-hoo mi-nal-'a-zaa-bi mad-danw-*	وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا
80	And We shall inherit from him what he says (about)	80	*wa na-ri-su-hoo maa ya-qoo-lu*	وَنَرِثُهُ مَا يَقُولُ
	and he will come to Us all alone		*wa ya'-tee-naa far-daa*	وَيَأْتِينَا فَرْدًا
81	And they have taken (other) gods besides Allah	81	*Wat-ta-kha-zoo min doo-nil-laa-hi aa-li-ha-tal-*	وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً
	that they may be (a source of) strength for them		*li-ya-koo-noo la-hum 'iz-zaa*	لِّيَكُونُوا لَهُمْ عِزًّا
82	No never! They (i.e. the Gods) will soon deny their (the disbelievers) worship for them	82	*Kal-laa Sa-yak-fu-roo-na bi-'i-baa-da-ti-him*	كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ
	and they will become their opponents		*wa ya-koo-noo-na a-lai-him did-daa.*	وَيَكُونُونَ عَلَيْهِمْ ضِدًّا
	SECTION 6		*RU-KOO' 6*	ركوع ٦
83	Have you not seen that We send the devils	83	*A-lam ta-ra an-naa ar-sal-nash-sha-yaa-tee-na*	أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ
	to the unbelievers who incite them on (to sin)		*'a-lal-kaa-fi-ree-na ta-uz-zu-hum az-zaa*	عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
الٓمٓ ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ صَدَقَ اللَّهُ الْعَظِيمُ.

واعزازه لأوليائه ونصره لانصاره ، وتطهير بيته المقدس من أدناس الشرك واوضاره حمد من استشعر الحمد باطن سره وظاهر جهاره . واشهد ان لا إله إلا الله وحده لا شريك له . الاحد الصمد ، الذى لم يلد ولم يولد ولم يكن له كفوا احد ، شهادة من طهر بالتوحيد قلبه ، وارضى به ربه ، واشهد ان محمدا عبده ورسوله رافع الشك ، وداحض الشرك ، وراحص الإفك ، الذى اسرى به من المسجد الحرام الى هذا المسجد الاقصى ، وعرج به منه الى السموات العلى الى سدرة المنتهى ، عندها جنة المأوى، ماراغ البصر وماطغى صلى الله عليه وعلى خليفته ابى بكر الصديق السابق الى الايمان ، وعلى امير المؤمنين عمر بن الخطاب اول من رفع عن هذا البيت شعار الصلبان، وعلى امير المؤمنين عثمان بن عفان ذى النورين جامع القرآن وعلى امير المؤمنين على بن ابى طالب مزلزل الشرك ومكسر الاوثان ، وعلى آله و صحبه والتابعين لهم باحسان .

« ايها الناس . ابشروا برضوان الله الذى هو الغاية القصوى والدرجة العليا لما يسره الله على ايديكم من استرداد هذه الضالة ، من الامة الضالة ، وردها الى مقرها من الاسلام ، بعد ابتذالها فى ايدى المشركين قريبا من مائة عام ، وتطهير هذا البيت الذى اذن الله ان يرفع ويذكر فيه اسمه ، وإماطة الشرك عن طرقه بعد ان امتد عليها رواقه واستقر فيها رسمه ، ورفع قواعده بالتوحيد ، فانه بنى عليه وشيد بنيانه بالتمحيد ، فانه اسس على التقوى من خلفه ومن بين يديه ، فهو موطن ابيكم ابراهيم ، ومعراج نبيكم محمد عليه الصلاة والسلام . وقبلتكم التى كنتم تصلون اليها فى ابتداء الاسلام ، وهو مقر الانبياء ومقصد الاولياء . ومدفن الرسل ومهبط الوحى ، ومنزل به ينزل الامروالنهى ، وهوفى ارض المحشروصعيد المنشر ، وهو فى الارض المقدسة التى ذكرها الله فى كتابه المبين وهو المسجد الذى صلى فيه رسول الله ﷺ بالملائكة المقربين . وهو البلد الذى بعث الله اليه عبده ورسوله وكلمته التى القاها الى مريم ، وروحه عيسى الذى كرمه برسالته وشرفه بنبوته ، ولم يزحزحه عن رتبة عبوديته ، فقال تعالى : (لن يستنكف المسيح ان يكون عبدا لله ولا الملائكة المقربون) كذب العادلون بالله وضلوا ضلالا بعيدا (ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض ، سبحان الله عما يصفون) (لقد كفر الذين قالوا إن الله هو المسيح ابن مريم) الى آخر الآيات من المائدة ، وهو اول القبلتين ، وثانى المسجدين، وثالث الحرمين : لاتشد الرحال بعد المسجدين إلا اليه ، ولا تعقد الخناصر بعد الموطنين إلا عليه .

(للمقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

كل واحد منهم يطمع أن يكون خطيب ذلك اليوم . . وهم جميعا يعلمون فضل هذا اليوم فى التاريخ ، وفضل المعانى التى يتشرفون باثباتها ، ويتطلعون الى الحديث عنها وعن انتصار المسلمين بسببها . ولهذا « جهز كل واحد منهم خطبة بليغة طمعا فى ان يكون » خطيب ذلك الموقف ... ولكن القدر يجرى على يد السلطان صلاح الدين فى أن يكون ابن زكى الدين الدمشقى الفقيه الشافعى الهمام خطيب ذلك اليوم ليشرف الشيخ الدمشقى الذى يتصل نسبه بعثمان بن عفان ﷺ . ولتشرف دمشق به يوم استقبلت جسده الطاهر فى سابع شعبان سنة ثمان وتسعين وخمسمائة ليد فى سفح جبل قاسيون ، رحمه الله تعالى

وحين يعد الخطباء أنفسهم ليقولوا مثل ما قال هذا الشيخ الفقيه فى يوم الفتح وتعود الامة لمثل هذه المعانى وتلك القيم يومئذ يكون الفتح الجديد إن شاء الله .

والسلطان العظيم الناصر يوسف صلاح الدين يحضر الخطبة والصلاة « هو واعيان دولته » ليصل اليوم الذى استل فيه سيفه لله . باليوم الذى اعمده فيه بنصر الله . . بدأ المعركة الفاصلة وخطباء الجمعة السابقة على المنابر تيمناً واستبشاراً وتقرباً وأخذاً بأسباب النصر وفضل الدعاء

وجلس فى الجمعة القادمة خاشعا متواضعا باكيا يستمع من واحد من أفراد رعيته الى الحمد والثناء على الله ، والى حديث النصر الذى صنعته القلوب والارواح قبل أن تصنعه « السيوف الحداد ، والخيول الجياد . . » وما رميت إذ رميت ولكن الله رمى .. ولتتعلق أذناه بآخر ما قاله الشيخ الفقيه فى خطبته الاولى — فلاينساه — « آمركم وإياى بما أمر الله به من حسن الطاعة فأطيعوه ، وأنهاكم وإياى عما نهاكم عنه من قبح المعصية فلاتعصوه ، وأستغفر الله العظيم لى ولكم ولجميع المسلمين فاستغفروه »

وليعد نفسه — رحمه الله — لما نهضه له الشيخ فى خطبته الثانية حين قال :

« اللهم كما فتحت على يديه البيت المقدس بعد أن ظنت الظنون ، وابتلى المؤمنون ، فافتح على يديه دانى الارض وقاصيها ، وملكه صياصى الكفر ونواصيها ، فلا تلقاه منهم كتيبة الا مزقها ، ولاجماعة الا فرقها ، ولا طائفة بعد طائفة الا الحقها بمن سبقها . . اللهم ذلل به معاطس الكفار ، وارغم به أنوف الفجار ، وانشر ذوائب ملكه على الأمصار ، وابثث سرايا جنوده فى سبل الأقطار » .

استفتح الخطيب بسورة الفاتحه ، ثم قال : فتقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » ثم قرأ اول سورة الانعام (الحمد لله الذى خلق السماوات والارض وجعل الظلمات والنور) ثم قرا من سورة سبحان « وقل الحمد لله الذى لم يتخذ ولدا » ثم قرا اول الكهف : (الحمد لله الذى انزل على عبده الكتاب) . . الآيات الثلاث ، ثم قرا من النمل : (وقل الحمد لله وسلام على عباده الذين اصطفى . .) الآية ، ثم قرا من سورة فاطر (الحمد لله فاطر السماوات والارض) . . الآيات . وكان قصده ان يذكر جميع تحميدات القرآن الكريم ثم شرع فى الخطبة فقال :

« الحمد لله معز الاسلام بنصره ومذل الشرك بقهره ، ومصرف الامور بأمره ، ومديم النعم بشكره ، ومستدرج الكفار بمكره ، الذى قدر الايام دولا بعدله ، وجعل العاقبة للمتقين بفضله ، وافاء على عباده من ظله ، واظهر دينه على الدين كله ، القاهر فوق عباده فلا يمانع والظاهر على خليقته فلا ينازع ، والآمر بما شاء فلا يراجع ، والحاكم بما يريد فلا يدافع ، احمده على إظفاره واظهاره ،

ماذا كان الخطيب الجليل الثابت كالطود يطالع فى عيون جنود الفتح ونفوسهم وهو يستفتح خطبته بسورة الفاتحة ، ثم يقرأ بصوت مجلجل عميق التأثير قول الله تبارك وتعالى : « فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » ...

... النفوس التى كادت تطير أن الله تعالى أنزل هذه الآية فى تلك الساعة !

... والاعين التى برقت من خلال دموعها الحارة حقيقة النصر ومعانى الشكر

... والسواعد المؤمنة التى تراءت لها أشباح الصليبيين يقطع دابرها بنصر الله وعزيمة المؤمنين . .

... والالسن التى تمتمت فى وقت واحد « فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » . .

الأجيال التى تشهد النصر ، وتشهد انتصاف الزمان ما اهنأ حياتها وأرحب أيامها ، وأجمل ساعاتها التى تودع بها الدنيا قصرت أيامها — فى عمر الزمان — أم طالت . . والأجيال التى تشهد الهزائم أى آلام تتجرعها فى الحياة وأى غصة وحرقة تحشرج بها عند الموت .. فما أحراها أن تأخذ بأسباب النصر ، وأن تمهد لانتصاف الزمان ، حتى تجعل لحياتها معنى و لموتها عبرة

الخطيب العظيم يصعد الى المنبر وهو يحمل على عاتقه تاريخ الاسلام ... ويذكر وقائعه الفاصلة ليضيف الى وقائعه التليدة واقعة جديدة . ها هو يقول للحشد المجاهد الذى يشهد الصلاة : « فطوبى لكم من جيش ظهرت على أيديكم المعجزات النبوية ، والواقعات البدرية ، والعزمات الصديقية ، والفتوحات العمرية ، والجيوش العثمانية ، والفتكات العلوية ، جددتم للاسلام أيام القادسية . والملاحم اليرموكية ، والمنازلات الخيبرية ، والهجمات الخالدية . فجزاكم الله عن نبيه محمد ﷺ أفضل الجزاء ، وشكر لكم ما بذلتموه من مهجكم فى مقارعة الاعداء ، وتقبل منكم ما تقربتم به اليه من مهراق الدماء ، وأثابكم الجنة فهى دار السعداء » .

الخطبة الغراء لوحة متناسبة الخطوط والالوان فلا أسىءُ اليها بمزيد من التقطيع والاستشهاد ... انها الحرب فى سبيل العقيدة ، وانه الجهاد فى سبيل الله . وانها راية محمد بن عبد الله ، وانه التواب أحد الحسنيين . النصر أو الشهادة . وهذا النصر المبين يقول فيه الخطيب العظيم « واياكم أن يستزلكم الشيطان ، وأن يتداخلكم الطغيان ، فيخيل لكم أن هذا النصر بسيوفكم الحداد ، وخيولكم الجياد ، وبجلادكم فى مواطن الجلاد ، لا والله ما النصر إلا من عند الله إن الله عزيز حكيم » .

ثم يقول فى الحث على الجهاد ، وبيان أسباب النصر : « والجهاد الجهاد فهو من افضل عبادتكم ، وأشرف عاداتكم . انصروا الله ينصركم ، احفظوا الله يحفظكم . اذكروا الله يذكركم . اشكروا الله يزدكم ويشكركم جدوا فى حسم الداء ، وقلع شأفة الاعداء ، و طهروا بقية الارض من هذه الأنجاس التي أغضبت الله ورسوله، واقطعوا فروع الكفر واجتثوا اصوله ، فقد نادت الايام يا للثارات الاسلامية والملة المحمدية ، الله اكبر ، فتح الله ونصر ! غلب الله وقهر ، أذل الله من كفر » .

نعم والله .. لقد نادت الايام : يا للثارات الاسلامية ، والملة المحمدية . فمتى ينادي المسلمون اليوم : الله اكبر فتح الله ونصر ، غلب الله وقهر ، أذل الله من كفر ؟

ألا لا نصر بغير هذا الشعار . . ونحن قوم أعزنا الله بالاسلام . لقد تطاول الخطباء فى ذلك اليوم الى الخطابة

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خطبة فتح بيت المقدس

للدكتور عدنان رر زور

هده خطبة من حطب التاريح القريب البعيد البعيد فى الرمان ، القريب فى المناسبة والاوضاع انها الحطبة التى ألقيت فى المسجد الاقصى فى اول جمعة صليت بالقدس بعد أن فتحت على أيدى القائد المطفر يوسف صلاح الدين لثلاث بقين من رجب سنة ثلاث وثمانين وخمسمائة . ما أحرانا أن نتملى كلماتها وحروفها ونقرأ من خلالها روح الامة التى صنعت هدا النصر ، والسبب الذى اعتصمت به فكتب الله تعالى لها تلك العزة فى دلك اليوم المشهود

فتح السلطان صلاح الدين القدس ، واستردها من أيدى الصليبيين العتاة المجرمين بعد احتلال قارب المائة عام ، وتحدث المؤرخون — كل المورخين — عن هدا الفتح المبين ، وعن هدا السلطان العظيم ولكن القليل منهم من حدثنا عن مقدمات الفتح . وعن اسبابه ونتائجه ، ونرجو أن نعود للكتابة فى هدا الموضوع فى مناسبة أخرى ، مكتفين اليوم بتصوير حال الامة وشعورها بعد الفتح من خلال تلك الخطبة الحافلة فى دلك اليوم الأغر المشهود :

يا لجلال الموقف ، وروعة المناسبة . . وجمال الدموع فى صلاة دلك اليوم ، وخطيب تلك الساعة ، وساحات ذلك المسجد التى اشتاقت لتكبيرات المسلمين وصلاتهم . ولصوت مؤذنهم يصدح بالأذان .. وقارئهم يعمر جنبات الكون بالقـــرآن الكريم ... فتتنسم حروفه وكلماته حرارة المسجد فتندى به وتخشع لموسيقاه

أى معنى من معانى الجمال والجلال ، والخشوع والوقار ، والعزة والسيادة ، والامن والرضا والشكر . . لم يشهدها ذلك اليوم فى تلك الساعة وأقدام الخطيب تصعد على منبر رسول الله تجدد فى كل خطوة عهدا ، وتؤكد فى كل خطوة عزما وتمحو مع كل درجة صفحة من صفحات التاريخ الاسود القريب ! ...

ليس كثيرا على قلوب المصلين أن تثب من أماكنها مع خطوات الخطيب العظيم يعلن بحركته تلك انتهاء تاريخ وبداية تاريخ ! وإدبار زمان وإقبال زمان ...

وليس كثيرا على مآقيهم أن تبلل أرض المسجد بالدموع فتغسل عار الصليبين وجرائم الصليبيين . . وتعلن التوبة والرجوع الى الله والجهاد ، لعل دماء المسلمين الطاهرة لاتسيل على ارضه رخيصة كما سالت يوم دخله أولئك الأوغاد أول مرة !

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ ورضى الله عنها انها قالت : مربى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : يا بنية ، قومى اشحذى رزق ربك وتكونى من الغافلين، فان الله يقسم ارزاق الداس مابين طلوع الفحر الى طلوع الشمس .

متفق عليه

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة فعلى المؤمن ان لا يدع البركة والسعادة تفوت بعقلته

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بســـم الله الرحمن الرحيـــم

In the name of Allah, the All Compassionate, the Most Merciful

BATTLE OF MU'TA

Soon after the Holy Prophet of Islam had concluded the Truce of Hudaibiya (6 A.H) with the hostile Quraish and shortly before he mounted attack on the Jews' concentration Khaibar (7 A.H), there was a little peaceful respite for him. He made use of this spare time in addressing epistles to a number of rulers to convey to them the great message of Allah and to invite them to the magnificent faith of Islam.

One of the letters was sent through Shuja' ibn Wahb al-Asadi (*Razi Allahu 'anhu*) to Harith Ghassani, the Chief of Syria, who ruled over the neighbouring Arabs under the suzerainty of the Byzantines. Harith Ghassani was enraged to hear of the Holy Prophet's letter and ordered an army immediately to get ready. He kept Muslims for quite long in a state of fear of a coming attack which at long last ended with the battle of Mu'ta and later on that of Tabuk We shall confine ourselves here with Mu'ta

LOCATION· Bukhari has it that "swords were finished at Mu'ta that possessed glittering" Mu'ta is situated on this side of Balqa where the swords, proverbially known for their quality in Arabia were manufactured This was obviously a plus point for the arsenal of the Syrian enemies of Islam In today's geographical terms Mu'ta is about twelve kilometers from the city of Kark in Jordon, or about 1,100 kilometers off Madinah

PROPHET'S REACTION A companion of the Holy Prophet's emissary was done to death by the adversaries who sensed Muslims' mission, while he was still on the way. This was an atrocity of the worst order even for an ordinary peaceful transit passenger and hence much worse for the one who happened to be connected with an emissary The grief and indignation of the Holy Prophet can well be imagined He was upset and therefore decided to assemble a force of some 3,000 Muslims to mount counter action He ordered with regard to the command, as follows:

> "If Zaid is killed, Ja'far bin Abi Talib will be your commander, and if he is also martyred, Abdullah bin Rawaha will take over the command and if he too dies, you yourself can select a commander from among yourselves." (al-Tabari)

The Holy Prophet made it clear that the main object of the expedition was to claim the blood requittal for the deceased companion of the emissary, but even so the general enmity of the adversaries could not be ignored altogether The Holy Prophet handed over the banner to Zaid bin Haritha (*Razi Allahu 'anhu*) and instructed him to move up to the place where Harith ibn 'Umair, who had accompanied the emissary, lost his life. If the people over there accepted Islam, fighting need not be resorted to, otherwise wage war against them, seeking help from God, the Holy Prophet said He even accompanied the armed forces for some distance and then bid them farewell

CONFRONTATION: Shrahbil received advance information of the Muslim move and assembled a 100 000 strong force to meet them. It was also rumoured that Heracleus

himself was to join with his own 100,000 warriors The Muslims sojourned for two nights at Ma'ab to reassess the total situation. The enthusiasm and eloquence of Hazrat 'Abdullah bin Rawaha (*Razi Allahu 'anhu*) prompted them at last to give fight at all cost.

ZAID'S MARTYRDOM: With the standard in his hand, Zaid directed the field operations. A fierce battle followed which claimed even Shurahbil's own brother. Heracleus reenforced the fighting forces which now became doubly informidable. Fighting courageously against the heavy odds, Zaid bin Haritha was killed.

JA'FAR TOO MARTYRED: With Zaid gone, the flag was taken over by Hazrat Ja'far (*Razi Allahu 'anhu*), as was already ordained by the Holy Prophet. Hazrat Ja'far intentionally disabled his horse in order to dispel any lurking doubt of his returning home from the battlefield He jumped dauntlessly into the enemy lines and fought fearlessly unto his death More about him later.

KHALID AT LAST: After Hazrat Ja'far, the option to bear the flag of Islam fell upon Hazrat 'Abdullah bin Rawaha (*Razi Allahu 'anhu*) but he too succumbed though a real grim fight he did give to the enemy. The choice of the Muslims now fell on Hazrat Khalid bin Walid (*Razi Allahu 'anhu*) to take over the command of the soldiers of Islam.

Hazrat Khalid took no time to realise the perilous situation in which the Muslim forces were then caught. By nature he was a military strategist of high calibre He mustered all his courage and skill and sought God's support He eventually ordered a realignment of the Muslim forces and thereby manoeuvered to turn the table against the enemy. It is recorded that Hazrat Khalid broke on the enemy as many as eight swords While dealing so ferociously with his bitter opponents, evening fell and the fight had to be stopped for the night.

The next day, Hazrat Khalid spread out his men in a long row to give the impression as if he was going to envelop the enemy. However, the Romans refrained from moving forward any more to counter Hazrat Khalid's tricky move As was Hazrat Khalid's real plan, he totally withdrew the Muslim forces from Mu'ta and headed for Madinah.

REPERCUSSIONS The Romans who in fact did not themselves wish to give any more fight to the Muslims, were too glad at the Muslims' unexpected withdrawal On the other hand, the Muslims of Madinah took this withdrawal as humiliation and weakness Throwing dust on the faces of their returnee soldiers, they yelled with fury. "O ye runaways! You ran away from God's path!" Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) passified them and He pleaded, "No runaways, but if it pleases God, they would march on once again" (Ibn Hisham) And later history bears it out

CONCLUSION· The Holy Prophet and his Companions were greatly grief-stricken on account of the loss of so many brave Muslims including their three generals, without any immediate gain But the Romans had indeed a great defeat in store for them in course of time

Before we end, we may say a few words about Hazrat Ja'far bin Abi Talib. He did not cease fighting even after his both arms were severed He received multiple wounds, according to some ninety, all in the front, none on the back. The Holy Prophet used to call him al-Tayyar (he who flies) and poet Hassan bin Thabit versified him as one "now borne on wings".

We might touch here upon another very interesting point about the line of succession of the commanders. The first named, Hazrat Zaid, was after all a slave. though given his freedom. Hazrat Ja'far was the real brother of Hazrat 'Ali (*Kar-ram Allahu waj ha hu*) and a very close associate of the Holy Prophet himself Hazrat 'Abdullah bin Rawaha was only a poet and a man of some position among the Ansars. People therefore wondered about the premier position given to Hazrat 'Abdullah Islam, it has to be noted, worked to do away with class distinctions, personality-cult, and any feeling of nepotism whatsoever. Maulana Shibli Nu'mani has written in this behalf, "The chaotic and unsettled condition of Arabia was mostly due to the haughty nature of its people, each of whom regarded himself as his own master, disdaining obedience to another as a mark of disgrace" (*Sirat-un-Nabi Vol II*) The Holy Prophet lost no opportunity to curb and crush this unwholesome tendency In his Farewell Pilgrimage Sermon also he exhorted·

> "Even when an Abyssinian who has had his nose cut off is placed in authority over you and he leads you on in accordance with the Book of God, you should obey him"

AL-HADIS: Ma'qal-bin-Yasaar reported that the Messenger of Allah said Read the chapter "Yasin" over your dying man (Abu Daud)

IQBAL

FATIMAH Bint-e-'Abdullah

(This is rendered from an early Urdu poem of 'Allama Iqbal. Fatimah, an Arab girl of fourteen years, courted martyrdom while serving water to Muslim soldiers fighting back the Italian attack on Tripoli. The episode reminds of those auspicious days of the Holy Prophet of Islam when noble ladies of faith tended the wounded soldiers and established nursing camps for the soldiers of God.)

Fatimah!
You are the pride of the blessed Muslim nation,
Every particle of your handful dust is innocent;
Your destiny was to serve water to God's soldiers.
Houri of the desert!
Fate did find for you such noble felicity.
This your holy war in the way of God,
With neither a sword nor a shield to protect,
Inspiring in your dauntless passion,
A desire to embrace martyrdom
O, in our autumn-ridden garden,
Blossomed this bud also,
Such a spark, too, O Lord,
Was concealed in our ashes!
Many a deer do still wander in our waste lands,
And many a thunder does sleep in our rained-out clouds!

Fatimah!
Every one sheds tears of grief for you,
Yet each cry of lament has a hue of joy too.
The rhythm of your whirling dust —
Is surcharged with ecstasy,
Its every particle is aglow with life's fire.
Within your grave's stillness —
Is gathering a storm —
That is rearing in its lap yet another storm.
Unaware I may be of the scope of its purpose,
Yet surely it is gathering in your tomb.
New stars are born in the sky's expanse,
Whose rays are still hidden from man's eye
They are rising from time's oblivion,
Whose brightness suffers not days or nights;
Their radiance combines the shades of old and new,
Besides the light of your own future's star.

— *M. M. ANSARI*

ISLAMIC MYSTICISM

Hazrat Ba-Yazeed Bistami Outwits a Christian Priest

By Syed Mahmood Akhtar

Tayfoor bin 'Isa bin Surushaan al-Bistami, better known in the history of Islamic mysticism as **Ba-Yazeed al-Bistami**, was born in Bistam in north-eastern Persia. He was a celebrated Muslim mystic who died and was buried in Bistam in 261/874 or 264/877-8 He has not left any regular treatise or composition except some five hundred 'sayings' in Persian which were rendered into Arabic by Hazrat Junayd al-Baghdadi (d 298/910), another renowned mystic of that period.

The sayings of Hazrat Ba-Yazeed al-Bistami contain his spiritual experiences which were unacceptable to the theologians of his time and for that reason he had to leave his home town for a long time of thirty years.

The teacher of Hazrat Ba-Yazeed in mysticism was Hazrat Abu 'Ali al-Sindi, who did not know Arabic. Hazrat Ba-Yazeed taught him the Quranic verses necessary for the prayer whereas he (al-Sindi) introduced Ba-Yazeed to the 'Unio Mystica' (*Wahdat Sirri*). The latter was mainly interested in his own inner states and processes. He did not participate much in social activity. One day, however, while he was absorbed in deep meditation he got the inner hint that he should proceed to Sam'aan and, in the guise of a Christian, participate in their festive celebration At first he felt consternation but when he was emphatically urged to comply with the Commandment given him he set off upon his journey

When Hazrat Ba-Yazeed reached Sam'aan he saw a large Christian congregation thronged in proper array inside the Monastery. Hazrat Ba-Yazeed, too, entered the monastery and took his seat in the midst of Christian scholars, priests and monks No body suspected him to be a stranger

To inaugurate the formal proceeding the Chief Friar took the floor and appeared before the dais He wanted to deliver his presidential address He tried to utter a few introductory words but his tongue stuttered and his heart felt

like sinking. For a while he stood still, calm and dumb till the audience turned uproarious. People asked of him the cause of his silence. As if with great labour the Chief Friar said that he apprehended that some follower of Muhammad had surreptitiously entered in their midst and that he would not deliver the speech because the new comer appeared to be their tester.

Hearing that the whole congregation became rowdy and bent upon killing the intruding man if found. The Chief Friar asked the audience not to turn violent until he had discussed the matter with him. When the uproar subsided the Friar addressed:

"O follower of Muhammad! In the name of your Prophet I ask you to stand up on the spot where you are seated. We assure you if you answer our questions satisfactorily we will follow your faith but if you fail to remove our doubts about Islam we will kill you."

On hearing this from the Chief Friar Hazrat Ba-Yazeed immediately stood up and asked him to put up his questions. The audience breathed a sigh of relief and the dialogue, in the main, went on thus:

— "Tell us what is that one who has no second of him?"
* "The one who has no second (similar) is God Almighty."
— "What are those two who have no third to them?"
* "Those two are the Day and Night, they have no third to them." (Q. 17:12).
— "What are those three things which have none of their fourth?"
* "They are Torah, Gospel, Psalms of David and Quran."
— "What are those five which have no sixth of them?"
* "They are the five compulsory daily prayers."
— "What are those six things which have no seventh of them?"
* "They are the six days during which God created the heavens and the earth." (50:38).
— "Name those seven things which have no eighth of them."
* "They are the seven heavens." (65:12)
— "What are those eight things which have no ninth of them?"
* "They are the eight Bearers of the Throne of God." (59:17)
— "Name those nine things which have no tenth of them."
* "Those were nine mischievous people of Hazrat Saleh (*'alaihis salaam*)." (27.48)
— "What is meant by Full Ten?"
* "The man who performs Hajj Tamat-tu but has no means to sacrifice the animal, has to keep fast for ten days. These ten days are called Full Ten (*'Ashra'e Kaamilah*)." (2.196)
— "What are those eleven, twelve and thirteen things which have been mentioned by God?"
* "They are eleven brothers of Hazrat Yousuf (*'alaihis salaam*), twelve months, and thirteen things prostrating themselves in the dream of Hazrat Yousuf (*'alaihis salaam*)."
— "Who were those people who told a lie and yet got Paradise and who were those who spoke the truth but went to Hell?"
* "The brethren of Hazrat Yousuf (*'alaihis salaam*) told a lie to their father but they were sent to Paradise (12:17), and the Jews and the Christians, though they speak the truth in giving each other the lie will nevertheless go to Hell." (2:113).
— Explain the verses of your Quran: Waz Zaariyaat Zarwan —— amran." (51:1-4).
* "By 'Zaariyaat' is meant the winds and by 'Haamilaat' is meant the clouds laden with water. 'Jaariyaat' are the boats, and 'Muqas-simaat' are the angels who distribute subsistence to mankind during the period from one Sh'abaan to the next Sh'abaan."
— "What is it that breathes though it has no soul?"
* "It is the dawn of the day. It has no soul even then it breathes." (81:18)
— "What are those fourteen things that have the honour of conversing with God Almighty?"
* "They are the seven heavens and the seven earths." (41:11 & 65:12)
— "Which grave was it that rambled to and fro along with its buried person?"
* "It was the big fish which had swallowed Hazrat Younus (*'alaihis salaam*)." (37:142)
— "What are those four things which were neither born from the womb of their mother nor from the back of their father?"
* "They were the ram of Hazrat Isma'il (*'alaihis salaam*), the she-camel of Hazrat Saleh (*'alaihis salaam*), and Hazrat Adam and Hazrat Hawwaa (*'alaihimas salaam*)."
— "Whose blood was it that was first spilled on the earth?"
* "It was the blood of Abel, son of Adam, which was first spilled on the earth as a result of his murder by his brother Cain."

— "What is it that was created by God and He Himself purchased it?"

* "It is the life of the Believer that has been created by God and also purchased by Him" (9:11).

— "What sound is it that has been created by God and its harshness described by Him too?"

* "It is the braying of an ass" (31:19).

— "What was that which was created by God but He Himself raised question about it?"

* "It was the staff of Hazrat Moosaa (*'alaihis salaam*)" (20 17).

— "Name the most venerable women among the women and the most excellent rivers among the rivers"

* "Hazrat Hawwaa (Eve), Hazrat 'Aasiyah and Hazrat Maryam (*'alaihimas salaam*), and Hazrat Khadijatul Kubraa, Hazrat 'Ayeshah Siddiqah, and Hazrat Fatima-tiz-Zahrah (*Razi Allahu 'anhunna*). And the rivers are Oxus, Jaxartes, Euphrates and Tigris".

— "Tell us the most venerable mountain and the quadruped?"

* "Mount Sinai (Toor), and the horse"

— "Name the best month of the year and the best night among the nights."

* "Ramadhan is the best of all the months (2 185), and Lailatul Qadr (Night of Power) the best of all the nights." (97:3).

— "There is a tree having 12 branches Its each branch has 30 leaves, and each leaf five flowers, two in the sun light and three in the shade. What is that tree?"

* "By the tree is meant the year that has twelve months in it Each month consists of thirty days. By each leaf having five flowers is meant five compulsary daily prayers. Out of these five prayers two (Zuhr and 'Asr) are performed during the time when the sun is visible in the sky whereas three prayers (Maghrib, 'Ishaa' and Fajr) are performed after the sunset, in the night, and at dawn before the sun rises"

— "What was that which circled round the K'abah though it had no soul and nor was it under obligation to perform Hajj?"

* "That was the Arch of Noah, or Hazrat Nuh (*'alaihis salaam*). At the time of the Deluge when it reached the Arab penisula it went round the Baitullah Sharif although the Baitullah at that time was submerged in flood water"

— "How many Prophets, with and without Scriptures, have been created by God?"

* "The exact knowledge belongs to God. The tradition tells us that there have been as many as one lakh and twenty-four thousand Prophets on the earth Out of them, three hundred and thirteen were the Prophets with Scripture and the rest were without it"

— "What are those four things which are one in reality but their taste and colour are different?"

* "These four things are the eyes, ears, nose and mouth The taste of earwax is acrid, that of eye water is saline, that of the mouth is sweet, whereas the taste of nose-flow is sour."

— "What is that thing which is neither man nor Jinn nor angel but it receives revelation from God?"

* "It is the honey-bee." (16:68).

Here the Chief Friar stopped putting any more questions. Hazrat Ba-Yazeed, now, asked the Friar to reply to his only one question He asked:

"O Friar! You are acquainted with the revealed Books. Please tell me what is the key of the Heaven and the Paradise."

The Friar was taken aback by this question Hazrat Ba-Yazeed then turned to the audience saying that their Friar put up so many questions to him which were all replied to his satisfaction, but he did not care to reply to his one question. The Friar replied that he was willing to give reply to his question but he was afraid that his people would not approve of it. The people said to the Friar that he was their Chief and they would therefore support him and follow him too. If he thought anything good for them that might be disclosed to them.

The Friar thereupon declared The truth is that the Key to Paradise is *"Laa i-laa-ha-il-lal-laa-hu Mu-ham-ma-dur-ra-soo-lul-la-h"*. (There is no god but Allah, Muhammad is the Prophet of Allah).

Hearing this from the Chief Friar himself, the entire audience promptly accepted Islam at the hand of Hazrat Ba-Yazeed (*Rahmat-ullah 'alaihi*).

AL-HADIS: Hazrat Ali (*Kar-ram Allahu-waj-ha-hu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said. Don't spend much in funeral cloth, and verily it will be destroved a hasty destroying. (Abu Daud)

WOMEN OF ISLAM

HAZRAT UMME KHAALID
Bint Khaalid bin Sa'eed

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

After the end of the battle of Khayber, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) received from somewhere a rosetted black mantlesheet as a gift He asked: "Whom should I give this sheet to?" People around him kept quiet implying thereby that the Holy Prophet was at liberty to give it to anyone at his good discretion The Holy Prophet then said "Send for Umme Khaalid."

Someone from the noble Companions conveyed the wishes of the Holy Prophet to Hazrat Umme Khaalid who appeared before him in no time. The Holy Prophet looked at her affectionately and bestowed on her the sheet, saying "Put on and antiquate it."

Then passing his hand over the flowery pattern worked on the sheet pleasingly did he say to Hazrat Khaalid in the Abyssinian language: "See how beautiful it is, O Umme Khaalid!"

Hazrat Umme Khaalid knew the Abyssinian language She was overjoyed to hear these words from the Holy Prophet.

This noble lady on whom the Holy Prophet showered so much affection was the daughter of the celebrated Companion Hazrat Khaalid bin Sa'eed bin Al-'Aas (*Razi Allahu 'anhu*).

The real name of Hazrat Umme Khaalid was Amat She belonged to Banu Umaiyah branch of the Quraysh tribe. Her genealogy ran thus: Umme Khaalid Amat bint Khaalid bin Sa'eed bin Al-'Aas bin Umaiyah bin 'Abd Shams bin 'Abd Munaaf bin Qusaiy.

Her mother's name was Umainah or Humainah bint Khalaf bin As'ad bin 'Aamir. She belonged to Khaza'ah clan.

Hazrat Umme Khaalid and her parents accepted Islam in its earlier stage and like other vanguards of Islam they too bore all tribulations patiently. In the fifth years after the dawn of his Prophetic ministry the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) allowed his Companions to emigrate to Habashah (Abyssinia) in order to keep themselves away from the tyranny of the pagans of Makkah Some of the Companions, therefore, emigrated there in that year

Next year, a bigger caravan of the Companions moved there In this caravan were included Hazrat Khaalid bin Sa'eed bin Al-'aas and his brother Hazrat 'Amr bin Sa'eed bin Al-'Aas as well as their wives Hazrat Umainah and Hazrat Fatimah bint Safwaan (*Razi Allahu 'anhum*). Hazrat Khaalid bin Sa'eed stayed in Habashah till the end of the battle of Khayber. During his sojourn there, Hazrat Umme Khaalid Amat (*Razi Allahu 'anhaa*) was born So she opened her eyes in the household which was already illuminating with the light of Islam In that way she was a born Muslimah. According to Allamah Ibn Aseer, Hazrat Umme Khaalid had a brother who also was born in Habashah His name was Sa'eed. Both the brother and sister had the honour of being the Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Hazrat Sa'eed (*Razi Allahu 'anhu*) met with martyrdom in Syria in the presence of his father during the Caliphate of Hazrat Abu Bakr (*Razi Allahu 'anhu*).

Some of the emigrants staying in Habashah returned to Makkah much before the emigration of the Holy Prophet to Madinah but most of them stayed behind. They returned to Madinah on the occasion of the battle of Khayber along with Hazrat J'afar bin Abu Taalib (*Razi Allahu 'anhu*). Hazrat Khaalid bin Sa'eed, his family members and other relatives, too, were among those who accompanied Hazrat J'afar bin Abu Taalib, to Madinah.

By now Hazrat Umme Khaalid had attained maturity. Before departing from Habashah King Negus spoke to them very politely and through them conveyed his sincere compliments to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Hazrat Umme Khaalid used to say that she too was among those through whom King Negus conveyed compliments to the Holy Prophet. So she too appeared before the Holy Prophet to convey the compliments.

After her arrival in Madinah, Hazrat Umme Khaalid was married to Hazrat Zubayr bin Al-'Awwaam from whom she had two sons, 'Umar and Khaalid, and three daughters, Habeebah, Saudah and Hind (*Razi Allahu 'anhum*)

The date of the death of Hazrat Umme Khaalid is not available from any immediate source

Some Traditions from her have been narrated by Kurayb bin Sulaymaan Kindi, Musa bin 'Aqabah and Ibrahim bin 'Aqabah (*Rahmatullahi 'alaihim*)

BOOK REVIEW

JIHAD AND SHAHADAT, STRUGGLE AND MARTYRDOM IN ISLAM, EDITED BY MEHDI ABEDI AND GARY LEGENHAUSEN, SIZE OCTAVO, PAGES 281 + IX, FIRST EDITION (1986), PUBLISHED BY THE INSTITUTE FOR RESEARCH AND ISLAMIC STUDIES, P O. BOX 35844, HOUSTON, TEXAS 77235, U.S.A, PRICE $19 95 HARD COVER), $ 12 95 (PAPERBACK).

The book under review contains selected addresses and essays by Ayatullah Mahmud Taleqani, Ayatullah Murtada Mutahhari, and Dr Ali Shari'ati, three of the most illustrious thinkers of the pre-Revolution Iran It is prefaced by an illuminating and thought-provoking introduction (pp 1-46) by Mahmud Ayoub who has also given biographical sketches of the authors

Islamic concept of *jihad* and *shahadat* is unique in the human history of war and sacrifice The Gospel of St Matthew says: "Resist no evil: but whosoever shall smite thee on thy right check, turn to him the other also. (5 39) Love your enemies. (5 44) He maketh his sun rise on the evil and on the good, and sendeth rain on the just and on the unjust. (5 45)"

These Biblical verses advocate a passive state of human living and commend social laissez-faire of sort Contrarily, Islam envisages a dynamic state of man's struggle for existence in environs of faith, justice, and honour. This struggle that calls for active enforcement of the good and truth and forbidding of wrong and falsity may be termed as *jihad*.

Taleqani presents *jihad* as a way to harness man's natural instinct of anger and to set it on the straight path. He says, "Instead of war and killing, Islam has offered the concept of *jihad*. The term *jihad* is always attached to the locution *Fi-sa-bi-lil-laah* (in the way of God). . . .The way of God is the very path of the well-being and betterment of human society. It is the way of justice, truth and human liberty .... *Ji-had fi sa-bi-lil-laah* ('strive in the way of God') is the divine command." (pp 49-50). To him *jihad* is different from war of aggression, as Quran Majeed draws a clear distinction between the two:

> "Those who believe fight in the cause of God, and those who reject Faith fight in the cause of *Taghut* So fight you against the friends of Satan: feeble indeed in the cunning of Satan." (4 76).

Talaqani points out, "As much as Islam has emphasized *jihad* and warfare, it has also valued human life." (p 64) Mutahhari points out that "the Qur'an has fundamentally defined *jihad* not as a war of aggression, of superiority, or of domination, but of resistance to aggression." (p 92) The theory of Islam and the sword has since been exploded in the light of critical studies of early Islamic warfare conducted by Muslims and non-Muslims both In fact the norms of *jihad* as well as its models were laid down in the lifetime of the Holy Prophet himself They were further demonstrated during the Orthodox Caliphate. Acceptance of Islam has always been a matter of free option and not an act committed under duress. Mutahhari has touched upon this point and elaborated it He explains, "We say that monotheism is the pillar of the well-being, prosperity and happiness of mankind, rather than merely the personal concern of an individual or of this group and that group. Accordingly, the truth lies with those who count monotheism as pertaining to the rights of humanity. If at the same time we claim that war for the sake of imposing monotheism is not permissible, this is not because it does not pertain to humanity's general rights, but because the very nature of monotheism does not allow it to be imposed, as the Qur'an affirms (2:256): *Laa ik-raa-ha fid-deen* (let there be no compulsion is religion)." (pp 112-113) Islam shows the right path, to take to it is a matter of free option for man. In fact faith and compulsion cannot co-exist.

A question then arises why Muslims did fight wars and in their wake spread Islam far and wide? Islam permits, in fact enjoins in certain circumstances, war as a means to warding off agression and protecting life, faith, property, land, treaty rights and freedom of peaceful preaching of Islam In this process the affairs of religion and state co-mingle in Muslim society As a matter of fact, there is no barrier between Islamic body politic and religion.

To quote again from the Gospel of St. Matthew· "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (22:21). Here a distinction is drawn between the mundane and spiritual. As Bernard Lewis explains, "The founder of Islam was his own Constantine During his lifetime, the Muslims became a political as well as religious community, with the Prophet as sovereign — governing a place and a people, dispensing justice, collecting taxes, commanding armies, conducting diplomacy, and waging war. For the early generations of

Muslims, there was no long testing by persecution, no apprenticeship in resistance to an alien and hostile state power. On the contrary, the state was their own, and the divine favour manifested itself to them in this world in the form of success, victory, and empire." (The Legacy of Islam, Second Edition, p 156)

Dr. Ali Shari'ati has mainly dealt with the whys and wherefores of *shahadat* (martyrdom). Says he, "The *shahid* (martyr) is the heart of history. The heart gives blood and life to the otherwise dead blood-vessels of the body Like the heart, a *shahid* sends his own blood into the half-dead body of the dying society.——The greatest miracle of *shahadat* is giving to a generation a renewed faith in itself" (p 248) In the background of Karbala, he says, "If blood does not have a message, it remains mute in history If the message of blood does not reach all generations, it is as if the executioner has imprisoned the *shahid* in the castle of one age and one time. If Zaynab does not convey the message of Karbala to history, Karbala remains a mere historical event; and thus the ones who need this message will be deprived of it. Thus no one will be able to hear the message of those who spoke to the generations with their blood." (p 250). Here we are reminded of the Danish philosopher Soren Abby Kirkegaard (1813-55) who said, "The tyrant dies and his rule ends, the martyr dies and his rule begins!" According to Quran Majeed those who are slain in the way of God do not die They do live on a higher plain of life. (2 154 and 3:169).

In our times of stress and strain, when the Muslim *ummah* of the world is passing through fire the Institute for Research and Islamic Studies (IRIS) has done a timely job to bring forward the theme of *jihad*. Their publication may not be the final word on the subject but it nevertheless provokes the mind to go into the pros and cons of this Islamic institution in the face of the evils that have gathered against them and are yawning, may Allah protect us, to devour us. *Jihad* is our last resort, so let us prepare ourselves for it *Jihad* is indeed our sheet anchor in the long run.

The book covers practically all aspects of *jihad* and *shahadat* in Islam I contains pieces of authors orations and is therefore no substitute for a critique of related history. It, however, leaves a welcome impression in the reader's mind that the Muslim *ummah* of the world can possibly unite on the point of *Jihad* in the circumstances that presently encircle it as a whole From a house divided against itself it can move to integrate and stand as one man to shun what Dr Ali Shari'ati elsewhere describes as "war of Islam against Islam and even the war of Qur'an against Qur'an" —MMA

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that a black woman (or a youth) used to live in the mosque The Messenger of Allah missed her and enquired about her (or him) They said· He died He said. Why have you not called me? He replied that they had thought her (or his affair) as if it were insignificant He said· Guide me to his grave. So they guided him. Then he said prayer over her and said: Verily these graves are full of darkness over their dwellers and verily Allah will give them light owing to my prayer for them (Agreed)

AL-HADIS: Hazrat Abu Hurairah reported that when the Apostle of Allah prayed over a dead-body, he used to say· O Allah! forgive our dead and our living, our present and our absent, our young and our old, our male and our female O Allah! whomsoever of us Thou keepest alive, give him life in Islam, and whomsoever of us Thou causest to die, cause his death upon faith. O Allah! deprive us not of his reward, nor try us after him (Ahmad, Abu Daud, Tirmizi, Ibn Majah)

AL-HADIS Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said Whoso follows a bier and carries it three times, he indeed fulfills his duty towards it (Tirmizi)

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said· When you pray for a dead man, make your prayer sincere for him (Abu Daud, Ibn Majah)

Sheikh-ul-Islam Hafiz Taqi-Uddin Ahmad Ibn Taimiyah

(BY ZAHEERUDDIN, OTTAWA, CANADA)

In Seventh Century Hijrah, Muslims were confronted with many dangers, some of which are still infesting the world of Islam, while others have reemerged under different cloaks and covers, and added to these was the great Satanic lust of materialism, which in combination with them clouds both the mind and eyes making them blind to the pristine beauty of Islam. Examining the un-Islamic inroads going back seven hundred years in time would take copious volume, however, understanding of the nature of the challenges of that age may help to prepare us to combat some of the un-Islamic practices that prevail even in this day and age, and with ALLAH *subhanahu wa ta'ala's* Mercy we may be able to eradicate the impious ideas running counter to Islam so that the world may once again have the opportunity of seeing Islam as it was during the time of the Prophet (S A.W) and the Rightly-guided Caliphs (*Razi Allahu 'anhum*).

The problems facing Islam seven hundred years ago were:

(a) dialectics, theologians and philosophers;
(b) embracement of Greek philosophy;
(c) Jewish and Christian cults, divinity of saint worship;
(d) evangelical Christians,
(e) Crusaders in Muslim lands,
(f) heretics and separatist sects,
(g) dilution with non-Muslims;
(h) Hindu doctrine, neo-Platonic (Rafa'iyah) gnosticism;
(i) Mongols and their conversion;
(j) politico-military structure of Memluk sultanate;
(k) intellectual bankruptcy, subtle rivalries between and among the four juristic schools of orthodox Islam, and Ash'arites;
(l) Shia'ism, Mutazilites and Christianity.

DIALECTICS, THEOLOGIANS AND PHILOSOPHERS

The excessive rationalism of the dialecticians, enforced by the spirit of Greek philosophy failed to make them understand the teachings of the Prophets of God—Allah's Attributes are beyond the perception of the limited human intellect. Matters of faith in Islam are lucid and intelligible to all and sundry, yet this group of thinkers without any requsite perceptual ability or means meddled in a matter of which it did not possess even rudimentary knowledge Every question was analysed as if it were an organic matter Imam Razi openly admitted in his old age that after pondering over the scholastic and philosophical subtleties he had concluded that these could neither quench one's thirst nor cure the sick. The reasoning of the Qur'an, he confessed, was most convincing Look at the Qur'anic verses·

....'Naught is as His likeness' (42 11)

'They, cannot compass it in knowledge'.... (20 110)

Ghazali and Ibn Aqeel have also drawn similar inferences, for, indeed, this is an incontroversible truth (pg. 148 An-Nabuwat).

The dialectics were more of an exercise in specious reasoning, an art of confounding one's adversary than propounding the truth. Theological philosophy mixed with the Greek philosophy, too, delved into the secrets of imperceptible realities. Running parallel with these was the new evangelical movement amongst the Christians which sought to censure Islam and set up Christianity as the only saving principle for humanity. With the European Crusaders in Palestine, these Christians, devoid of their own history and religion, felt free to criticise the Prophethood of Muhammad (s.a.w.). They composed works on the truthfulness of Christianity and falsehood of Islam. Another danger, more severe and hurtful to Islam was the so-called 'Muslim' sect known as Batinites, which was a creed interwoven from the texture of Magian dogma, Platonic concepts and dangerous political ambitions, and its followers like Ismailites, Assassins (Hashisheen), Druzes and Nusayris were always too willing to help the enemies of the Muslims Most often foreign aggressions were the result of conspiracies hatched by the Batinites They aided the Crusaders in Syria and Palestine and were rewarded with high dignity and offices They were a thorn during the reign of Zengi and Ayyubid dynasties, and even joined the Tartar hordes to destroy Islam. By posing themselves as a sect of the Muslims they could easily sow the seeds of confusion, ideological dissension, irreligiousness and apostasy among the simple-minded folks. Before being duped further by the Batinites, it was necessary to expose their nefarious activities and blasphemous belief.... note the similarity of conditions prevailing now!

The free intercourse with non-Muslims introduced among Muslims the impious ideas running counter

to the concept of unity and over-lordship of God (Allah Subhanahu wa ta'ala). Muslims also began to copy the Jews and Christians, in glorifying their saints and elevated souls as those nearer to God exercising some divine functions. Even the educated saw no harm in supplicating to the departed souls and martyrs, although the Prophet (s.a.w.) had strictly forbidden such practices; and the Qur'an warns;

> "We worship them only that they may bring us near unto Allah (subhanahu wa ta'ala)." (39 3)

Pagan customs, manners, feasts and festivals made way into the private and public life of the Muslims. (Are we any different now?)

Certain indiscreet schools of mysticism in Islam absorbed neo-Platonic and Hindu doctrine of initiation in divine mysteries The popular thought of Muslim mystics showed visible spectrum of neo-Platonic gnosticism and Hindu pantheism, incarnation and union, cult of esoteric meanings and hidden realities and antinomical practices, these practices were much to the dismay of eminent leaders of mystic thought who openly preached against these false doctrines (Kashful Mahjoob by Usman Ali Hijvari) Another misguided sect of the Rafaiyah mystic order, quite popular in the Seventh and Eighth Century A H. had taken to divination, charms, and wonder-working, thus the uneducated masses were being exposed to the Qur'an.

Amongst the intellectuals, rigidity and stagnation had overwhelmed the theologians who considered it a grievous sin to depart from their own juristic schools; they disputed over theological differences and interpreted the canon according to their own views, instead of subordinating it to the supremacy of the Qur'an and the Traditions. The rigidity of approach by the then theologians had frozen the intellectual capabilities and no one dared to re-interpret the law for keeping it abreast of the changing conditions. Thus the legal system of Islam lost its originality and dynamism to the erroneous view that nothing needs to be added to the Shari'ah already formulated by the earlier teachers.

MORAL AND SOCIAL CONDITIONS

The ruling class of the Turkoman tribes were class-conscious and therefore kept aloof from the local population (a very un-Islamic practice) It spoke Turkish dialects and used Arabic only for offering prayers or to perform other obligatory duties with their poor Arabic. Despite their respect for the religious institutions all the high civil and military assignments went to the Turkoman elite, who made economic gains from the sweat and blood of the cultivators and labourers (another form of slavery) Agrarian reforms attempted by Hosamuddin Lajeen in 697 A H precipitated a revolt against him by the Turkoman chiefs.

The settlement of a sizeable number of Tartar prisoners of war in cities of Syria and Egypt, who had embraced Islam but continued to adhere to past habits and customs. The social life of these Tartar neo-Muslims was an admixture of Islamic outlook and pagan traditions. The worst part of it was the increasing tendency of the local population to adopt the Tartar usages and their inept ideas. (Note the irony — it was characteristic of converts to shed their pagan past and appeared to have been reborn in Islam The society could not refashion the entrants into its fold).

This was the political, social, ethical, and intellectual atmosphere existing at that time, these disruptive forces had to be countered by systematic effort before any movement of Islamic renaissance could be started. Islam required a doctor of religion fully versed in all categories of philosophy and dialictics. For the polemical disputes raised by the Christians a man of vast learning fully acquainted with Christianity as well as other religions, especially their original scriptures and the amendments and interpolations to which these had been subjected from time to time, was needed who could undertake a comparative study of the different religions. Likewise, the Hatinite heresy could only be combated by a man who was fully conversant with the beliefs and dogmas of all the Batinite sects Reforms needed for eradication of external influences, rites and customs and such other un-Islamic practices as saintworship required a doctor of faith not only animated by zeal for Islam and abhorrence of polytheistic cults but also capable of distinguishing Islam from un-Islamic and detecting even the faintest traces of the pagan and the past Such a person for that time also must know lesson of unalloyed Tawhid directly from Al-Qur'an and the Traditions, and must follow in the direction of the Companions of the Prophet (S.A.W) rejecting all those prevalent practices of that time which were against the true concept of the Oneness of God (Subhanahu wa Ta'ala). For the revitalisation of such intellectual effort a mastermind combining the qualities of a theologian, a Traditionist, and a legist was needed — a man who had mastered the entire theological literature and had such a command over the Qur'an and the Traditions that anything unacceptable to him could

easily be rejected as untrustworthy; was fully versed in the lexicography, grammar and the correct usage of Arabic; had an encyclopaedic knowledge of all the juristic schools; had developed a mature sense of interpreting the rules of the Shari'ah and of drawing analogical inferences from the teachings and practices of earlier masters; endowed with an incisive intellect and prodigious retentive memory like the Traditionists of the earlier times; was a man of unbending spirit so that he could willingly put his life at stake for what he considered to be right, and had the courage of conviction to set him against the then governments and chiefs of state, the misguided ulema and the popular opinion of the time. It was, indeed, a critical period of Islamic history, beset by fast-moving events, and the rut of intellectual lethargy and moral decadence Allah (Subhanahu wa Ta'ala) blessed Islam with such a man in the person of Hafiz Ahmad Taqi-uddin Ibn Taimiyah, who with his single-minded devotion and idealism reinforced by a strong practical sense, erudite scholarship and dauntless courage stood against all the corrosive forces attacking Islam.

HIS LEARNING

He was the master of all the contemporary religions and secular sciences. His penetrating intellect logical thinking, mental grasp, bredth of vision, ennobling qualities of mind and heart, encyclopaedic knowledge, marvellous retentive memory, which enabled him to have at his finger tips the whole of the then extant literature of exegesis Traditions, jurisprudence, dogmatic theology, scholasticism history, biography, lexicography and syntax. His contemporaries and successors accepted that he possessed a wonderful memory, nimble mind quick grasp and radiant intellect. A number of eminent scholars have paid glowing tributes to Ibn Taimiyah. A distinguished teacher of Traditions met him in Egypt in 700 A H. and his impression was "I felt he had all the sciences before his eyes; he called up whatever he liked and left whatever he wanted" Kamal-ud-din Ibn az-Zamalkani, a renowned scholar in several sciences, was so impressed by his agility of mind as to say "when he is asked anything, his reply gives the impression that he has spent his whole life acquiring the knowledge of that very science alone and there is none else who can equal him in that branch of learning". (pg. 30 Ar-Radd-ul-Wafir) One of his arch rivals Taqi-ud-din ibn al-Subki wrote to Al-Zahabi, "I am fully aware that Ibn Taimiyah is an erudite scholar. his knowledge is profound and deep in all the religions and secular sciences, he is mature in thought with sparkling intellect, and I also know that his scholarship is beyond all practise I have acknowledged these qualities of Ibn Taimiyah before my friends and associates"

HIS INTELLIGENCE

His classmate Alamud-din Al-Barzali said that "he enshrined in his memory whatever he heard, rarely anything faded from his mind and intelligent as he was, he had a wide knowledge" (pg 66 Ar-Radd ul-Wafir), and that "his knowledge of history is remarkably astonishing" Shams ud-din al Zahabi the famous historian and biographer vouched that he never saw "a man more adept than Ibn Taimiyah who could rehearse the Traditions so correctly, with the correct wordings and the narrative chains, recall the appropriate time and cite correct references" (pg 101 Al-Qaul-il-Jali). Al-Zahabi further testifies: "It can truly be claimed that no Tradition would be acceptable if Ibn Taimiyah pleaded ignorance of it" (pg 145, Al-Kawakib ud-Durriyah). Kamal-ud-din ibn' Zamalkani acknowledged that "no man of such prodigious memory has been born in the last four or five hundred years."

Ibn Qayyim writes in Zad-Ul-Maad that once Jews produced a scroll of crumbling paper with an old script showing that the Prophet (S.A.W.) had exempted the Jews of Khaibar from payment of Jizyah (poll-tax), this document had the signatures of a number of Companions of the Holy Prophet (S A W) along with those of Ali and Sa'ad Ibn Ma'az as witnesses. This document was accepted by certain scholars, Ibn Taimiyahs declared it to be a fake document and gave as many as ten reasons to support his opinion, four of which were, Sa'ad Ibn Ma'az had died before the battle of Khaibar secondly, there could be no question of any exemption from the poll-tax (Jizyah) because the Qur'anic verses imposing the Jizyah (poll-tax) were revealed in the year of Tabuk, nearly three years after the Battle of Khaibar was fought; thirdly, the exemption of the Jews from forced labour, stated in that document, was absurd, for the Holy Prophet (S A. W.) or his Companions neither considered it lawful under the Shari'ah nor they subjected anybody to forced labour, and fourthly, no historian, Traditionist or legist had mentioned the document in his writings" (pg 336 Zad-ul-Maad)

(Courtesy· Straight Path)

Zagreb Mosque Finally Opens

The new mosque in Zagreb, the capital of Croatia, has finally opened in September, 1987, after 6 years of controversy. The local Muslim community views it as a landmark victory because it was built despite determined opposition by Yugoslavia's Marxist regime

The government had used a number of stalling measures in court to prevent its opening even after it was completed in 1983. At one time, there were even threats to demolish parts of it. It was apparently only thanks to pressure from abroad that the Yugoslav regime finally relented. The customs officials in Belgrade even released 52 carpets sent as a gift for the mosque from Iran. They had been impounded in Belgrade for the past three years.

Over 30,000 participants attended the opening ceremony, even though the government sought to downplay the occasion. Many of those present were young people Several prominent former prisoners of conscience came from Sarajevo in neighbouring Bosnia.

The new mosque is the third largest in Europe. It is not, however, Zagreb's first. Zagreb opened a mosque in 1941, when Croatia became independent for a short time. When Yugoslavia's present Marxist regime came to power in 1945, one of its first moves was to close the mosque, demolish its minarets, and turn it into a "museum of the revolution."

The country's dominant ethnic group, the Serbs, have been eager to prevent cooperation between Christian and Muslim Croats and have felt a mosque in Zagreb would be a visible symbol of that cooperation. The fact that the Muslims marched under a Croatian flag during the recent ceremony is not likely to please the authorities The government's presence, in fact, was not far away.

The opening of the mosque set off a spate of hostile press articles in Belgrade, the capital of nearby Serbia. Behind them appear to be thinly-veiled government threats Dr. Darko Tanaskovic, a Serbian "expert" on Islam at Belgrade University, writing in the weekly NIN openly called number of new mosques exaggerated There have been increasingly frequent calls for a "close eye" to be kept on the Muslim community, both the Croatian in the North and the Albanian in the South.

The Higher Islamic Council the official organization for Islamic affairs in Yugoslavia, came in for praise for its "correctness" in its past relations with the government This has been mixed with warnings not to become more active in promoting greater rights for Islam

The authorities are increasingly apprehensive about the new generation of religious scholars, who are more assertive than their older colleagues They are more willing to speak out against persecution, and many of them have been sent to prison for their outspokenness Even the country's controlled Muslim press has recently been showing signs of greater independence.

The Higher Islamic Council is faced with choosing a new director, or Reis Al-Ulama, after the recent death of the incumbent, Dr Hadziabdic. Observers are wondering whether his successor will come from the rankss of ulama willing to cooperate with the Marxist government or from the new generation

That choice may be key in determining whether the Higher Islamic Council now pursues earlier plans to build a new mosque in Belgrade. This is a difficult decision, since stiff opposition can be expected from the city's population, who are mostly Serbs.

QUAID'S PICTORIAL BIOGRAPHY TO BE PUBLISHED

A pictorial biography of the Quaid-i-Azam is to be published by Mr. Ahmed E.H. Jaffer, one of his close associates.

Stating this at a meeting of the Rotary Club of Karachi Central at a local hotel, Mr. Jaffer said he would be working on the biography on the Persuasion of his friends

Speaking as the chief speaker, Mr. Jaffer paid tributes to the leadership of The Father of the Nation and said it was due to his untiring efforts that Pakistan came into being.

He said Pakistan was created on the basis of the two-nation theory and called for reviving the spirit of Pakistan Movement "Pakistan has come to stay and will exist as a strong Muslim State"

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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All Correspondence should please be addressed to
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since ·h June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, :holars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks follows·

ء=ʾ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع=ʿ	ٔ=ʾ (Jerk)
old	Madd	آ=ãã	وٓ=õõ	ىٓ=ẽẽ	Fine	Madd	آ=ãa	وٓ=õo	ىٓ=ẽe

rt 16 *Qaa-la A-lam* — *Chapter 19 Mar-yam* — ١٩- مريم ١٦- قال الم

SECTION 3 (*Contd.*)	*RU-KOOʿ 3 (Contd.)*	ركوع ٣ (متبع)
45 O my father, indeed I fear, lest some punishment should afflict you	45 *Yãa-a-ba-ti in-nẽe a-khaa-fu aieen-ya-mas-sa-ka ʿa-zaa-bum-*	يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ
from the All Compassionate, and you become a comrade of Satan	*mi-nar-rah-maa-ni fa-ta-koo-na lish-shai-taa-ni wa-lee-yaa.*	مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ۝
46 He (the father) said Are you averse to my gods, O Abraham?	46 *Qaa-la a-raa-ghi-bun an-ta ʿan aa-li-ha-tee yãa-ib-raa-heem*	قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ
If you do not desist (from it) I will stone you;	*La-il-lam tan-ta-hi la-ar-ju-man-na-ka*	لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ
now leave me for a while	*wah-jur-nee ma-lee-yaa*	وَٱهْجُرْنِى مَلِيًّا ۝
47 He (Abraham) said Peace be upon you	47 *Qaa-la sa-laa-mun ʿa-laik*	قَالَ سَلَٰمٌ عَلَيْكَ
Now I shall beg my Lord's forgiveness for you,	*Sa-as-tagh-fi-ru la-ka rab-bee*	سَأَسْتَغْفِرُ لَكَ رَبِّىٓ
indeed He is gracious to me	*In-na-hoo kaa-na bee ha-fee-yaa.*	إِنَّهُۥ كَانَ بِى حَفِيًّا ۝
48 And I forsake you and that which you invoke	48 *Wa aʿ-ta-zi-lu-kum wa maa tad-ʿoo-na*	وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ
besides Allah and I invoke my Lord;	*min doo-nil-laa-hi wa ad-ʿoo rab-bee*	مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى
maybe by invoking my Lord I shall not remain unblest	*ʿa-sãa al-lãa a-koo-na bi-du-ʿaa-i rab-bee sha-qee-yaa*	عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ۝

No.	English	Transliteration	Arabic
49.	So when he renounced them and what they worshipped besides Allah,	*Fa-lam-ma'-ta-za-la-hum wa maa ya'-bu-doo-na min doo-nil-laa-hi*	فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللّٰهِ
	We granted him Isaac and Jacob	*wa-hab-naa la-hoo is-haa-qa wa ya'-qoob.*	وَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ
	and each (of them) We made a Prophet	*Wa kul-lan ja-'al-naa na-biee-yaa.*	وَكُلًّا جَعَلْنَا نَبِيًّا
50	And We granted them of Our mercy	*Wa wa-hab-naa la-hum-mir-rah-ma-ti-naa*	وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا
	and granted them a high reputation of truthfulness	*wa ja-'al-naa la-hum li-saa-na sid-qin 'a-liee-yaa.*	وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا
	SECTION 4	*RU-KOO' 4*	ركوع ٤
51	And mention in the Book Moses	*Waz-kur fil-ki-taa-bi moo-sāa*	وَاذْكُرْ فِي الْكِتٰبِ مُوسٰى
	indeed he was chosen,	*in-na-hoo kaa-na mukh-la-sanw-*	إِنَّهُ كَانَ مُخْلَصًا
	and he was a Messenger (and) a Prophet	*wa kaa-na ra-soo-lan-na-biee-yaa*	وَكَانَ رَسُولًا نَبِيًّا
52.	And We called him from the right-hand side of the Mount of Toor,	*Wa naa-dai-naa-hu min jaa-ni-bit-too-ril-ai-ma-ni*	وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ
	and We brought him near in communion	*wa qar-rab-naa-hu na-jiee-yaa.*	وَقَرَّبْنٰهُ نَجِيًّا
53	And We granted him, of Our mercy,	*Wa wa-hab-naa la-hoo mir-rah-ma-ti-nāa*	وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا
	his brother Haroon (Aaron, after making him) a Prophet	*a-khaa-hu haa-roo-na na-biee-yaa*	أَخَاهُ هٰرُونَ نَبِيًّا
54.	And mention in the Book Ishmael	*Waz-kur fil-ki-taa-bi is-maa-'ee-la*	وَاذْكُرْ فِي الْكِتٰبِ إِسْمٰعِيلَ
	indeed he was true to (his) promise,	*in-na-hoo kaa-na saa-di-qal-wa'-di*	إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
	and he was a Messenger (and) a Prophet.	*wa kaa-na ra-soo-lan-na-biee-yaa.*	وَكَانَ رَسُولًا نَبِيًّا

English	Transliteration	Arabic
55. And he used to enjoin upon his family	55. *Wa kaa-na ya'-mu-ru ah-la-hoo*	وَكَانَ يَأْمُرُ أَهْلَهُ
Prayer and Zakat (obligatory charity),	*biṣ-ṣa-laa-ti waz-za-kaa-ti*	بِالصَّلٰوةِ وَالزَّكٰوةِ
and he was acceptable to his Lord	*wa kaa-na 'in-da rab-bi-hee mar-ḍiee-yaa.*	وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا
56 And mention in the Book Idrees;	56 *Waz-kur fil-ki-taa-bi id-ree-sa*	وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيسَ
verily he was truthful (and) a Prophet	*in-na-hoo kaa-na ṣid-dee-qan-na-biee-yaa*	إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا
57 And We raised him to a high station	57 *Wa ra-fa'-naa-hu ma-kaa-nan 'a-liee-yaa.*	وَرَفَعْنٰهُ مَكَانًا عَلِيًّا
58 These are those on whom Allah bestowed favour,	58 *U-lāā-i-kal-la-zee-na an-'a-mal-laa-hu 'a-lai-him-*	أُولٰٓئِكَ الَّذِينَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ
from among the Prophets from the posterity of Adam	*mi-nan-na-biee-ee-na min zur-riee-ya-ti aa-dam.*	مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ
and from those whom We carried (in the Ark) along with Noah,	*Wa mim-man ḥa-mal-naa ma-'a noo-ḥinw-*	وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ
and from the children of Abraham and Israel,	*wa min zur-riee-ya-ti ib-raa-hee-ma wa is-rāā-ee-la*	وَمِنْ ذُرِّيَّةِ إِبْرٰهِيمَ وَإِسْرَآءِيلَ
and from those whom We guided and chose	*wa mim-man ha-dai-naa waj-ta-bai-naa*	وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا
When the revelations of the All-Compassionate were recited to them,	*I-zaa tut-laa 'a-lai-him aa-yaa-tur-raḥ-maa-ni*	إِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ
they used to fall down prostrating and crying. (Prostration due here).	*khar-roo suj-ja-danw-wa-bu-kiee-yaa (As-saj-dah)*	خَرُّوا سُجَّدًا وَّبُكِيًّا ۩ سجدة
59 Now another generation has succeeded them	59 *Fa-kha la-fa mim-ba'-di-him khal-fun*	فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
who have neglected (their) prayers and followed lusts,	*a-ḍaa-'uṣ-ṣa-laa-ta wat-ta-ba-'ush-sha-ha-waa-ti*	أَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ

	so they shall soon meet (the consequences of) their error;		fa-sau-fa yal-qau-na ghaiee-yaa.	فَسَوْفَ يَلْقَوْنَ غَيًّا
60	Except those who repented and believed and did good (deeds);	60	Il-laa man taa-ba wa aa-ma-na wa 'a-mi-la saa-li-han	إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
	so they shall enter the Garden (of Paradise)		fa-u-lāā-i-ka yad-khu-loo-nal-jan-na-ta	فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
	and they shall not be wronged at all,		wa laa yuz-la-moo-na shai-aa.	وَلَا يُظْلَمُونَ شَيْئًا
61	Gardens of Eden (as a reward) which	61	Jan-naa-ti 'ad-ni-nil-la-tee	جَنَّاتِ عَدْنٍ الَّتِي
	the All-Compassionate has promised to His servants in the Unseen,		wa-'a-dar-rah-maa-nu 'i-baa-da-hoo bil-ghaib	وَعَدَ الرَّحْمَٰنُ عِبَادَهُ بِالْغَيْبِ
	surely His promise must come to pass.		In-na-hoo kaa-na wa-'du-hoo maa-tiee-yaa	إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا
62	Therein they shall not hear any absurd talk, but only 'Peace',	62	Laa yas-ma-'oo-na fee-haa lagh-wan il-laa sa-laa-maa.	لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا
	and therein they will have their provision (every) morning and evening		Wa la-hum riz-qu-hum fee-haa buk-ra-tanw-wa 'a-shiee-yaa	وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM

Al-Yaqeen No. 15, dated 7.12 1987, English Translation of Quran Majeed, Page 59, Col 1, Verse No 105, Line No 5, Replace deed, by deeds. .

ونظرة الاسلام الى الاموال لاتخرج عن انها امر ضرورى وطبيعى فى حياة الانسان ، فيها ينصر الحق على الباطل ، ويوقف والطغيان ، يمنع الفساد ، ويصون الفرد نفسه عن ذل السؤال والحاجة . لكن المال ان استحوذ على تفكير الفرد ، وتمكن من تسخير جهوده لجمعه وتحصيله غير عابئ بالواجبات . فانه يقود الى الانحراف والفساد ، وربما الى اهدار بشرية من لا يملك مثله .

هذا واذا كان القرآن الكريم قد اقر حب التملك فى نفس الانسان لانه ضرورة فطرية فانه عالج موضوع اغرائه وسيطرته على النفس مخافة الانغماس فى الترف والمادية. وسلك طريق الحث على الانفاق فى سبيل الله لمعالجة هذا الاغراض الخطيرة فبالانفاق يبتعد الانسان عن الاسترسال فى حب المـــال والحرص عليه يقول الله تعالى فى الآية ٢٦٧ من سورة البقرة « يا ايها الذين آمنوا انفقوا من طيبات ما كسبتم ومما اخرجنا لكم من الارض .

قد يتصور الانسان المنفق ان ماله ينقص با نفاقه ، لكن الله يطمئنه انه بتعويض ما انفق ومباركته وتأمينه ضد الخوف والحزن وهموم الدنيا « الذين ينفقون اموالهم فى سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون » الآية ٢٦٣ من سورة البقر .

وحين ينفق الموسر يجعل من نفسه فردا اجتماعيا يعيش لامته ويشعر بشعورها ويسعى فى مصالحها . بل انه يرى ثمرات انفاقه على الآخرين كما يراها على نفسه واهله . وبهذا ايضا تتسع مجالات اعماله وتزداد عائدات نفعه فمن اين ياتيه الخوف بعد ذلك ؟ بل من اين ياتيه الهم والحزن والقلق وقد اسعد من حوله من الناس بما افاض عليهم من عطاء الله ؟ وهل يحقد احد عليهم بعد ان شمله بعطائه واحسانه وعونه ؟ .

ان صدق الايمان ينقذ صاحبه من العيش لذاته والانغماس فى حياة المادة.

وهكذا يتبين لنا ان المال فى الاسلام وان كان ينطوى على اغراء وفتنة الا ان الدين يضع ضوابط لتصرف الانسان حتى لا يقع فى المحظور ، ومن خلال هذه الضوابط يتملك الانسان وينمى ممتلكاته دون الانسياق وراء الرغبات الآثمة وتضييع حقوق الآخرين ، واهدار كرامتهم .

وبهذه الأساليب التربوية لجمع المال وتنميته تطهر النفوس وتزكو القلوب وتستعيد صلتها بالله تعالى بعد أن صدقت فى فطرتها ووافقت خصائصها التى ميزها الله عن بقية الكائنات .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ۔ عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ۔ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

نحن وحدنا الذين نعرف جملة الحقائق التي كشفها القرآن — وكانت من قبله مطمورة — واسباب الخير التي اتاحها لمستقبل العالم وما كانت تولاه تدرك — ونحن وحدنا الذين نعرف عظمة محمد وقيمة الكتاب النفيس الذى انزله الله عليه . .

وكم يأخذني العجب وانا اتحيل المحرومين من معرفة الله الواحد الصمد ، الذي لا والد له ولا ولد . . وهم يضعون الحجب على ضمائر الناس ، يستغربون صوت ذلك النبي وهو يبين لهم ما جهلوا ، يكف ايديهم عما تصنع ويصيح فيهم (قل : انما انا منذر . . وما من اله الا الله الواحد القهار . رب السموات والأرض وما بينهما العزيز الغفار) (قل : هو نبأ عظيم انتم عنه معرضون ما كان لى من علم بالملأ الاعلى اذ يختصمون ان يوحى الى الا انما انا نذير مبين ..)

فبمثل هذا التعليم الواضح المتواضع السمح ، بدا الاسلام يغزو العقول ، ويقرع الآذان ... وحطته لفتت العالم اجمع الى الحقيقة الكبرى التي جهلها او جحدها ، وهى توحيد الله .. واتباع هداه ، والكفران عما عداه ..

ومهما يكن من هذه الرسالة التي جاء بها محمد فان رجال الاديان التي سبقته صفرت ايديهم من الحق ، وبان عجزهم عن اسداء عون العالم ... كان من الممكن الاستغناء عن نبوة جديدة لو ان الوحى الذى نزل على موسى وعيسى والانبياء الكبار معهما بقى على سلامته ، ونقاوته ، لكن اذا تطرق الباطل اليه ، وغلب الغش عليه ، فكيف يجوز ترك الدواء الفاسد يزيد المرضى علة على علة . ؟!

ان الاسلام وحده — بهذا القرآن الذى يبين الحلال والحرام ... وبهذا النبى الذى يجسد هذا القرآن فى واقع الحياة ... هو ضرورة للبشرية لا تقل عن ضرورة الماء والهواء ... وبدون هذا القرآن تفقد البشرية روحها معانى وجودها . . بل تفقد اهليتها للحياة ، ومؤهلاتها للبقاء . . فان عالما يسوده العمى والضلال ليس جديراً بان ينتمى الى كلمة الانسانية او يحيا تحت اسم الانسانية الكريم . .

كيف عالج الاسلام حب المال

ان طغيان المادة غطى حياة كثير من الناس ، حتى صار همهم اقتناص المتع الحسية ، دون مبالاة بقيم ، ولا رعاية لحقوق الغير ، وكانت الانانية ثمرة هذه الحياة المادية ، وشتان بين الانانية والقيم المثالية ، لان القيم الخلقية من محبة وتعاون ومودة ترفع المجتمع وتنمى وعلاقات افراده ، اما الانانية فانها تقف فى طريق تحقيق ذلك بدافع من تقديم المصلحة الخاصة على مصلحة المجتمع .

ان انتشار حب المال يقلب الموازين ، ويغير القيم ، ويحقر من مبادئ الاخلاق التي جاءت الاديان لاتمامها ونشرها لان الاتجاه المادى الدنيوى يقوم الناس على اساس الفقر اوالغنى ، او على اساس القوة الشرائية ، والحرمان من حاجات الرفاهية .

ان الاسلام ينظر الى الانسان نظرة واقعية تساير فطرته ، وتتوافق مع خصائصه التي يتميز بها عن غيره من الكائنات ، فالاسلام يقروجود غريزة التملك والاقتناء لدى الانسان ، لكنه يرشده فى الوقت ذاته الى الاقتصاد فى السعي وراء ذلك ، لان عمره كله ليس فى حاجة الى هذا التجمع الضخم الهائل للثروة ، ومن أجل ذلك جاء تعبير القرآن عمن يستكثر من متع الحياة بانه نزوع الى الشهوة وكما هو معروف فالشهوة وليدة العاطفة لا العقل وهذا امر غير محمود بحد ذاته . اقرأ قوله تعالى فى سورة آل عمران الآية ١٤ « زين للناس حب الشهوات من النساء والبنين والقناطير المقنطرة من الذهب والفضة والخيل المسومة والانعام والحرث ذلك متاع الحياة الدنيا والله عنده حسن المآب » .

بن سليمان عن هلال بن على عن عطاء بن يسار قال : لقيت عبد الله بن عمرو بن العاص فقلت : اخبرنى عن صفة رسول الله ﷺ فى التوراة فقال : أجل والله انه لموصوف فى التوراة بصفته فى القرآن : يا أيها النبي انا ارسلناك شاهدا ومبشرا ونذيرا وحزرا للاميين ، وانت عبدى ورسولى سميتك المتوكل ، لافظ ولا غليظ ولا سخاب فى الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفرولن يقبضه حتى يقيم به الملة العوجاء بأن يقولوا لا إله الا الله فيفتح به اعينا عميا وآذانا صما وقلوبا غلفا انفرد باخراجه البخارى فرواه فى البيوع عن محمد بن سنان عن فليح به وقال تابعه عبد العزيز بن ابى سلمة عن هلال ، وقال سعيد عن هلال عن عطاء عن عبد الله بن سلام، ورواه فى التفسير عن عبد الله عن عبد العزيز بن ابي سلمة عن هلال عن عطاء عن عبد الله بن عمرو بن العاص به فذكر نحوه ، فعبد الله هذا هو ابن صالح كما صرح به كتاب الادب ، وزعم ابن مسعود الدمشقى انه عبد الله بن رجاء ، وقد رواه الحافظ ابو بكر بن مردويه فى تفسير هذه الآية من البقرة عن احمد بن الحسن ابن أيوب عن محمد بن احمد بن البراء عن المعافى بن سليمان عن فليح به وزاد : قال عطاء ثم لقيت كعب الاحبار فسألته فما اختلفا فى حرف الا ان كعبا قال . بلغته أعينا عمومى وآذانا صمومى وقلوبا علوفا .

ماخوذ من تفسير ابن كثير

القرآن والانسان

لفضيلة الشيخ محمد الغزالى

هذا القرآن الذى انزله الله على محمد بن عبد الله عليه الصلاة والسلام هوكتاب الحق الوحيد فى العالم .

والبشرية التى عاصرها القرآن منذ نزوله وحتى اليوم والى يوم القيامة هى من غير القرآن بشرية تائهة ضائعة لا تستطيع ان تعرف للحق طريقا .

لذا لم يكن بد من انزال هذا القرآن ، وارسال محمد يغرس فى الارض اعواده ، ثم ينتصب لحراستها حتى تزدهر وتثمر . . !!

لقد كانت الارض قبل بعثته سجنا كبيرا للحقائق والحقوق . . ، لا تعرف الا الظلام والزمهرير ، فما تصلح لحياة طيبة هانئة . . وشقوة الناس تجئ من طريقين .

اما الجهل بسبل الخير ، وفقدان الوسائل اليها ، كما يفقد الضرير نعمة البصر . . واما معرفة هذه السبل على وجه (نظرى) بحت ، الزهد فى تطبيقها لغلبة الاهواء ، وشيوع المظالم . .

وكلا الامرين وحده شر ، فكيف اذا تظاهرا جميعا على لف العالم كله فى هذا السواد المضاعف .. !

ان العالم كان قبل نزول القرآن ينوء تحت هذين الثقلين معا . . !

الجهل بالحقائق العليا ، وقيام سدود كثيفة تصد عن الصراط المستقيم . .

وطغيان غرائز الاستعلاء والاثرة والظلم والخنوع مما جعل الالوف المؤلفة من الناس تقضى اعمارها فى هذه الدنيا ، كما تقضيها قطعان الحيوان التى تركب حينا وتؤكل حينا آخر . .

ان السعادة الشاملة التى هياها الله للبشر ، برسالة محمد ، ونزول كتابه لايقدرها الا الفاقهون النطاسيون .

بسم اللہ الرحمٰن الرحیم

بلغ العلیٰ بکمالہ کشف الدجیٰ بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللھم صل علیٰ سیدنا محمد وآلہ وعترتہ بعدد کل معلوم لک

القرآن

انا ارسلناك بالحق بشيرا ونذيرا ولا تسئل عن اصحاب الجحيم . (البقرة : ١١٩)

قال ابن ابى حاتم حدثنا ابى اخبرنا عبد الرحمن بن صالح اخبرنا عبد الرحمن بن محمد بن عبد الله الفزارى عن شيبان النحوى اخبرنى قتادة عن عكرمة عن ابن عباس عن النبى ﷺ قال " انزلت على (انا ارسلناك بالحق بشيرا ونذيرا) قال بشيرا بالجنة ونذيرا من النار " وقوله (ولا تسئل عن اصحاب الجحيم) قراءة اكثرهم ولا تسئل بضم التاء على الخبر وفى قراءة أبى بن كعب وما تسئل وفى قراءة ابن مسعود ولن تسئل عن اصحاب الجحيم نقلها ابن جرير أى لاسألك عن كفر من كفر بك كقوله (فانما عليك البلاغ وعلينا الحساب) وكقوله تعالى (فذكر انما انت مذكر لست عليهم بمسيطر) الآية وقوله تعالى (نحن اعلم بما يقولون وما انت عليهم بجبار فذكر بالقرآن من يخاف وعيد) واشباه ذلك من الآيات ، وقرأ آخرون "ولا تسأل عن اصحاب الجحيم " بفتح التاء على النهى اى لاتسأل عن حالهم كما قال عبدالرزاق اخبرنا الثورى عن موسى بن عبيدة عن محمد بن كعب القرظى قال ، قال رسول الله صلى الله عليه وسلم " ليت شعرى ما فعل ابوى ليت شعرى ما فعل ابواى ليت شعرى ما فعل ابواى ؟ " فنزلت (ولا تسأل عن اصحاب الجحيم) فما ذكرهما حتى توفاه الله عزوجل و رواه ابن جرير عن ابى كريب عن وكيع عن موسى بن عبيدة وقد تكلموا فيه عن محمد ابن كعب بمثله وقد حكاه القرطبى عن ابن عباس ومحمد ابن كعب قال القرطبى . وهذا كما يقال لاتسأل عن فلان اى قد بلغ فوق ما تحسب وقد ذكرنا فى التذكرة ان الله احيا له ابويه حتى آمنا به واجبنا عن قوله " ان ابى واباك فى النار" قلت والحديث المروى فى حياة ابويه عليه السلام ليس فى شئ من الكتب الستة ولا غيرها واسناده ضعيف والله اعلم . ثم قال ابن جرير وحدثنى القاسم اخبرنا الحسين حدثنى حجاج عن ابن جريج اخبرنى داود بن ابى عاصم به ان النبى ﷺ قال ذات يوم " اين ابواى " ؟ فنزلت (انا ارسلناك بالحق بشيرا ونذيرا ولا تسأل عن اصحاب الجحيم) وهذا مرسل كالذى قبله وقد رد ابن جرير هذا القول المروى عن محمد بن كعب وغيره فى ذلك لاستحالة الشك من الرسول ﷺ فى امر ابويه واختار القراءة الاولى وهذا الذى سلكه ههنا فيه نظر لاحتمال ان هذا كان فى حال استغفاره لأبويه قبل ان يعلم أمرهما فلما علم ذلك تبرأ منهما واخبر عنهما انهما من اهل النار كما ثبت هذا فى الصحيح، ولهذا اشباه كثيرة ونظائر ولا يلزم ما ذكره ابن جرير والله اعلم .

وقال الامام احمد اخبرنا موسى بن داود حدثنا فليح

بسم الله الرحمن الرحيم

عن حسان قال قال رسول الله ﷺ ما ابتدع قوم بدعة فى دينهم الا نزع الله من سنتهم مثلها لايعيدها اليهم الى يوم القيامة .

رواه الدارمى

هناك رواية كثيرة جاء فيها مذمة البدعة فى الدين . هذا داء شاع فى مجتمعنا شيوعا واسعا . فعلينا ان نبذل قصارى جهودنا لاستئصال هذا الداء من مجتمعنا .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى، إعتبارا من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى كراتشى

	بالعملة الباكستانية أو ما يعادلها من دولار أمريكى — روبية بعد المراجعة
بالبريد الجوى	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٢١٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٣٠٫٠٠
• سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
• إندونيسيا	٢٠٠٫٠٠
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القــرآن

انا ارسلناك بالحق بشيرا ونديرا ولاتسئل عن اصحاب الجحيم .

— قال ﷺ " بشيرا بالجنة ونديرا من النار "

— كان الرسول ﷺ " لا فظ ولاغليظ ولاسخاب فى الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفر "..

القرآن والانسان

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— الحقيقة الكبرى هى توحيد الله واتباع هداه والكفران بماعداه ...

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بسم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

MALIK RAM
His Rendezvous with Islam
(III)

What we have so far written on the subject points to the deep scholarship of Malik Ram in Islamics, comprising Al-Quran, Sunnah, and also Fiqh. His openmindedness and objectivity helped him to attain authenticity in the task before him He also keeps himself open to correction at any stage

PURDAH· For example, in connection with woman's veil as prescribed in Islam, he writes, "In my discussion about woman's veil (Purdah), I had first tried to prove that to cover the woman's face was not a part of Islamic Purdah. After my further understanding of the Holy Quran and Traditions, I came to the conclusion that veiling of the face was also a part of Islamic Purdah. I corrected myself accordingly" This shows his continuous search for the truth

We may explain that, as a matter of fact, Islamic rules about Purdah make a distinction vis-a-vis a Mahram (one forbidden to marry within a particular category of women) and Na-Mahram (one for whom it is lawful to marry within a particular category of women) Women are required to keep their body covered from head to foot before a Na-Mahram In other words, no part of her body should be exposed before him. However, it is permissible for old women to keep their face, hands and feet below ankles uncovered It is not permissible for a young woman to uncover her face before a Na-Mahram

MORAL: The story of Malik Ram's rendezvous with Islam gives a clear lesson that Islam is open for all, whether Muslims or non-Muslims, for study and scrutiny. The syllabi for this purpose include the Holy Qur'an, Traditions (Sunnah) and Jurisprudence (Fiqh). Islam is neither cloistered from public eye nor confined to any particular class of people. It is an open book for whoseover cares to read it

The second lesson that Malik Ram's story conveys is how to go about to study and understand tenets of Islam To begin with, he undertook a general reading of vernacular books and magazines about Islam. Then he read a Urdu translation of the Holy Qur'an Thereafter he learned Arabic language and acquired proficiency in it so as to be able to tap original sources of Islam Then he read commentaries of the Holy Qur'an Next he studied the Sunnah of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) Finally he took lessons from scholars and sought guidance from an eminent scholar like 'Allama Syed Sulaiman Nadvi These steps are ideal for anyone who wishes to make himself *au fait* with Islam in theory and practice, be he a Muslim or a non-Muslim.

Islam is the greatest exponent of learning in order to get at the root of the Truth Quran Majeed asks the Holy Prophet himself to pray God for obtaining increase in knowledge — Rabb-e-zidni 'ilma Islam opens up the avenues of learning for all It builds bridges in order to bring mankind to an exalted and united position of human dignity emanating from Oneness

of God. It is always ready to share its rich legacy with the mankind as a whole. It is a universal religion based on all-time moral and spiritual values

STUDIES IN EGYPT: Let us now revert to Malik Ram's book 'Aurat aur Islami Ta'alim (Woman and Islamic Teachings) It was in 1939 that he left India for Egypt For six or seven years, he continued his studies of Islam and the Arabic language. He himself critically went through his manuscript and revised it where necessary. At long last, in 1951, it was published with an introduction by Niaz Fatehpuri

The book comprises the following five chapters

1. Woman as daughter
2. Woman as wife
3. Woman as mother
4. Divorced, and widowed woman.
5. Woman as heiress

The manuscript also contained a sixth chapter dealing with comparative status of woman in various religions Since it formed a subject by itself, it was separately serialised earlier in three issues of Nigar in 1945.

Dr. Munir D. Ahmed writes in Dawn of July 25, 1987, "Malik Ram spent a considerable time in Cairo during which he wrote (the final version of) his book 'Aurat aur Islami Ta'lim During my stay in Cairo in 1971 on a UN assignment, I came in close contact with Muhammad Bassyouni, an old civil servant and a scion of a land-owner family of the Turkish extraction. He told me that he had learned Urdu from Malik Ram and had also translated his above mentioned book into Arabic. Unfortunately, the translation could not appear. I still have a copy of Malik Ram's book (first Urdu edition) which Mr. Bassyouni very kindly presented to me."

CONCLUSION: We have no definite information whether Dr. Malik Ram formally came over to Islam or he gave up his ancestral Hindu faith Maybe, with him it is a case of coexistence of Islam side by side with what he thinks as truly good in his forefathers' creed Be that as it may, his rendezvous with Islam is interesting as well as instructive. This now near octogenarian intellectual is still an "activist" in the realms of Islamic studies as well as culture, civilization, language, and education His liberal humanism is well known He is an active senior worker of Jam'ia Millia Islamia at Delhi He has no doubt given us a model for setting one's self out for the study of Islam and to understand discriminately the true spirit and glorious meaning of its sublime Message in our age of reason

May Almighty Allah guide everyone of us to the Right Path Amen!

CHINA ARABIC LITERATURE STUDY ASSOCIATION

The China Association for Arabic Literature has been founded in Peking The association aims to promote Arabic literature studies in China by sponsoring symposiums and academic exchanges, said Liu Linrui, Chairman of the association and a Professor at Peking University

Since 1934 more than 100 Arabic literary works, including the popular 'Arabian Nights', have been introduced to China Simultaneously, the second Arabic literature symposium has also been held in Peking About 50 papers were read at the symposium which lasted for four days.

ISLAMIC GATHERING IN BEIJING

Muslims from the Middle East, Africa and Pakistan gathered in Beijing on December 3, 1987, to lecture Chinese believers for the first time under communist rule — but said they aimed to avoid breaking China's ideological ban on foreign missionaries

Religious leaders from Egypt, Ghana, Pakistan, Saudi Arabia, Sudan and Turkey met representatives of China's 35 million Muslims on the opening day of an Islamic gathering for preachers and preaching, organised by the Muslim World League.

League Secretary-General Abdullah Omar Naseef said in an opening address to 100 Chinese believers that Muslims could only regain their former supremacy in the world by adhering to the tenets of Islam.

"Islam has set down the basic rules of economics and politics that Muslims should adhere to," the Saudi Arabian said.

Officials of the Saudi Arabia-based League said the four-day conference was its first such meeting in a communist country

Saudi Arabia, which has provided the largest visiting contingent, has no diplomatic relations with China.

But the Muslim group has provided Chinese believers with books, foreign scholarships, aid for Makkah-bound pilgrims and cash to build mosques since 1979.

Naseef said there was "some sensitivity" in China over the conference, which Middle Eastern media earlier this week said would focus on missionary work and discuss studies by Islamic scholars.

IQBAL

ISLE OF SICILY

(SIQILLYAH)

(This is a rendering from one of 'Allama Iqbal's Urdu poem of early days. For more historical data about the Muslim rule in Sicily, the reader might read the opening article in Yaqeen International of February 7, 1985, captioned A PAGE FROM MUSLIM HISTORY — SICILY.)

O eye, pouring tears of blood!
Weep now to your heart's content,
For yonder is in sight the tomb of ancient Arab culture
Here were in action once —
Those rugged sons of the desert —
For whose fleets oceans were only a playground,
They shook the courts of the kings of kings,
Lightning flashes reposed in their swords,
They brought with them —
The message of a new order,
Their restless swords effaced all olden traditions;
Their Jesus-like call of "Rise",
Stirred the dead to life again,
And the man released himself from shackles of whim,
From their hurrah, ears derive pleasure even today.
Is then their cry of God's Greatness —
Silenced for ever?

Sicily, eh, sea's pride!
You are a guard in the ocean's wilderness·
May you ever adorn the sea,
Like a beautifying mole on a beloved's cheek;
And from your burning lights,
Seafarers derive solace;
May your scenic beauty ever soothe traveller's wandering eyes;
May your surging waves ever dance —
By your rocky shores
Once you were the cradle —
of those peoples' culture —
Whose ever glowing excellence — displayed a scene aglow with fire.

Sa'di, the nightingale of Shiraz, —
Lamented the sack of Baghdad,
Dagh shed tears of blood over Delhi's devastation,
When heaven wrought havoc to Granada's weal,
Ibn-i-Badrun's anguished heart raised cry of woe,
To ill-fated Iqbal did fall your mourning,
Destiny chose at last the heart that knows your secret

The silence of your shores bespeaks of those —
Whose tales of chivalry —
Lie buried under your ruins.
O Sicily! Share your woes with me,
For like you I am also all agony;
I am the lingering dust of the caravan —
That was heading for your shores
Paint anew for me that ancient picture,
Agitate my heart with tales of the hoary past,
I will take to my homeland your souvenir,
I am in tears here,
There shall I make others weep

— *M. M. ANSARI*

AL-HADIS: Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: When the soul of a believer comes out, two angels meet it to take it up. (Hammad narrated: Then he mentioned about its fragrance and he mentioned about musk). He (Prophet) (*Sallallahu 'alaihi wa sallam*) said: The inmates of heaven will say: Pure soul has come from the side of the earth. Blessing of Allah on you and on the body which you have haunted. Then it will be taken to its Lord. He will say: Roam with it till the end of the world. He said: As for an infidel, when his soul comes out, (Hammad said that he mentioned about its stench and mentioned about curse) the inmates of heaven will say An impure soul has come from that side of the earth. It will be said. Roam with it till the end of the world Abu Huraira said: Then the Messenger of Allah turned his cloth which was upon him over his nose in this way (owing to stench)—Muslim.

EMINENT MUSLIMS

AT-TABARI

By Syed Mahmood Akhtar

Abu J'afar Muhammad bin Jarir At-Tabari, an Arab historian, was born in 224 A.H./838 C.E., in Amul, the capital of the mountainous province of Persia called Tabaristan. It is situated along the south coast of the Caspian Sea

At-Tabari acquired the zeal of learning while he was still too young. At the age of seven years he committed Quran Majeed to memory and received elementary education in his home town

His father was a well-to-do person so Abu J'afar Muhammad made the best use of his father's wealth by setting out on the road to the literary centres of the then Islamic world. He first visited Ray and its vicinity. Then he reached Baghdad where he wanted to acquire knowledge from Imam Ahmad bin Hanbal (*Rahmatullah 'alaihi*) but his ambition remained unsatiated because a few days after his arrival in Baghdad the Imam died (Rabi'-ul-awwal, 241 A H /July 855 C.E.). Then he left for Basrah and Kufah, where he stayed for some time to learn *Ahaadees* (Traditions).

Ibn 'Asaakar states that during 876 C.E., At-Tabari was in Egypt But Yaqut gives a different opinion He says that At-Tabari entered Egypt for the first time in 867 C E and after that he resided in Syria during 869-870 C.E. According to "Annals—," published at Leiden by de Goeje in 1862, At-Tabari was reported to be present in Baghdad during 871-872 C.E., and had earned reputation as a great scholar. In 902 C.E., he proceeded to Tabaristan before returning to Baghdad again where he stayed till his death in 923 C.E.

At-Tabari had literary bent of mind and possessed high moral character. During his early youth he strove earnestly to collect literary material on the history and traditions of Islam and the Arabs He spent major portion of his life in learning, teaching and writing and despite his acute impecuniosity he always ignored offers of material benefits and even lucrative positions in the government. That is why he could devote ample time to his literary pursuits, such as studies in history, jurisprudence, exegeses of Quran Majeed, Arabic grammar, mathematics and medicines.

After returning from Egypt he remained a follower and an exponent of Shaafi'ee school of thought for over ten years Then he established his own school called as *Jaririyah* after the name of his father He had fundamental differences with Imam Ahmad bin Hanbal He acknowledged Imam Ahmad as Imam al-Hadith (Leader in Traditions) but in Jurisprudence (*Fiqh*) At-Tabari did not follow him. The followers of Imam Ahmad bin Hanbal, therefore, were displeased with him. Particularly were they angry with At-Tabari because of his interpretation of the Quranic verse 81 of the 17th chapter (Surah Bani Isra'il). The excitement rose so high that he had to confine himself in his house for some time for fear of his life till the Police had to intervene Even then his opponents tried to prosecute him for what they called his atheistic tendencies.

Most of At-Tabari's literary compositions are missing; for example, his writings delineating the basic principles of the School of Thought which he established. However, his famous *"Jami-'ul-Bayaan fi Tafseerul Quran,"* (Cairo, 1331 C.E) is still available It is regarded a mine of information as regards history and criticism

Another celebrated book of At-Tabari is *"Tarikh-ur-Rusul wal Mulook"*, a world history whose abridged edition has been published in Leiden in twelve volumes Its arrangement is like this

After inscribing the Preface, the book starts from the ancient history of the Patriarchs, Prophets and Rulers (1 1), then come the Sasanides (1:2), thereafter we find the golden age of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his Rightly-Guided Caliphs (1 3-16), the Umaiyids (2:1-3), and in the end is added the period of the 'Abassids (3 1-4). The events of the Islamic history have been described according to Hijra calendar. The book comes to close with events of July, 915 C E Other historians carried over their work beyond that year A few notable historians, in this regard, are described below.

1 Abu Muhammad Al-Farghani, a disciple of At-Tabari author of *"Kitaab-ul-Muzaiyil"*

2 Abul Hasan Muhammad Al-Hamadaani,

3. Ibn Miskawaih, author of *Tagaribel-Umam*

4 Ibn Athir, whose book covered events upto 932 C E.

During 963 C.E, Abu Ali Muhammad Al-Bal'ami, a Samanid ruler secured a Persian version of At-Tabari's history book, which

(*Contd. on Page* 197 *Col* 1)

The Conception of Sin in Islam

BY MAULVI AFTAB-UD-DIN AHMAD

As the idea of sin is fundamentally connected with the idea of evil, it is necessary to know the attitude of Islam towards the question of evil Islam does not recognise any absolute existence of evil There is no evil as such either in the mind of man or in the outside world Speaking of the objects of the creation the Holy Qur'an says

Our Lord! Thou hast not created all this in vain.

In other words, everything in creation has a purpose to fulfil This purpose is further explained in the words

We have made subservient to you all that is in the heavens and the earth.

That is to say, everything in creation is to assist man in his self-unfoldment, in attaining the object of his life.

'And as for man's own constitution, we are told:

We have created man with the best of potentialities

Thus there is nothing basically wrong in human nature All the faculties of body and mind are potentially good

Neither is man inherently disobedient to God and His Commandments Thus speaking of his inner nature God says in the Holy Qur'an.

I have breathed My spirit into it.

If it is inspired by God, it cannot be vicious in nature Further with reference to the original natural response of the human nature to the Divine call, God describes the position in the form of a dialogue It is written·

Am I not your Lord? They (the souls) said, "Yes"! which means that so far as the inner nature is concerned every soul is ready to obey the commandments of the Lord.

PROPER MEASURE OF NATURAL FACULTY

Sin is thus no inalienable part of human nature Now if there is nothing wrong in things and acts as they are and if there is no sin in the mind of man either, wherefrom come sin and evil? The Holy Qur'an has a wonderful and perfectly satisfying reply to this question. It lays down the principle that everything in the outside world and every faculty of body and mind has an ordained measure wherein it is good and beneficial and that evil or sin consists in either deficiency or excess in this appointed measure:

Who created everything, then ordained for it a measure?

Further:

And He made the measure that you may not be inordinate in respect of measure

And again,

And keep up the balance with equity and do not make the measure deficient.

Thus everything in nature, every emotion, every faculty of body and mind, is good unless it is used in a wrong measure But the moment one commits any inordinacy or deficiency, one becomes guilty of sin and acquires evil

It is the persistent and unfailing use of the proper measure that constitutes *the right path* (Siratal Mustaqim) spoken of in Muslim Lord's prayer *Al-Fatiha*

Any deficiency in this measure leads one to *Maghzubiyyah* or the state of being visited by the wrath of God. Whereas any excess or extravagance in this matter opens the door for *Dzalalah* or the state of going astray Against both these errors the Holy Qur'an warns its followers in the very concluding words of this immutable prayer for light, because both of them lead to sin and perdition

The wisdom of the Holy Qur'an in respect of this rule of measure has been testified by the sciences of Physics and Chemistry, Medicine and Dietetics. The powers of observation and experiment in man enables him to discover the right measure of things in these realms. We can rely on our intellect to a great extent in this matter We say to a great extent advisedly;

(*Contd from Page* 196 *Col* 3)

was later translated into Turkish also.

At-Tabari travelled a lot and met many scholars of his time in order to collect material for his world history He consulted works of Abu Makhnaf, 'Amr bin Shabbah, Nasr bin Muzahim, Muhammad bin Ishaq, Al-Waaqidi, Ibn S'ad and Hishaam Al-Kalbi, besides others He incorporated objectively every event in his book as it reached him even if it was found contradictory later on. That is why we find that he did not take the responsibility of any event's authenticity which he mentioned in his book

As a matter of fact there is a significant value for a research student in all events whether they are apparently contradictory or less reliable At-Tabari therefore inserted all of them in his book as they reached him His book throws ample light on the social, economic, religious and political conditions of the early period of the Muslim society covered by him.

because experience shows that there are rules of hygiene and medicine which have eluded the scrutiny of the most advanced intellect The subject of alcoholic drinks for instance, has divided the doctors of medicine into two antagonistic groups, but *with the latest and most complete religion, we mean* Islam, it is a clear case of prohibition admitting of no relaxation Some of the delicate points of personal hygiene, regarded as preliminaries in religious cleanliness are still debatable questions with the experts of Medical science These include certain questions of sex relationship, matters of common knowledge among the Muslims

Thus, when the intellectual powers of man are proved insufficient even in the physical plane of existence, it must prove much more defective in the social and moral spheres — spheres far subtler for intellectual comprehension

SUPER-INTELLECTUAL LIGHT

We must need some super-intellectual light to comprehend the laws working in these planes In other words, we need the light of revelation, even revealed Dispensation. The claim of the Holy Qur'an in this respect is very striking It touches the rest of the question The Qur'an claims to be an exposition of the *Nature made by God on which He has made man*

Indeed, the only function which revealed religion is expected to perform and to perform satisfactorily is to enunciate and define the laws of our mind in relation to our social and moral behaviour, and it is this that the Holy Qur'an undertakes to set forth. It gives us the proper measure of every social and moral action — the right occasion for and the proper manner of displaying each social and moral faculty with which we are endowed

But while we must have revealed rules for our guidance in social and moral affairs, such rules should neither go against the canons of reasoning nor should they be belied *by experience No doubt, revelation is a higher light than reason but a higher light supplements* but never nullifies the lower light If, therefore any rule claiming to be revealed contradicts any established rule of reasoning or nullifies experience, it cannot be a genuine piece of revelation The manner and method of displaying any particular faculty of body and mind as prescribed by religion must appear reasonable on the face of it and prove beneficial when adopted in practice.

It is a well established fact that the law of measure is the very basis of our existence A wrong measure makes even the most essential thing not only injurious but sometimes even fatal to our existence The sunbeams, so essential to our physical health and vigour, cause sunstroke in the wrong measure And what is true of things physical is equally true of things moral. Even such a highly valued act as speaking the truth, if exhibited on the wrong occasion and out of a bad motive will undoubtedly be classed as a sinful act. Whereas non-exhibition of such an apparently evil passion as anger at certain moments of importance, constitutes positive sin. If a man's blood does not boil to see an innocent man oppressed before his very eves or the modesty of a woman outraged in his presence, he must be regarded as guilty of the vilest sin

In Islam misuse of anything of creation even of water, of any organ of the body, or any faculty of the mind, constitutes sin, whereas their proper use and right application is an act of virtue

ISLAMIC HELL EQUALS UNDEVELOPED MORAL FACULTIES

Quite in consonance with this view of virtue and vice, the goal of man's spiritual struggle is characterised as *falah*, meaning literally 'proper cultivation', secondly success The *expression is significant So many faculties of our mind and body* stand in need of cultivation, and cultivation presupposes method and measure. Consequently what is called sin is only the adoption of a wrong measure in the exercise of our faculties and this results in retarded growth with consequent suffering implied in the term 'hell'. Islamic hell is thus a state of undeveloped moral faculties It is painful in as much as all supressed or paralysed faculties cause pain and disability And the cause of this defective growth is invariably the misuse or misapplication of the faculty concerned There is another point of view from which the question of sin has been considered in Islam Acts of virtue have been called *Ma'ruf, i e* such as are recognised by the nature of man, whereas acts that are sinful are called *munkar, i e* such as are repulsive to, or are disowned by, human nature The nature of man may be unaware of a certain act of virtue but, the moment it is apprised of it, it will recognise it as good and beneficial Similarly, one may go on committing a sinful act in ignorance But once it is pointed out to him that it is sinful and injurious his inner voice will agree that it is so and he will be unable to repeat it without some compunction and uneasiness of his soul

In short, the question of virtue and sin is a clear one It is defined by true religion, supported by reason and verified by experience and what is more, its demarcations receive recognition by the intuitive sense of man

A false philosophy of a false civilization has been at pains to confuse even such a clear issue as this. But it is a vain attempt Its attempts may succeed only as far as there is want of any clear light of religion. But where true religion happens to shine in full brilliance of revealed truth, such attempts are bound to fail. Whenever such a religion makes it appearance people can no longer be persuaded to believe that there is no such thing as sin, that there is no rule of moral action, that the idea of sin is a product of convention As we have seen even common sense ridicules such a view of sin. If there are inviolable measures appointed for things physical, it is only reasonable to assume, to say the least about it, that there must be similar inexorable laws in matters social and moral

RELIGION AS THE FOUNDATION OF HUMAN LAWS

In fact, all administrative laws tacitly assume such a system of law warranting their own experience The English Law is still supposed to be based on the Ten Commandments But although all administrative laws have, more or less, a religious background, the former are not generally faithful to the latter Nay, some systems of law with avowed religious foundation gradually slip off in actual practice to secular channels with the passage of time And in so far as they do so they drag people imperceptibly in the quagmire of social disruption

Indeed, social peace and harmony in a nation depends on the measure of allegiance the administrative laws pay to the rules laid down by religion If the two are identical the Kingdom of God, or *Khilafat* as it is called in Islam, may be regarded as ushered in a given nation An instance of the identity of the administrative law with the code of religion may be found in the legislation for suicide. All civilized laws agree in denouncing this act as a crime, while all religions agree in decrying it as sin. But this kind of identity becomes an exception rather than the rule in all societies materially advanced A glaring instance of such a departure is the attitude of the administrative laws in all progressive countries towards the question of sexual misconduct. Whereas all religions hold it to be a major sin, our modern administrative laws have no punishment prescribed for this crime as such It is such divergences which lie at the root of the present social chaos in the world It is the reluctance of the secular mind to recognise in their entirety the measures defined by religion for faculties of body and mind at the time of their exhibition that lies at the bottom of such divergences

SIN IS THE VIOLATION OF DIVINE LAW

It may be said in defence of this delinquency that the official religion of the leading nations of the world has very little of guidance in it for the advanced and complicated social life of our modern times But the blame again goes to these people. They should have considered the latest revealed restatement of religion and compared it with the one which they call their own and which has actually outlived its time. Islam, the latest statement of the eternal principles of religion, should have been consulted before religion could have been justifiably pronounced as incapable of furnishing us with light and guidance in our social affairs. In any case we have to be enlightened on the immutable laws that work subtly on the social and moral planes of our existence and we must base our administrative laws on that knowledge if we are not to experience a social collapse in the near future As a preliminary to this, we must acknowledge that there are such laws actually in existence, that 'sin', implying a violation of those laws, is not an empty word and that we can bring about true social justice only if we recognise those laws and make sincere efforts to embody them in our administrative laws. In other words, we can get at the true social laws only when we have the knowledge of the whole range of social sins and we make our definition of crimes conformable to these sins. This is sin in its social aspects as viewed by Islam.

(*Courtesy*· Muslim Reader)

THE GREAT BOOKS

DR. N. A. BALOCH

Islamabad was in June-July 1987, the venue of an international seminar on a uniqe project, the republication in translated form (in English) of great books authored by our ancestors when the Muslims were world leaders in the realm of knowledge and political power. The seminar which commenced on June 29 under the auspices of the National Hijra Council and lasted for three days, was presided over by Pakistan's President General Muhammad Zia-ul-Haq. It was participated by renowned Muslim scholars and researchers from various parts of the world. The salient-features of the Project are explained as follows by the Project Director, Dr. N. A. Baloch.

The Great Books Project is intended to highlight the legacy of Islam through the intellectual achie-

vements of Muslim savants and sages, scholars and scientists who studied, searched and produced pioneering works to advance knowledge and serve humanity in general and Islamic society in particular.

The proposal for publishing, in the English translation, One Hundred Great Books of Islamic Thought, Culture and Civilization was first considered by the Pakistan Hijra Council in their meeting held on 19 Rajab 1404 A.H./22 April, 1984, and it was formally approved in the meeting held on 5 Rabee-'ul-Awwal 1405 A.H./29 November 1984.

It was recognized that the 'book heritage' of Islam was so rich that more than one series of One Hundred Books could be projected on different themes, such as al-Din al-Islam or the Ulum that developed under the Impact of Islam. The Hijra Council, however, felt that in order to enable the general reader to better understand the historial background of 'modern knowledge' and to motivate the youth to aspire for higher achievements in advanced studies and research through acquaintance with the great intellectual heritage of the Ummah, the present series should cover those early pioneering works which laid the foundations of a new faith-cum-knowledge based civilization in human history.

One hundred books for the Project Series have been identified after long study and prolonged consultations, with eminent scholars and learned bodies in a number of countries. The following criteria laid down by the Hijra Council were used:

(a) On the whole these should be the books of first intensity, the books that have mattered in the advancement of knowledge.

(b) A book for inclusion in the Project Series should be the pioneering one on the subject, the most advanced work of its time, the one that had greatest possible impact in its area of knowledge, or the one that was studied widely in the world of Islam and outside.

(c) The book satisfying the above criteria, is to be selected irrespective of the fact whether it has already been edited/translated/published or not.

During the course of consultations, the recommended lists of books received from different quarters added up to nearly seven hundred titles, thus indicating the very large number of important books which are authored by the learned scholars in the past. This list was reviewed and revised again and again in the light of further advice and reduced to less than 150 titles so that 100 of them could eventually be selected conveniently.

In order to be more meaningful in terms of their content and contribution to knowledge, individual titles have been classified into the following twelve categories of knowledge for purpose of Project:

I Religion and Ethics
II Education & Pursuit of Knowledge
III. Philosophical Thought
IV Political Thought, Governance & Administration
V Jurisprudence & Law
VI History
VII Man & Society
VIII Cosmos & Cosmography
IX. Natural Sciences
X Mathematical Science
XI. Science & Art of Healing
XII. Applied Sciences and Technologies.

Some of the Great Books of Islamic Thought, Culture and Civilization are listed as follows according to the above categories:

RELIGION AND ETHICS

* Al-Suyuti: The Standard Work on Quranic Studies.
* Ibn al-Salah. Introduction to the Sciences of Hadith
* Al-Sarraj: Reflections.
* Al-Ghazali Alchemy of Happiness.
* Ibn Miskwaih Refinement of Conduct
* Al-Shahristani. Book of Religious Sects and Schools.

EDUCATION AND PURSUIT OF KNOWLEDGE

* Al-Qabisi: A detailed Treatise on Matters Concerning and Guidelines for Teachers
* Al-Ghazali. Oh Son!
* Al-Zarnuji. Education of the Learner & Method of Learning
* Ibn Jama'ah. Memoir For the Listener and the Speaker
* Tash Kubrizada: Key of Happiness and Light of Leadership
* Ibn 'Abd al-Barr Comprehensive in the Exposition of Knowledge and its Excellence
* Al-Nadim: The Catalogue

PHILOSOPHICAL THOUGHT

* Al-Kindi On First Philosophy.
* Ibn al-Tufayl. 'The Alive' Son of 'The Awake'
* Ibn Bajja The Book of Soul
* Fakhruddin al-Razi: Book of Psyche and Spirit and Exposition of Their Faculties
* Ibn Sina The Book of Hints and Warnings
* Ikhwan al-Safa: Al Jami'ah, The Epitomising Treatise
* Fakhruddin al-Razi. The Substance of the thought of the Classical and Later Philosophers.
* Hibatullah The Trustworthy in Metaphysics
* Shah Waliullah. God's Perfect Instrument of Guidance
* Add al-Din al-Iji: Stages of Scholasticism.

* Al-Ghazali: Standard of knowledge.
* Qutab al-Din Shirazi: Philosophy of Illumination.
* Sadr al-Din Shirazi· Signs of Divine Grace.
* Al-Shaizari: Substance of the Argument on the Interpretation of Dreams.

POLITICAL THOUGHT, GOVERNANCE AND ADMINISTRATION

* Al-Farabi· The Treatise on the Basic Views of the Dwellers of the Ideal City.
* Ibn al-Qayyum al-Jawziya Decisive Methods in the Shara'iya Procedure.
* Abu 'Ubayd· The Book of Finance.
* Al-Jahshayari The Book of Ministers and Secretaries
* Ibn al-Ukhuwwah. The Recognized Approach to the Laws of Accountability.
* Al-Dimashqi: A Guide to the Merits of Commerce Etc
* Ibn Khurdadhbih: The Book of Routes and States.

JURISPRUDENCE AND LAW

* Ibn Rushd: The Beginning of the Most Advanced and the End of the Average
* Al-Zaidi· The Vast Ocean of Religious Schools of the Learned of Various Regions
* Al-Marghinani· The Book of Guidance.
* Al-Shafi'i: The Treatise.
* Al-Bazdavi: The Principles.
* Ibn Nujaim· The Book of Semblances and Precepts
* Al-Karabisi: The Different a
* Al-Qarafi: Principles of differentiation Between Legal Opinions and Court Decisions.
* Al-Shatibi· Agreements on Principles of Shari'ah Law.
* Al-Mawardi: The Sovereign Rules of Gevernance.
* Al-Shaibani: The Concise book of International Law.

HISTORY

* Ibn Hasham. The Biography (of Holy Prophet)
* Al-Tirmidhi. The Book of Weaknesses
* Al-Baladhuri: Conquests of Countries.
* The Conquest of Sind (based on the monograph of al-Mada'ni).
* Khalifa Ibn Khayyat: The History.
* Minhaj-i-Siraj The 'Nasiri' Dynasties
* Ibn Miskwaih The Experiences of Nations
* Al-Marrakushi· The Wonderful in the History of Maghrib.
* Al-Azraqi Chronicles of Makka
* Al-Sakhawi. Open Dennunciation of Adverse Critics of Historians

MAN AND SOCIETY

* Ibn Sa'id al-Andalusi Classes of Nations.
* Ibn Faris 'the Linguist'. The 'Sahibi' in the Science of Language
* Al-Mawardi· The Culture of the Secular And of the Religion
* Al-Biruni The Book About the Indians.
* Al-Mas'udi: Meadows of Gold And Mines of Diamonds
* Ibn Khaldun: The Introduction
* Qudamah b Ja'far The Critique of Poetry.
* Al-Mawsali· Image of Phantom in the Realization of Phantasy of Shadow.

COSMOLOGY, COSMOGRAPHY, GEOGRAPHY AND CHRONOLOGY

* Ibn al-Arabi: The Recitation of Prosodic Circles
* Qutb al-Din Shirazi The Farthest Reach of Perception etc
* Al-Dimashqi: The Selection of the Age
* Ibn Hawqal Book on Shape of the Earth.
* Al-Maqdisi: The Best of Divisions Towards Recognition of Climes.
* Ibn Battuta: The Great Journey.
* Al-Biruni: Determination of Coordinates of Places For Purpose of Correctness of Distances Between Cities.
* Al-Marrakhushi: Encompassing, The Beginnings and the Ends.
* Al-Biruni: The Vestiges of the Past (Chronology of Nations).

NATURAL SCIENCES

* Al-Biruni The Most Comprehensive on the Discernment of Precious Stones.
* Abu Hanifa al-Dinawari: The Book of Plants.
* Al-Damiri. The Book on Great Life Cycle of the Animal
* Ibn al-Haitham. The Optics.
* Kamaluddin al-Farisi Refinement of the Optics.
* Muhammad b. Zakariya al-Razi· The Book of Secrets (Chemistry).
* Al-Battani The Knowledge of sky.
* Al-Biruni: Keys to the Science or Astronomy.

(Qazi Zadeh al-Rumi· The Digest of Tusi's Discourse on Astronomy
* Abd al-Rahman al-Sufi· Pictures of the Stars.
* Observatories and Astronomical Instruments
* Ibn Sina: The Book of Salvation

MATHEMATICAL SCIENCE

* Al-Kashi The Key to Calculation
* Al-'Amili· The Essence of Arithmetic.
* Marrakushi: The Digest of the Process of Calculation.
* Ibn Abd al-Mun'im: The rationale of Arithmetic

Ibn Hamza al-Maghrib. The Gift of Confidence
* Al-Biruni· Trigonometry
* Umar Khayyam: Concerning Difficulties of Euclid's Elements.
* Al-Khawarazmi The Book of Algebra.

* **Nasir al-Din al-Tus**: The Book of the Figure of the Sector.

MEDICAL SCIENCES

* **Ibn Sina**: The Canon.
* **Ibn al-Nafis**: Commentary on the Anatomy of the Canon.
* **Al-Zaharawi**: The Book of Concessions etc.
* **Al-Shadhili**: The Luminous Support on Eye-Diseases.
* **Ibn Sina**: The Book of the Medicines of Heart.
* **Al-Razi**: The Book on smallpox and Measles.
* **Ibn Zuhr**: The Book on Facilitating the Study of Therapy and Diet
* **Ibn Zuhri**: The Book of Diet
* **Saheb al-Yaman**: Trustworthy in Simple Drugs.
* **Al-Biruni**: Pharmacology
* **Ibn al-Baytar**: Perfect in Baytara and Zurtaqa.
* **Ibn Abi 'Usaybi'a**: The Best of Information on Classification of Physicians.
* **Al-Razi**. The Ethics of Physician

APPLIED SCIENCES AND TECHNOLOGIES

* **Ibn Awwam**: Book of Agriculture.
* **Abbas b. Ali**. Objectives of Agriculturists Regarding Fruit Bearing Trees and Fragrances.
* **Al-Ajdabi**: Book of the Seasonal Periods and the Sky Signs
* **Al-Karaji**: Raising of the Subterranean Waters.
* **al-Jazari**: Integration of Theory and Profitable Practice in the Application of Mechanics.
* **Banu Musa**: The Ingineous Mechanical Devices.
* **Ibn Majid**: The book of Instructions on Nautical Principles and Regulations.
* **Sulaiman al-Mahri**: The Mahrite Fundamentals.

AHMAD DEEDAT:
A Staunch Defender of Islam

BY ZEHRA KHWAJAH

It may sound somewhat surprising, but I owe my first introduction to the name Ahmad Deedat, to one of my nephew's much Westernised Parsi friend, Cyrus Irani.

It was indeed astounding to hear this young lad, who I always imagined knew nothing beyond Jackson, Mad and thrillers, speaks enthusiastically about a Muslim scholar from South Africa. He was talking about the scholar who was actively working to counter the stupendous work being carried out by Christian missionaries the world over, and had also challenged Christian theologians to open debates with great success

Cyrus told me that he had watched one of his debates on a video tape at a friend's place and advised me to do the same, and further added that I would really enjoy it

Cyrus gone, I rewinded this little piece of conversation and imagined a modish Parsi youth keenly listening to a speech of a Muslim scholar on a video tape alongwith an equally modish and perhaps bizzarely dressed friend.

I concluded that it must have required something really extraordinary and something magnetic to have caught the imagination of the two youngsters, so far far detached from the nuance of religion

A day later I was at the Video Cottage to buy one of Deedat's video cassette titled 'Islam and Christianity' — and as soon as the cassette got over. Mr Deedat added yet another name to his endless list of admirers.

WITNESS TO HISTORY

I have watched a number of his video cassettes since then, and was obviously more than just thrilled to come across a piece of news in a local paper regarding Mr. Deedat's arrival in my city. The most glamourous aspect of journalism is perhaps the fact that it enables a person to be a witness to history, and to be in a company of great men, besides providing an easy access to men in lofty heights I thanked my stars for making me a journalist and furnishing me with the distinction of interviewing an scholar as eminent as Mr. Deedat.

Contrary to what I had thought, tracing out Mr. Deedat worked out to be quite easy and getting an appointment even easier I knocked at his suite in the Pearl Continental exactly at eight in the morning. "Come in", yelled a familiar voice and I walked in to find Mr Deedat having breakfast along with a member of his entourage He received us with his famous beaming smile and asked us to be seated

Tall and well built, the eminent scholar belied his age and I thought he looked much healthier that what he appeared on TV In fact he seemed to have defied the degenerative effects of age. He was strong and energetic and was stunningly sharp mentally He soon joined us after getting through with his breakfast and flashing a smile said, "I'm at your disposal".

At the outset, I told him that I would like to circle the interview around his life and achievements instead of discussing the intricacies of religion I put up my first question which has in fact become more like a cliche.

"Would you care to tell us something about your early life". He said that he was born in Bombay in 1918 in a Gujrati speaking family and jokingly added, "My birth heralded peace". Obviously referring to the peace treaty of Versailles. He continued that in 1927 at the age of nine he left for Durban in South Africa to join his father who had been settled there since long, and he has been there ever since.

However, he added that this stint was broken for a period of three years, between 1949 and 1951, when he migrated to the newly formed Islamic state of Pakistan with the idea of becoming 'Pucca Musalman', which he added, with grief, turned out to be a dream And hence he decided to go back to South Africa

He said that when the struggle for independence was raging in the subcontinent, he was in South Africa where the Indian community was predominantly composed of Congress supporters who very nonchalantly dismissed the idea of Pakistan as a mad dream And there it was a matter of routine for him to debate with these Congressites to defend the idea of Pakistan and to advocate the necessity and inevitability of its creation

LOVE FOR ISLAM

Soon after independence his love for Islam forced him to pack up a settled life in South Africa and alongwith his wife and two children he migrated to Pakistan in 1949 in search of a true Islamic way of life

Speaking about his three years in Pakistan, he said that materially those were very bright years and fruitful years, to the extent that he was on the verge of setting up a spinning mill. He added smilingly that had he stayed on in Pakistan, he might have become a big time industrialist by now.

However, he said that with the passage of time he became increasingly wary of the sociopolitical conditions of the country. The Islamic country which he had envisaged was nowhere to be seen. Disappointed and disgruntled, he resolved to forego all his material gains and a luminous future, and returned to South Africa — a decision which he believes was actually the Will of God.

When I asked why were his activities directed primarily against the Christians, he took me back to 1934 when he was working in a grocer's shop in a small town in South Africa. The episode turned out startling

He said that during those days there was a school for training Christian missionaries just a few furlongs away from the shop where he worked It was a routine for the students of this college to roam around the streets in the evenings in search of innocent 'targets' on whom they could practise what they had learned. He continued that he was constantly visited and harassed by these missionaries, and although he had unflinching faith in Islam, his ignorance about the teachings of Islam made him sit speechless before these belligerent missionaries.

The triumphant smiles which adorned the faces of the Christian students coupled with his ignorance set him in search for solid arguments to counter attack these missionaries.

Mr. Deedat said that right from the beginning he was a book-worm, and voracious one for that matter Since his father was not in a position to provide him with enough reading material, he quenched his thirst by reading old newspapers which were heaped up in a room at his employer's place.

One day while he was going through one such pile of papers, he came across an old forgotten motheaten book titled 'Izharul Haq' (Trust Revealed) by some Rehmatullah Hindi This was a turning point in his life. In fact, Mr. Ahmad Deedat owes his new life to this grand discovery.

The book equipped him with arguments to tackle the missionaries. He realised that he wasn't speechless anymore and relished lashing out at the claims and statements of the missionaries Now he was in a position to fight the Christians with a great deal of confidence.

Debating Christians soon became a passion with him, and this passion, together with the lust for reading, buried him into books During this period he read extensively and went through everything he could lay his hands on including both old and new Testaments

He said that it was then that it dawned on him that all that was said in the Bible had actually been reiterated in the Holy Quran and the unfortunate predicament of the Christians had been caused by the faulty interpretations and tamperings of the Holy Bible. So the conclusion he reached was that he best way to debate the Christians was to use Bible against them

Mr Deedat, then smilingly recalled the years in South Africa, when he used to roam around the city in search for Christian preists to debate with them He added that at times he used to invite the Christian customers who came to shop at his store and for those who accepted the invitation, considering him to be the same old mum boy, it turned out to be a booby trap.

Further elaborating his point, he said that after dinner, he used *to lure his Christian guests into religious discussions and then* baffle them up with his perplexing arguments. He concluded by saying that, although most of the guests enjoyed the Pakistani meals, they never returned!

Coming back to the actual question he said that he had directed his works against the Christians due to the simple fact that they were the ones who forced him into it. Frankly speaking, he added that he was thankful to the missionaries for enabling him to discover the hidden treasures of the Holy Quran.

He further added in his usual forceful style, "No communist has ever come to preach communism to me. They have never offered me a free copy of 'Das Capital' So I have never really bothered about them, simply because they have not bothered me".

Recalling his good old Durban days, he said that he became so popular debator that whenever any Christian missionary approached any Muslim locality they used to tell the missionaries to wait for a while and in the meantime he was called in to stop the menace This, in fact, became his favourite pastime, he added. When I asked him about the state of affairs in Pakistan, he very promptly replied that they were quite disgusting He said that it was very unfortunate to note that the Christians had been given a free hand to convert Muslims in an Islamic state.

Elaborating his point he said that Christian missionaries were rampant all over the country. The worst part of it, he added was the fact that the missionaries had converted more Muslims after the independence rather than they had during the 150 years of British rule in India. This is definitely an *alarming situation which requires* immediate attention.

THE THREAT

Further elaborating the threat from the missionaries, he said the Bible had been translated in 2,000 languages and dialects (yes its actually two thousand, no typographical error) of which eleven were in different Arabic dialects alone They are doing it with proper planning and scheduling, he added

He resented that today there are a large number of cities in Pakistan which have a Christian of over a hundred thousand and in Sialkot this number reaches over two hundred thousand mark. Naturally this is not a very welcome sign, he remarked with a great sense of regret.

Talking about his visit to Peshawar, he said that the Christians have set up 72 units around the vicinity of the Afghan refugee camp against nine such centres set up by various Muslim Tablighi groups.

At present Mr. Deedat is running Islamic Propagation Centre International in Durban This organisation is actively participating in the propagation of Islam So far about 38 video cassettes by Ahmad Deedat have been brought out under the aegis of this Centre

Mr. Ahmed Deedat, the fiery head of this Centre was here on a short visit. He also met both President Ziaul Haq and Prime Minister Junejo besides addressing a number of gatherings arranged by various organisation in various cities of Pakistan Let's hope he would be frequently visiting Pakistan to enlighten us with his thought provoking lectures. He is a great Muslim scholar and an authority on the Bible and an asset to the Muslim world. — (*Courtesy: MAG*)

AL-HADIS: Omme Salamah reported that the Messenger of Allah said: When you are present before a sick or a dying man, say good things, because the angels corroborate what you say (Muslim)

AL-HADIS. Narrated Ibn 'Umar (*Razi Allahu 'anhu*) When 'Umar got a piece of land in Khaibar, he came to the Prophet saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet said, "If you wish you can keep it as an endowment to be used for charitable purposes" So, 'Umar gave the land in charity (i e. as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travellers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means" (Bukhari)

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ـٔ=ء (Jerk)
Bold Madd آ=āā و̄=ōō ي̄=ēē Fine Madd آ=āa و=ōo ي=ēe

Part 16 *Qaa-la A-lam* | *Chapter* 19 *Mar-yam* | ١٩- مريم | ١٦- قال الم

	SECTION 2 (*Contd.*)	*RU-KOO'* 2 (*Contd.*)	ركوع ٢ (متبع)
23	Then the pangs of child-birth brought her	23. *Fa-a-jāā-a-hal-ma-khaa-ḍu*	فَأَجَآءَهَا الْمَخَاضُ
	to the trunk of a date-palm	*i-laa jiz-'in-nakh-lah.*	إِلَىٰ جِذْعِ النَّخْلَةِ
	She said: Would that I had died before this	*Qaa-lat yaa-lai-ta-nee mit-tu qab-la haa-zaa*	قَالَتْ يَٰلَيْتَنِي مِتُّ قَبْلَ هَٰذَا
	and become quite forgotten	*wa kun-tu nas-yam-man-siee-yaa.*	وَكُنتُ نَسْيًا مَّنسِيًّا
24	So (a voice) called to her from beneath her	24 *Fa-naa-daa-haa min taḥ-ti-hāa*	فَنَادَىٰهَا مِن تَحْتِهَآ
	Grieve not, for your Lord has indeed provided	*al-laa taḥ-za-nee qad ja-'a-la rab-bu-ki*	أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
	a running stream beneath you.	*taḥ-ta-ki sa-riee-yaa.*	تَحْتَكِ سَرِيًّا
25	And shake the trunk of the date-palm towards you.	25 *Wa huz-zēe i-lai-ki bi-jiz-'in-nakh-la-ti*	وَهُزِّيٓ إِلَيْكِ بِجِذْعِ النَّخْلَةِ
	it will let fall upon you fresh ripe dates	*tu-saa-qiṭ 'a-lai-ki ru-ṭa-ban ja-niee-yaa.*	تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا
26	Now eat and drink and cool (your) eye,	26 *Fa-ku-lee wash-ra-bee wa qar-ree 'ai-naa*	فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا
	and if you see any human being then say	*Fa-im-maa ta-ra-yin-na mi-nal-ba-sha-ri a-ḥa-dan fa-qoo-lēe*	فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِيٓ
	I have vowed a fast to the All-Compassionate,	*in-nee na-zar-tu lir-raḥ-maa-ni ṣau-man*	إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا

English	Transliteration	Arabic
so today I will not talk to any human being	fa-lan u-kal-li-mal-yau-ma in-siee-yaa	فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا
27. Then she came to her people with him (the babe), carrying him, (in her arms).	27. Fa-a-tat bi-hee qau-ma-haa taḥ-mi-luh.	فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ
They said: O Mary, you have indeed done a monstrous thing	Qaa-loo yaa-mar-ya-mu la-qad ji'-ti shai-an fa-riee-yaa	قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا
28. O sister of Aaron!	28 Yāa ukh-ta haa-roo-na,	يٰاُخْتَ هٰرُوْنَ
Your father was not a bad man,	maa kaa-na a-boo-kim-ra-a sau-inw-	مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ
nor was your mother unchaste	wa maa kaa-nat um-mu-ki ba-ghiee-yaa	وَّمَا كَانَتْ اُمُّكِ بَغِيًّا
29 Then she pointed towards him (the babe)	29 Fa-a-shaa-rat i-laih	فَاَشَارَتْ اِلَيْهِ
They said How can we talk to one who is an infant in the cradle?	Qaa-loo kai-fa nu-kal-li-mu man kaa-na fil-mah-di ṣa-biee-yaa	قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا
30 He (the babe) said Verily I am Allah's servant,	30 Qaa-la in-nee 'ab-dul-laah	قَالَ اِنِّيْ عَبْدُ اللّٰهِ
He has given me the Book	Aa-taa-ni-yal-ki-taa-ba	اٰتٰىنِيَ الْكِتٰبَ
and made me a Prophet.	wa ja-'a-la-nee na-biee-yanw-	وَجَعَلَنِيْ نَبِيًّا
31 And He has made me blessed, wherever I be,	31 wa ja-'a-la-nee mu-baa-ra-kan ai-na maa kun-tu	وَّجَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ
and has enjoined on me prayer and charity	wa au-saa-nee biṣ-ṣa-laa-ti waz-za-kaa-ti	وَاَوْصٰنِيْ بِالصَّلٰوةِ وَالزَّكٰوةِ
as long as I live,	maa dum-tu-ḥaiee-yanw-	مَا دُمْتُ حَيًّا
32. (And has made me) dutiful to my mother,	32. wa bar-ram-bi waa-li-da-tee	وَّبَرًّا بِوَالِدَتِيْ
and has not made me ill-fated, tyrant	wa lam yaj-'al-nee jab-baa-ran sha-qiee-yaa	وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا

Part 16 Qaa-la A-lam	Chapter 19 Mar-yam	١٦-قال الم ١٩-مريم
33. And peace upon me the day I was born,	33. *Was-sa-laa-mu 'a-laiee-ya yau-ma wu-lit-tu*	وَالسَّلٰمُ عَلَيَّ يَوْمَ وُلِدْتُّ
and the day I shall die	*wa yau-ma a-moo-tu*	وَيَوْمَ اَمُوْتُ
and the day I shall be raised to life (again).	*wa yau-ma ub-'a-ṣu ḥaiee-yaa.*	وَيَوْمَ اُبْعَثُ حَيًّا ۞
34 Such is (the story of) Jesus, the son of Mary,	34. *Zaa-li-ka 'ee-sab-nu mar-yam.*	ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ
the word of truth, about which they quarrel	*Qau-lal-haq-qil-la-zee fee-hi yam-ta-roon*	قَوْلَ الْحَقِّ الَّذِيْ فِيْهِ يَمْتَرُوْنَ ۞
35 It is not for Allah to beget a son (to Himself). Glory be to Him	35. *Maa kaa-na lil-laa-hi aieen-yat-ta-khi-za minw-wa-la-din sub-ḥaa-nah*	مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ سُبْحٰنَهٗ
When He decrees a thing,	*I-zaa qa-ḍaa am-ran*	اِذَا قَضٰۤى اَمْرًا
He merely says to it	*fa-in-na-maa ya-qoo-lu la-hoo*	فَاِنَّمَا يَقُوْلُ لَهٗ
"Be", and it is	*kun fa-ya-koon.*	كُنْ فَيَكُوْنُ ۞
36 And surely, Allah is my Lord and your Lord,	36 *Wa in-nal-laa-ha rab-bee wa rab-bu-kum*	وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ
So worship Him, This is the straight path	*fa'-bu dooh Haa-zaa ṣi-raa-tum-mus-ta-qeem.*	فَاعْبُدُوْهُ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۞
37 Then groups of people differed with one another,	37 *Fakh-ta-la-fal-aḥ-ẓaa-bu mim-bai-ni-him.*	فَاخْتَلَفَ الْاَحْزَابُ مِنْ بَيْنِهِمْ
so woe to those who disbelieve,	*Fa-wai-lul-lil-la-zee-na ka-fa-roo*	فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا
because they shall see a mighty day (of judgement)	*mim-mash-ha-di yau-min 'a-ẓeem.*	مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ۞
38 How well they will hear and see on the day they come to Us,	38 *As-mi' bi-him wa ab-ṣir yau-ma ya'-too-na-naa*	اَسْمِعْ بِهِمْ وَاَبْصِرْ يَوْمَ يَاْتُوْنَنَا
but today the wrong-doers are in manifest error	*laa-ki-niẓ-ẓaa-li-moo-nal-yau-ma fee ḍa-laa-lim-mu-been.*	لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۞

	English		Transliteration	Arabic
39.	And warn them of the day of sorrow,	39	*Wa an-zir-hum yau-mal-has-ra-ti*	وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ
	when the matter will be decided;		*iz qu-di-yal-amr.*	إِذْ قُضِيَ الْأَمْرُ
	and they are (now) in negligence and they believe not		*Wa hum fee ghaf-la-tinw-wa hum laa yu'-mi-noon.*	وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۝
40	Surely, We shall inherit the earth and all those on it,	40	*In-naa naḥ-nu na-ri-ṣul-ar-ḍa wa man 'a-lai-haa*	إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا
	and to Us they all shall be returned.		*wa i-lai-naa yur-ja-'oon*	وَإِلَيْنَا يُرْجَعُونَ ۝
	SECTION 3		*RU-KOO' 3*	ركوع ٣
41	And mention in the Book Abraham.	41	*Waz-kur fil-ki-taa-bi ib-ra-heem.*	وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ
	Surely, he was a man of truth, (and) a Prophet		*In-na-hoo kaa-na ṣid-di-qan-na-biee-yaa.*	إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝
42	When he said to his father O my father,	42	*Iz qaa-la li-a-bee-hi yāa-a-aba-ti*	إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ
	why do you worship that which neither hears nor sees,		*li-ma ta'-bu-du maa laa yas-ma-'u wa laa yub-ṣi-ru*	لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
	nor is it of any avail to you?		*wa laa yugh-nee 'an-ka shai-aa.*	وَلَا يُغْنِي عَنْكَ شَيْئًا ۝
43.	O my father, there has come to me some knowledge which has not come to you,	43	*Yāa-a-ba-ti in-nee qad jāa-a-nee mi-nal-'il-mi maa lam ya'-ti-ka*	يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ
	so follow me; I will lead you to the right path		*fat-ta-bi'-nēe ah-di-ka ṣi-raa-tan sa-wiee-yaa.*	فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۝
44	O my father do not worship Satan.	44	*Yāa-a-ba-ti laa ta'-bu-dish-shai-ṭaan.*	يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ
	Surely Satan is a rebel against the All-Compassionate.		*In-nash-shai-taa-na kaa-na lir-raḥ-maa-ni 'a-ṣiee-yaa.*	إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ما بال اقوام يكفرون اقوا ما

ارسل الله سبحانه وتعالى نبيه رحمة للعالمين . . الرحمة هنا بمعنى اللين والرفق والعالمين . حميع اجناس البشر ، وهكذا تكون الدعوة لله بالرفق واللين لابالقسوة والعنف ولم يمنحنا الله علم الغيب ، بمعنى أن إنساناً قد يكون عاصيا فى هذه اللحظة ثم يتوب فيتوب الله عليه ويغفر له

ولقد راينا « خالد بن وليد . الذى قاتل المسلمين فى (أحد) وكان من الد الاعداء ، عند ما اسلم اصبح سيف الله ولواننا حكمنا على « خالد » فى عروة أحد بانه كافر وملحد ولن تقبل له توبة لكنا من المخطئين .

ولعل فى هذا درسا للمسلم الأ يتسرع فى إصدار احكامه على الآخرين وترجيهاً بعدم التصدى للناس بالقوة مما يخرج الدين عن مفهومه ، وهو عبادة الله طواعية واختيارا لا كرهاً فالله تعالى لو شاء لجعلنا جميعا كالملائكة

لقد ظهرت فى الاونة الاخيرة جمعيات وجماعات تدعى الإسلام لنفسها فقط وتنفيه عن غيرها وتقول :

انه لم يعد للإسلام دار فى الارض . . وان المجتمع الذى نعيش فيه . جاهل . وكافر . . ولا ندرى كيف يحكمون على بلد اهله يقيمون الصلاة . ويؤدون الزكاة . ويحجون ويصومون ويقيمون الشعائر . انه بلد غير مسلم؟. هلا شققنا عن صدورهم ؟!

لقد كان الرسول ﷺ على خلق عظيم فكان لايكفر إنساناً قال ، اشهد ان لاإله إلا الله ، .. ولم يكن يحكم على فرد يصلى انه غير مسلم . ولم يكن يتهم احداً .. بل حتى إذا راى ما يكره على احد من الناس قال . « ما بال اقوام يفعلون كذا . وكذا .. » حتى لايجرح احداً .

والخلق الكريم يعنى اول ما يعنى عدم اتهام الناس بالباطل وعدم إيذائهم بالقول .. وكل انسان حسابه على الله تعالى . .]

خدمة الاسلام

[علينا ان نخدم الإسلام بإعطاء المثل الطيب وتقديم الاسوة الحسنة لانريد ان يكون الإسلام حبيسا فى المساجد ولا ان يبقى دفيناً فى بطون الكتب ، ولا ان يظل محفوظاً فى صدور الوعاظ والمرشدين نريد ان نراه فى متاجرنا واسواقنا ميزانا وافيا ، وقولاً صادقا ، وتعيما بارة ، وسلعاً غير مغشوشة نريد ان نجده فى مصانعنا عملا متقنا وبضاعة جيدة نريد ان نسمعه فى مكاتبنا وإداراتنا كلمات طيبة و وعوداً صادقة . ذلك هو الإسلام الحق الذى نريد ان يسود بلادنا ، وذلك هو الدين القيم الذى نود أن يتمسك به كل مسلم حتى نعود كما كنا « خير امة اخرجت للناس »]

الحبيب بوعجاجة [تونس]

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابداً على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

تحت شعار التقرب بها إلى الله تعالى ، والاستشفاع بها لدى الله عزوجل إذ قالوا (نعبدهم إلا ليقربونا الى الله زلفى) ، وقالوا (هؤلاء شفعاؤنا عند الله) ، كما هومبين فى القرآن الكريم وبعث الله رحمته إليهم محمداً ﷺ فدعاهم إلى عبادة الله وحده وخلع كل ما يعبد سواه وبعد صراع مرير وعراك طويل عرفه الناس أجمعون نصر الله دعوته ورسوله وعباده الموحدين وامتد ظل التوحيد الخالص فغمر اصقاعاً شاسعة من المعمورة وعاش المسلمون فى الشرق والغرب زمناً موحدين مخلصين لا كدر فى قلوبهم ولا غبار على عقيدتهم .

ثم فى غفلة من العلماء ، واضطرابات فى السياسة والحكم كر الشيطان على هذه الأمة ناقماً عليها أشد نقمة فشرق فى ديارها وغرب وجال جولته فيها وصال وعاد بها ألى أسوأ من الجاهلية الأولى شركاً و وثنية فعبدت الأشجار والأحجار ، والأضرحة والقبور والقباب . والمزارات فكم ذابح لغير الله وكم ناذر لغير الله وكم من مستغيث مستجير بغير الله . وكم من داع ضارع خاشع أمام قبر . أوضريح . وكم حالف مقسم معظم غير الله تعالى وكم وكم وكل ذلك باسم التبرك والاستشفاع والتوسل وهوشرك جلى لا خفى واكبر وليس بأصغر . ولايطلقون عليه اسم الشرك خوفاً من لعنة الله ظانين أن الأسماء تغير من الحقائق ، ووجدوا علماء جهالا ضلالا يأكلون ويشربون على حساب عقيدتهم فحسنوا لهم الشرك وزينوه لهم نيابة عن الشيطان فعلموهم الاحتجاج عليه والدفاع عنه ، وأنه ليس بشرك وإنما هو توسل وتبرك واستشفاع . ولا حول ولاقوة إلا بالله .

وساءت أحوال المسلمين السياسية بسوء أحوالهم الدينية والعقائدية فسهل على العدو الكافر المتربص بهم الانقضاض عليهم والفتك بهم وسلب السلطة والحكم من أيديهم ، فما هى إلا سنيات وجل بلاد المسلمين تحت سلطان الكافرين والمسلمون مستضعفون محكومون مقهورون لا دولة لهم ولا سلطان كل ذلك من آثار الشرك السيئة على المسلمين ، وما إن طلع فى الأفق رجال من أهل التوحيد ينادون بإصلاح العقائد وتطهير النفوس من الشرك والخرافة حتى تحرك المسلمون نحو التحرر والخلاص من قبضة الكفر وما هذا الاستقلال وإن كان مكبلاً مشلولا إلا من بركة تلك الحركة الإسلامية التى وجدت فى ديار المسلمين والتى بدأت أول ما بدأت به تطهير عقائد المسلمين من الشرك والخرافات ثم انتظمت سائر وجوه الحياة .

وهكذا من خلال هذه الجولة فى تاريخ البشرية عامة والمسلمين خاصة يتبين للمصير المفكر أن أدوأ الداء هو فساد العقائد وانحرافها ، وأن أنجح دواء هو تطهير العقائد وإصلاحها وأن الكمال البشرى والسعادة الإنسانية متوقفان تماماً على عبادة الله تعالى وحده لا شريك له عبادة تشمل طاعة الله تعالى فى كل ما يحب ، وفى كل ما يكره مما شرع لعباده وبين لهم فى كتابه وعلى لسان خاتم أنبيائه وإمام رسله محمد ﷺ ، وعليه فمن أراد للمسلمين كمالا أو عزاً أو سعادة فلداخلهم بشريعة ربهم عقيدة وخلقاً وسلوكاً وحكماً وقانوناً ، فإنه واصل بهم إلى أوج الكمال وقمة المجد ، وسعادة الحال والمآل . ومن أراد ذلك لهم بغير هذا الطريق فهو عابث مضيع للوقت ساخر من نفسه ومنهم يقودهم ويقود نفسه إلى متاهات الحيرة والضلال ، وأودية الردى والهلاك ، وتلك سنة الله فيمن اعرض عن ذكره وهداه والله يقول الحق وهو يهدى إلى سواء السبيل ، وسلام على المرسلين والحمد لله رب العالمين . . .

ولقد صدق من شبه الشرك بالحدث الناقض للطهارة ، اذا الطهارة رافعة للحدث معتد بها صاحبها حتّى إذا وجد الحدث أفسدها وبطلت وكذلك الشرك - والعياذ بالله - لايزال العبد فى عافية وخير حتّى يأتى بعمل الشرك أو اعتقاده أو قوله فاذا حصل منه ذلك كفر وفسد كل عمله وخسر خسراناً لا مزيد عليه . والشرك رافق الحياة الإنسانية منذ بدايتها لأنه من عمل الشيطان والشيطان لم يبرح عاملا على إغواء الإنسان وإضلاله منذ أن قال لربه جل جلاله وعظم سلطانه (رب بما أغويتنى لأزينن لهم فى الأرض ولأغوينهم أجمعين . إلا عبادك منهم المخلصين) . غير أن الشرك تجلى بصورة واضحة كبيرة فى الأمة التى بعث الله تعالى إليها عبده ورسوله نوحاً عليه السلام حيث عرفت تلك الأمة الهالكة الشرك وأصرت عليه ودافعت عنه أو وقفت فى وجه دعوة التوحيد تسعمائة سنة أو يزيد ، وكان من أشهر شركائها مع الله ود وسواع ، ويغوث ويعوق ونسر . كما حكى القرآن الكريم عنهم ذلك فى قوله : (وقالوا لاتذرن آلهتكم ولاتذرن وداً ولاسواعا ولايغوث ويعوق ونسراً) . وقد صح فى الحديث أن هؤلاء الآلهة المذكورين كانوا رجالا صالحين فلما ماتوا بنوا على قبورهم وزاروهم وغلوا فى زيارتهم حتّى عبدوهم مع الله بالتقرب والتبرك مرة والاستشفاع بهم مرة أخرى .

كما هى الحال فى كثير من بلاد المسلمين اليوم حيث عبدت الأضرحة والقباب والقبور ، بالحلف بأصحابها والنذر لهم والذبح عند قبورهم وعلى أرواحهم والاستغاثة بهم والالتجاء إليهم وما إلى ذلك مما هو محض عبادة لاتنبغى إلا لله رب العالمين .

وما أن أهلك الله تعالى المشركين من قوم نوح وأنجى جماعة التوحيد مع نوح عليه السلام وعمرت الأرض بعد حادثة الطوفان حتّى عاد الشرك فظهر فى قوم عاد فبعث الله إليهم عبده ورسوله هوداً عليه السلام فقال : (ياقوم اعبدوا الله ما لكم من إله غيره) ، فما كان منهم إلا أن (قالوا أجئتنا لتأفكنا - « تصرفنا » - عن آلهتنا فأتنا بما تعدنا إن كنت من الصادقين) وأهلكهم الله بشركهم وأنجى الموحدين مع هود وما ان تناسل أولئك الناجون وكثر عدد هم حتّى عاودهم الشرك وظهر فى ثمود من ذريتهم فارسل الله إليهم عبده ورسوله صالحاً فدعاهم إلى عبادة الله وحده خلع ما يعبدون من دون الله عز و جل ، وما كان منهم إلا أن قاوموا دعوته دفاعا عن باطل الشرك وانتقم الله منهم وانجى صالحاً ومن معه من الموحدين وظهر الشرك فى أرض كنعان والعراق فبعث الله تعالى إبراهيم خليله فقاوموه بأشد أنواع المقاومة حتّى نصره الله وأهلك أعداءه وفى نفس الوقت كان الشرك يفتك بالبشرية فى الصين والهند ومصر وفى كل مكان يوجد فيه بنو الإنسان والتعليل الصحيح لذلك هو عزم إبليس عدو الإنسان على إغواء الإنسان وإفساده واضلاله حتى يهلك كما هلك هو، ويخلد فى العذاب كما خلد هو، غير أن الله تعالى ما زال يبعث رسله إلى كل أمة ظهر فيها الشرك وعبد فيها غير الله حتّى أنه لم تخل أمة من نذير لقوله تعالى . (وإن من أمة إلا خلا فيها نذير)

وما أن عمرت مكة المكرمة بجرهم أحوال اسماعيل ابن ابراهيم حيث تركه ابراهيم بمكة مع والدته هاجر ونزل عليها قوم من العرب وهم قبيلة جرهم وتزوج إسماعيل منهم و ولد له وكثر أولاده وبعثه الله فيهم رسولا فعبدوا الله تعالى ووحدوه ولكن ما ان مات اسماعيل والصالحون من أولاده وأحفاده حتّى عاد الشرك إلى العرب العدنانيين وغير هم من القحطانيين فى جزيرة العرب و أول ما عرفوا عبادة الأصنام والتماثيل كان من طريق عمرو ابن لحى حيث حمل إليهم أصناماً من أرض الشام فعبدوها

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الشرک وآثاره على حياة الانسان

بقلم الشيخ أبى بكر جابر الجزائرى المدرس بالجامعة

بعد حمد الله تعالى . والصلاة والسلام على نبيه محمد وآله وصحبه ، والتابعين بإحسان

نقول . (الشرك) : اسم مشتق من فعل شرك الثلاثى . وأشرك الرباعى ، يطلق على الكفر بالله تعالى ويطلق على النصيب من الشئ يقال بيع من دار فلان شرك أى حصة منها ونصيب . وفى التنزيل . جعلا له شركاً فيما آتاهما (فى قراءة نافع) أى نصيباً حيث أطاعا اللعين وسميا ولدهما كما اقترح عليهما عبد الحارث (كلمة الحرث مما تسقط ألفها خطاً) والشرك فى اصطلاح أهل الكلام . اعتقاد المرء وجود مشارك لله تعالى فى الخلق ، والرزق والتدبير ، أو فى النفع والضر ، والعطاء والمنع وهذا يعرف بشرك الربوبية وصرف بعض أنواع العبادة التى يعبد الله بها الناس من دعاء واستغاثة وذبح قربان ونذر وخوف ورجاء ومحبة وتوكل . وهذا يعرف بشرك العبادة أو الألوهية ، وإطلاق بعض أسماء الله تعالى وصفاته المختصة به عز وجل على مخلوق من مخلوقاته ، أو الميل والإلحاد فيها بتأويلها أو تعطيلها . أو نفيها أو تشبيهها بصفات المحدثين ، ويعرف هذا بشرك الأسماء والصفات.

ويقابل لفظ الشرك : لفظ التوحيد كما يقابل لفظ المشرك ويضاده لفظ الموحد . ومن الناحية العلمية الإيجابية فإن الشرك من أعظم الذنوب وأخطرها على الإنسان وتكمن خطورته فى أمرين . أولهما : أنه ذنب لا يغفر لمرتكبه إلا بالتوبة منه قبل موته بخلاف سائر الذنوب. فإنها موضوعة تحت المشيئة الإلهية إن شاء الله غفرها للعبد وإن شاء عاقبه بها وآخذه عليها ، دليل ذلك فى قول الله تعالى من سورة النساء (إن الله لايغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد افترى إثماً عظيماً) كما أن صاحب هذا الذنب إذا لم يتب منه قبل موته يخلد فى النار ولايخرج منها كما يخرج الموحدون ودليله قوله تعالى ، من سورة المائدة (إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار) وثانيهما : أنه يحبط الأعمال الصالحة التى يعملها العبد قبل توبته منه ومهما كانت وذلك لقوله تعالى : (ولقد اوحى إليك وإلى الذين من قبلك لئن أشركت ليحبطن عملك ولتكونن من الخاسرين) ، وقوله عز وجل: (ولو أشركوا لحبط عنهم ما كانوا يعملون) .

بسم الله الرحمن الرحيم

عن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا يرد القدر الا الدعاء ولايزيد فى العمر الاالبر وان الرجل ليحرم الرزق بالذنب يصيبه .

رواه ابن ماجة

وقد قيل فى مقام آخر الدعاء مخ العبادة . اذا فليس عجبا ان الدعاء يرد القدر وبركات الاعمال الصالحة ووبال السيئات من بديهيات الأمور

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التسديد مقدما

والله ولى التوفيق .

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الشرك وآثاره على حياة الانسان

— الشرك فى اصطلاح اهل الكلام اعتقاد المرء وجود مشارك لله تعالى فى الخلق والرزق والتدبير . .

— ويقابل لفظ الشرك لفظ التوحيد كما يقابل لفظ المشرك ويضاده لفظ الموحد .

— ان الشرك من اعظم الذنوب واخطرها على الانسان: ان الله لايغفر ان يشرك به ، ويغفر ما دون ذلك لمن يشآء .

— ان الكمال البشرى والسعادة الانسانية متوقفان تماما على عبادة الله تعالى وحده لاشريك له . . .

— لقد كان الرسول ﷺ على خلق عظيم فكان لايكفر انسانا . . .

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In the name of Allah, the All Compassionate, the Most Merciful

MALIK RAM
His Rendezvous with Islam
(II)

We continue here the story of Malik Ram from our issue of November 22, 1987.

Quran Majeed is not merely a book to be recited cursorily for ceremony alone and then closed The reader must have the curiosity and inquisitiveness to catch its spirit and to reflect deeply on its contents in order to reach for its ultimate purpose It says again and again:

"And We have indeed made the Qur'an easy to understand and remember· Then is there any that will receive admonition" (54·17)

Malik Ram understood and followed the message However, before we go further with this matter. let us try to understand his step-by-step acquaintance and growing familiarity with Islam

SUNNAH· He writes, "When the field of my study widened and I also acquired working knowledge of Arabic, I came across commentaries (Tafasir) of the Holy Qur'an Thereafter I developed an urging interest to study the Traditions (Ahadis) To the best of my ability, I went through most of the Ahadis books, concentrating comparatively more on Sahhah Sittah for, among the various collections, they are considered more reliable"

STATUS OF WOMEN: Malik Ram writes, "In the course of my study of the Holy Qur'an, I noticed that the dictates about women are scattered in the Book here and there I felt that were I to bring them together in some sequence, I could very well compile a respectable journal on the subject. When I became seized of it, so much material became handy and so many aspects of the matter attracted my attention that it became practically impossible for me to contain all that within the format of a single essay. I therefore classified the material in five chapters of a book to be called 'Aurat our Islami Ta'lim (Woman and Islamic Teachings).

As a responsible research scholar, Malik Ram was not content with only this much. He was keen to ensure complete accuracy of his thesis. He writes, "I had decided in the very beginning that basically I shall derive answers to the questions from the Qur'an itself and cite from the Traditions (Ahadis) only in support of the explanation and elucidation of Nass (the law as contained in the Quranic text). I proposed to rely in this behalf on Bukhari, Muslim, and Sahhah Sittah, in the main

The manuscript was now ready. He says, "It was such a great venture on my part that even now at times I am filled with wonder at myself. It was not merely an exercise in literary composition; it involved Islam and its jurisprudence as well I was rather afraid that the general public would take this work of mine as nothing but sheer uncalled for intrusion into foreign fields. I thought that to turn this total loss into profit. it ought to be dressed prior to a sell-out."

SCRUTINY: Accordingly, Malik Ram decided to let the manuscript pass through scrutiny In the first instance he sent it to Niaz Fatehpuri who wrote back, "I am not quite in agreement with some of your conclusions. However, since you have not deviated from the fundamentals of Arabic and its lexicon, I concede that you have a right to comment on things and to interpret them as you think right. In any case, do publish the book." Niaz also recorded his comments on certain specific issues in the margin of the manuscript.

Malik Ram writes, "Niaz was very frequently accused of freethinking about Islam, so much so that the Islam as presented by him was considered highly questionable in certain circles. In the circumstances, though his opinion encouraged me, yet I decided to have the manuscript checked by some orthodox Islamic scholar as well."

TO SULAIMAN NADVI Malik Ram made an approach to 'Allama Syed Sulaiman Nadvi for this purpose, requesting him also to write an introduction. "When he saw the manuscript", says Malik Ram, "he praised it more than I could ever expect." Maulana Sulaiman Nadvi wrote, "If the manuscript did not bear the name of Malik Ram, never would I have imagined that its author was someone other than a Muslim scholar." However, the Maulana, too, observed that he did not subscribe to some of Malik Ram's conclusions. The matter had to be deferred for a personal discussion which did not, however, materialise.

MUT'AH: One of the dissenting comments of Niaz Fatehpuri concerned Mut'ah, i.e. a marriage for a limited duration for a sum of money. Mut'ah is entirely a Shi'ah institution. Niaz therefore advised him to consult Shi'ah literature. Malik Ram says, "Following Qazi Yahya bin Aksam, for the elucidation of Verses 5 and 6 of Surah Al-Muminun (XXIII), I had said that a woman under Mut'ah is neither a wife nor an owned slave (Milk-ul-yameen). Her position is that during the lifetime of her concerned man, the laws of Talaq (divorce) and Khul' (seeking divorce) cannot be invoked in her case; and when he dies, she is under no obligation to observe 'Iddat (prescribed waiting period after the death of a husband), nor does she become his heiress, etc "

Malik Ram says that on this issue Maulana Syed Sulaiman Nadvi commented, "In the authoritative books of Shi'ahs such as Minhaj al-Nihaya, it is expressly stated that a woman under Mut'ah is not entitled to Talaq, or to 'Ila (vow to refrain from conjugal intercourse for a set number of months), or to Zihaar (right of the husband to denounce the wife). Nor is she eligible for Ars (inheritance), and following the death of the man committed to Mut'ah, she is not obliged either to observe 'Iddat Your opinion is therefore correct "

This shows how deep Malik Ram had gone to build up his thesis, drawing on uncontrovertible authorities.

We shall conclude this series in our next issue, Insha' Allah.

AL-HADIS: Hazrat Ibn Abbas (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said· Put on your white dresses, because it is the best of your dresses, and coffin your dead bodies therewith Antimony is the best of your eye-paints, because it grows hairs and increases eyesight. (Tirmizi)

USSR TO PUBLISH ISLAMIC ENCYCLOPAEDIA

Nauka Publishers of the soviet Academy of Sciences are going to issue an encyclopaedic dictionary entitled "Islam" The book consists of 550 articles containing some 5,000 terms and names. It has already evoked interest in the universities of Damascus, Baghdad and Teheran.

The encyclopaedia is different from the previous reference books on Islam published in this country and abroad. It is a joint work by many Soviet students of Islam from Moscow and Leningrad and from some other Soviet research centres Every article contains a detailed bibliography of Soviet and foreign publications The encyclopaedia is based on the latest data obtained in Muslim world It is well illustrated, and the illustrations of Islamic monuments reflect different architectural trends. It has photos of active masajid and madressahs, ancient caravanserais and burials of great thinkers and religious figures in the south of Africa, in Iran, south-east Asia and Soviet Central Asia.

Unlike the previous encyclopaedias, this book reflects its authors' single approach to Islam

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AL-HADIS: Hazrat 'Ali (*Kar-ram Allahu waj-ha-hoo*) reported that the Messenger of Allah said· For a Muslim over a Muslim, there are six (duties) in a best manner. He will greet him when he meets him; he will respond him when he invites him; he will respond to his praise of Allah when he sneezes; he will visit him when he falls ill; he will follow his bier when he is dead; and he will love for him what he loves for himself. (Tirmizi)

IQBAL

INVOCATION

(Rendition of 'Allama Iqbal's Urdu poem composed in the Mosque of Cordova.)

My life-blood runs through my Melodies,
This is my ablution,
This is my prayer too.
The company of the pious —
Gives vision, light and ecstasy,
Like the tulip by the riverside,
Exhilerated and burning.
Who is whose companion —
On love's path?
Left with me is my lone desire.
My repose is not the court —
Of any chieftain or vizier,
You are my nest,
You are also the bough —
On which my nest is made
Because of you the fire of "Allah-hoo" —
Burns in my heart,
And the dawn of the Day of Resurrection —
Rays out from my robe;
Because of you life is all passion, —
Fervour, pain and wound;
Only you are my desire,
Only you are my quest;
If you are not by my side,
A populous city looks desolate,
With you near me,
Even deserted paths and palaces —
Become inhabited.
Serve me again that old wine of love,
Which I am longing for,
Having broken my cup and flagon
O Saqi! Cast a bounteous glance,
For empty have long been —
Hermits' gourd-bowls,
And kings' drinking-cups
To your Godhood,
In my passion,
I complain.
You have endless space for yourself,
While I am bounded on all the four sides!
What else is the worth of verse and philosophy?
Save a word of desire
Which cannot be uttered —
Face to face.

— *M. M. ANSARI*

AL-SUNNAH:

Holy Prophet as Physician

By Constance D. Shabazz, M.D

Prophet Muhammad (S.A W.) was, in effect, a physician. Long before Pare, a French surgeon, disclaiming praise from King Louis for having treated a fracture said that it was God Who had cured the King. Prophet Muhammad laid stress on the assistance of Allah (The Creator). He, treated illness, likening medical practice to the planting of a seed, and then praying to Allah for rain — Action and Iman united.

However, the Prophet (S A.W) went even further than mere treatment and laid stress on the prevention of illness rather than its cure, a situation which is only lately being realised in the West. Consider the prophetic principles of medicine which are the "Sittah Daruriyah" (the six essentials) which had to be considered in the treatment and causation of illness

1. Air, (including the effects of climate, water and soil)
2. Food, its quality and time of eating.
3. Bodily rest and movement (exercise).
4. Sleep.
5. Emotional effects· i.e , which emotions enhance or hamper cure.
6. Excretions and retentions: Sex is regarded as an excretion.

These principles are accepted in theory in contemporary times; stress is however laid on an infective cause and to a larger extent on psychosomatic cause.

The best drink is water according to a hadith, and rain water is preferred since the Qur'an states that 'We have sent down the clouds water abounding in Good'., See the verses:

(1) "That with it We may give life to a dead land, and slake the thirst of things We have created — cattle and men in great numbers." (25:49)

(2) And We send down from the sky rain charged with blessing, (50:9).

Prophet Muhammad (S.A..W.) chose to drink water that had been standing, probably because sediment could settle, and he preferred to drink from a leather or earthen vessel. Prophet Muhammad (S. A W.) recognized 1400 years ago that water kept in leaden vessels was harmful. This fact is acknowledged by medical persons today. However, we seldom reflect on the fact that all modern water supplies use lead piping.

Chronologically, water was the first and perhaps the only beverage other than milk, that man knew for a long time after creation (maybe, this reality has some relationship to the longevity of humanity then-

sands of years ago, in contrast to today). There is both palatable and nonpalatable water on the earth. Allah Almighty says in Al-Quran Karim:

(3) "It is He who has left free the two bodies of flowing water: One palatable and sweet and the other salt and bitter —(25:53)"

"Nor are the two bodies of flowing water alike — The one palatable, sweet, and pleasant to drink and the other salt and bitter — (35:12)

Beverages and food play essential roles in a healthy diet Today, not like yesterday, there is a copious amount of different kinds of beverages available to the gullible masses. Basically there are three major categories of beverages (1) non-carbonated, (2) carbonated, (3) alcoholic.

Non-carbonated beverages include: water, milk, fruit juices Even coffee and tea. A person's body requires water to digest food, to bring chemical changes which provide energy to muscles, to lubricate joints, to excrete waste matter, to maintain normal temperature, to absorb oxygen and expel carbon dioxide, etc. Even though water content is approximately 90% in all soft drinks and the average adult needs to drink about 5-6 glasses of liquid per day, the intake of pure and wholesome water is best. Pure water has many facets contributing to good health. Water is medically prescribed to be taken orally in large amounts to patients with colds, diarrhea, or with other viral infections to prevent dehydration. Water, next to air, is most indispensable.

A very serious and deleterious habit is the use of aerated water drinks which have been proven to effect the stomach resulting in ulcers and gastritis, etc. Prophet Muhammad (S.A.W.) was ahead of the time. The Muslims were the first to discover the coffee beans and made a luscious hot drink out of them. The church, at the end of the 16th century, condemned coffee as the "wine of Islam". It was not until Pope Clement VIII tasted it and deemed it so delicious as to be too good for heathens, that coffee was accepted as a drink by the so-called Christian. Coffee contains caffeine Rootbeer, cola, cream soda, etc, all contain caffeine All contain a degree of alcohol. Prophet Muhammad (S.A.W) advocated (via sunnah) pure water and milk as proper beverage.

Prophet Muhammad (S A W) loved milk According to Ahadith, he used to wash out his mouth after drinking milk, since the residual fats were bad for the feverish and for those with headache Today the medical profession recognizes that milk is a potent allergen and a cause of allergic sinusitis (headaches) According to both Bukhari and Muslim, Prophet Muhammad (S A W) was conversant with this fact 1400 years ago!

Some of the virtues of milk are spelled out in *Holy Qur'an* as a source of food and as being easy and agreeable to swallow

(4) "And verily in Cattle (too) will you find an instructive sign from what is within their bodies between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it. (16·66)

"And in Cattle (too) you have an instructive example· from within their bodies We produce (milk) for you —. (23:21)"

Prophet Muhammad (S A W) had knowledged that milk is both fattening and assists healing by virtue of its protein content and he prescribed it. According to a hadith by Ibn Mas'ud, Allah did not make feasible any illness without also creating a remedy for it. So drink milk since cows feed on a variety of plants *Here we have proof that Prophet Muhammad (S. A. W.) knew something about medical value of plants* This indeed renders impetus to Muslim medical students, and Muslim Doctors dedicated to Din Al-Islam, to search for remedies and to study botany and pharmacology. Prophet Muhammad (S.A W.) is the example.

Prophet Muhammad (S A W) prohibited blowing over milk to separate the cream It is today known by doctors, and even many common folk without medical background, that our breath contains many bacteria and milk is the ideal culture medium for their propagation How did Prophet Muhammad (S A W) know this more than 1400 years ago? Was it from Allah, common knowledge, or what? Think about it

Food as a Cause of Disease. Food is a must Medical advice is contained in half an ayat of Quran (5 90) that could not only make diet pills, etc, obsolete, but save lives by the million "Eat and drink, but not to excess". This is free, divine medical advice from the creator of the heavens and the earth, all that is below and in-between There is an hadith which describes a physician emmissary sent by Choesroe complaining to the Prophet that no Muslim had consulted him during his month long stay in Madinah, to which the Prophet replied: "We are a nation that only eat when we are hungry, and when we eat, we only eat a little". Prophet Muhammad (S.A.W) also replied that this was the secret of the health of the Muslims There

are many Ahadith to support this statement, where Prophet Muhammad (S.A.W.) said that the stomach was a tank (house) of disease, and that overeating engenders sloth and disease.

The teachings of Prophet Muhammad (S.A.W.) 1400 Years ago are fully borne out in contemporary times. Today the major causes of death (other than murder, car accidents, etc.) are listed as coronary thrombosis, hypertension and its effect of strokes, diabetes, and many cancers. The Prophet said that where diet alone sufficed, one should not resort to drugs. The Qur'an prohibited eating and drinking to excess, but recommended certain foods, like dates seafood and meats, but not all meats:

(5) "And shake towards yourself the trunk of the Palm-tree; it will let fall fresh ripe dates upon you" (19:25).

"It is He Who has made the sea subject, thereof flesh that is fresh and tender —" (16·14)

(6) "Lawful to you is the pursuit of water-game and its use for food, —" (5:99)

"They ask you what is lawful to them (as food). Say: Lawful to you are (all) things good and pure· and what you have taught your trained hunting animals (to catch) —" (5:5)

"He has only forbidden you dead meat and blood and the flesh of swine, and that on which any other name has been invoked besides that of God — (2:173)

Prophet Muhammad (S A W) recommended mutton and chicken as being healthy to eat, and enioined that meat be nibbled to ensure better digestion.

It is reported in Ahadith that whoever eats meat continuouslv for forty days, his heart becomes hardened. *This testifies to the fact that certain meats contain hard fats which are the cause of fatty depositions in the blood vessels which leads to strokes and heart attacks.* It was recommended that meat be eaten on alternate days only. There is not any better scientific advice than that even today, 1400 years later.

In Al-Qur'an Allah gave a decree that was a great advance on the standard of hygiene prevailing in Europe. The use of water for cleanliness and ritual purity was not found in other so-called religions prior to the advent of Prophet Muhammad (S.A.W.) and Al-Qur'an Even in the 15th century, Europeans disliked the use of water for washing and personal hygiene was unheard of among pallid Christians. This is history! See the Verses:

(7) "O you who believe, when you prepare for prayer wash your faces, and your hands (and arms) to the elbows; rub your heads (with water) and (wash) your feet to the ankles. If you are in a state of cerimonial impurity, bathe your whole body." — (5:6)

In Al-Qur'an Allah tells us that honey is medicinal. As late as 1979, a doctor wrote in a medical journal that honey was an excellent antibiotic ointment. Honey when applied to a wound, has been known to have healed an ulcer. The doctor asked whether anyone could offer an explanation of what he termed a "Unique Phenomenon" Surely Allah Ta'ala is all-wise, full of wisdom. In Bukhari (Ahadith) there are clear reports pertaining to honey as a medicine. Al-Qur'an say·

(8) "And your Lord taught the bee to build its cells in hills, on trees, and in (men's) habitations; then to eat of all the produce (of the earth) and find with skill the spacious Paths of its Lord: There issues from within their bodies a drink of varying colours wherein is healing for men.—" (16:68-69)

Olive oil was used by Prophet Muhammad (S.A.W.) for the treatment of piles, pleurisy and skin ailments, and for use against ingested poisions These treatments are still valid today. It was used, also for expelling worms and as an analgesic to kill pain. Today olive oil is still one of the best laxatives. Al-Qur'an says

"With it (i e water) He produces for you corn, olives, date-palms, grapes and every kind of fruit. —" (16:11)

Miswak, or aloeswood, was recommended by Prophet Muhammad (S.A W.) as a mouthwash and tooth cleanser. Dental hygiene was advocated by Prophet Muhammad (S.A.W.) 1400 years ago! There is a historical report that once when the Muslims were brushing their teeth, the enemies who were engaged in a fight with them saw them and fled saying "the Muslims are getting ready to eat us". So we see, when Muslims brushed their teeth 1400 years ago, that fought more than just cavities.

A factor which is very important in the prevention of disease is exercise Prophet Muhammad (S A.W.) laid stress on just enough exercise to make one sweat. The wisdom of this deportment is being realized today in all countries where jogging and isometric exercises are being recommended for the prevention of heart attacks and for ensuring a healthier community Prophet Muhammad (S A W) was indeed a physician with an exemious practice

Sex counselling is implied in Al-Qur'an:

(9) "They ask thee concerning women's courses. Say· They are a

hurt and a pollution; so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (2:222)

"Your wives are as a tilth to you; so approach your tilth when or how you will—" (2:223)

"Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months, and for those who have no courses (it is the same). For those who carry (life within their wombs), their period is until they deliver their burdens, (i.e when the child is born)—." (65·4)

Prophet Muhammad's (S A.W.) knowledge on this subject was far in advance of anything known to the sexologists of today. Prophet Muhammad (S.A.W) taught sex regulation during certain periods, like fasting and during menstruation. All this was based on Qur'anic (2:222, 223 & 65:4) instruction from the Creator. Today certain Christian sexologists and their carbon copies advocate sexual union during menstruation claiming that such copulation is harmless. It is factual that blood is a medium for bacterial growth, and males are likely to incur a bladder or kidney infection while in sexual intercourse with women during their menstrual cycle. The danger doubles for the vampire sexual perverts. Surely Prophet Muhammad (S.A.W.) was the best counselor on sex, marriage, education, medicine, etc.

According to Bukhari (hadith) Prophet Muhammad (S.A.W.) said that pestilence and disease descend from the sky at night, i e it was airborne The Prophet also knew that leprosy was not contagious, and invited a leper to share meals with him. These facts were only proved to Western medical people in this century. Prophet Muhammad (S. A.W.) said.. "Logic and sound reason is the root of my religion". There is much data imparted in medical school as new-found knowledge, that was taught by Prophet Muhammad (S A.W) 1400 years ago. It can never be over emphasized, that Prophet Muhammad (S A. W.) was without and iota of doubt, the best example for all human beings — in all walks of life.

(Courtesy: Muslim Journal)

EMINENT MUSLIMS

IBN SINA (Avicenna)

By Syed Mahmood Akhtar

Abu Ali al-Husain Ibn 'Abdullah, known in Europe as Avicenna, was a great philosopher, physician, mathematician, astronomer and scientist of the Islamic world

According to Ibn Ali Usaybi'ah, author of Tabaqaat-ul-Atibbaa, his father 'Abdullah moved from his hometown of Balkh to Bukhara during the Samanid ruler Amir Nuh II of Transoxiana (976-997 C E.) and secured for himself a respectable position in the government. After sometime, he was posted to Kharmsheen (Kharmaitaa), a sub-urban town of Bukhara Here 'Abdullah married a girl belonging to village Afshanah In the month of Safar, 370 A H / August, 980 C E she gave birth to Ibn Sina.

At the age of six, Ibn Sina accompanied his father to Bukhara and started learning. While he was ten years old he committed Quran Majeed to memory. Then he acquired knowledge in Fiqh, dialectics and mathematics from various teachers. His predilection to acquiring knowledge received impetus because of the Isma'ili missionaries who frequented the house of his father, though he did not agree to the concepts of Universal mind (*'aql*) and Universal soul (*nafs*) as enunciated by them in their gnostic cosmogony.

Ibn Sina took lessons in logic, philosophy, mathematics and astronomy from Abu 'Abdullah al-Naatli, who incidentally reached Bukhara and stayed in his father's house But Ibn Sina was so precocious that very soon the disciple outstripped the teacher Besides he studied Physics, Metaphysics and Medicine also. In medicine he became well-versed and indulging himself in direct practical experiments and observations he soon earned laurels.

It is said when the science of medicine was still unknown, Hippocrates (Buqraat) (460 B.C.) created it; when Hippocrates died, Galen (Jaalinoos) (d. 200 C E.) revived it; when it got scattered it was collected by Al-Razi (865-925 C.E.); while it was defective and imperfect it was perfected by Ibn Sina In that way Ibn Sina kept himself absorbed in studies for a period of time till he attained the age of eighteen years. If during his studies he was overtaken by the

sweet lure of sleep, he at times drank something which kept him awake and steady in the pursuit of learning. In sleep too his mind remained entangled in solving problems that usually afflicted him during the day.

Metaphysics was, however, the subject which he could not comprehend at first, despite his best efforts and repeated study of Aristotle. Incidentally he could lay his hand on an old copy of Farabi's book *Al-Ibaanah* at a dealer's shop which cut the Gordian knot of the subject for him. He was so much pleased on that count that he threw himself to God in prostration and gratitude.

While Ibn Sina was only 16-17 years of age, another event occurred which elevated his social position. It so happened that Nuh bin Mansoor, the ruler of Bukhara, fell seriously ill. Ibn Sina successfully cured him. On recovery Nuh bin Mansoor appointed Ibn Sina as librarian of the great royal library That appointment gave further impetus to his already sharpened intellect, memory and genius whereby he could push forward his zeal of studies to a greater extent

His father died when Ibn Sina was twenty years of age. The Samanid ruler Nuh, who had summoned Ibn Sina to Bukhara, also died. Ibn Sina left Bukhara for Khwarizm (1001 C.E.) where in the court of 'Ali bin Mamoon he met with such Muslim scholars as Abu Rayhaan Alberuni, Abu Nasr Al-Iraqi and Abu Sa'eed Abul Khair However, Ibn Sina did not stay for long in Khwarizm. He moved to Iraq where too he could not sit in peace. He was in constant fear of the spies of Sultan Mahmood of Ghazna because of the differences in religious beliefs.

From Khwarizm Ibn Sina ran for his life to Jurjan (1009 C.E.) and then to Ray where he underwent many hardships as a result of the scramble for power within many petty Daylami states in west-central Persia. Luckily, he got the protection of Amir 'Ala-ud-Daula Muhammad Abu J'afar Kakuyid (1022 C E.), who himself was a renowned scholar. Ibn Sina wrote a Persian Encyclopaedia of the Sciences, the *Danish-namayi 'Ala'i* and dedicated it to the Amir. Very soon, however, he suffered from a stroke of colic pain. He died of it on Ramazan 4, 428 A.H /June 21, 1037 C.E. He was buried in Hamadan His grave is still visited by many of his admirers

Ibn Sina left many publications, both in prose and verse, mostly in Arabic and partly in Persian. His earliest composition known as *Ash-Shifaa* was translated in Latin and published from Pavia (Italy) in 1490 C.E. His another book entitled *Al-Isharaat wal Tanbihaat* was rendered into French as "Le Livre des theoremes et des avertissuments," published in Leiden, 1892. Imam Fakhruddin Razi wrote its abridgement whereas Nasiruddin Tusi wrote connotations and explanations of its difficult passages.

Ibn Sina composed a book on Medicine called *Al-Qanoon*. It dispelled the enchantment of Gallen (Jaalnoos) and swayed its own supremacy over the East and the West in medicine for six hundred years till the end of the 17th century C.E. In Europe his book is popularly known as "Canon of Medicine." It was first published in Rome in 1476 C.E., in four volumes Its Urdu version was rendered by Khwaja Rizwan Ahmad at Lahore, 1953.

On medicine Ibn Sina wro another book also entitling " Adwiyaat-ul-Qalbiyah." It was re dered into Turkish language Kalsi Rif'at Bilge together wi Arabic text. Nishaat 'Umar Irde wrote an Introduction to it. It w published as a memorabilia on occasion of Ibn Sina's nine-hu dredth anniversary.

Besides medicine, he profuse wrote on such subjects as Physic Metaphysics, Mathematics, Astr nomy, Logic, Philosophy, Islam Mysticism and Shari'ah, Eschat logy, et cetera.

Gundis Salinus was the fi European philosopher who wa very much impressed by Ibn Si through the Latin versions of h books current in Europe.

St. Thomas L'Aquini, who va lued Al-Ghazaali greatly, criticise Ibn Sina at first but later he had recognise his magnitude.

Evak Raymond established bureau of translation in Spain order to introduce Arabian write to the Christian world (1130-11 C.E.) Among these Arabian write Ibn Sina was foremost whose wr *tings were first translated into* Ca tilian language. Thereafter Johann Hispalensis and Michael Scott (1236 C.E.) rendered them int Latin. By the end of the 13th cen tury C.E, the popularity of Ib Sina's work was at its peak Europe. Even Roger Bacon frequen tly quoted Ibn Sina in his discourse

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AL-HADIS: Hazrat Abu Huraira (*Razi Allahu 'anhu*) reported tha the Holy Prophet (*Sallallahu 'alai wa sallam*) gave death-news c Negus to the people on the day h died, and he came out with then to the praying place, formed rank with them and recited four Takbir (Agreed)

AL-FIQH-UL-ISLAMI (*Islamic Jurisprudence*)

The Concept of "Ar-Rajm" in Islam

By Syed Mahmood Akhtar

According to Arabic Lexicology the word *Rajm* implies 'Stone throwing: *Rajm* is plural of *Rajmah* meaning a heavy and thick stone. As verb it means to throw stone Metaphorically it connotes "to murder" because in ancient times the Arabs used to murder a man by incessantly pelting stones upon him. Figuratively it is used for presumption, doubt, supposition, et cetera, such as *"Rajman bil ghayb"* (doubtfully guessing at the unknown) (cf. Q: 18:22). It also means to curse, imprecate, condemn. Therefore we say 'Ash-Shaitaanir Rajeem'—the condemned one.

In the terminology of the Islamic Jurisprudence Rajm means stoning a man or a woman who has committed adultery, till he or she is dead. The punishment of *Rajm* is inflicted upon a married man or a married woman, provided they are Muslims, adult and independent. After their death as a result of Rajm all funeral ceremonies such as funeral bath, shrouding, laying in the bier, offering prayer and burial are performed in the same way and style as is done for any Muslim in general (Kitaab-ul-Umm: Shaafi'ee).

Once a Jew and a Jewess were brought before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) for awarding them punishment as they had committed adultery. Each of them was a married person. According to Jewish Law they deserved the punishment by Rajm. The Holy Prophet pronounced the judgement and both the adulterer and the adulteress were executed accordingly. Similarly it is narrated in Ahadith that a married Muslim woman who had perpetrated adultery and presented herself for punishment before the Holy Prophet, was put to death by Rajm under his orders. (Kitaab-ul-Umm). During the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*) too punishment was awarded to a married adulteress by Rajm (Al-Umm).

Imam Shaafi'ee has narrated another story which also throws light on this issue. He writes that two persons once approached the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) with a case for his decision according to Quran Majeed. One of them stated that his son, who was employed with a person, committed adultery with his master's wife. He was told that his son would be put to death by stone pelting. As such he (the father) had collected one hundred goats and a slave-girl to serve as ransom (Fidyah). Some religious scholars, however, told him that instead of executing him to death through Rajm his son would receive one hundred strokes of whip and one year's exile as punishment. He had, therefore, appeared before the Holy Prophet to award his son the punishment in accordance with the Book of God The Holy Prophet awarded him the punishment of one hundred strokes of whip and banished him for one year. Then the Holy Prophet summoned the adulteress, who confessed for the sin. She was put to death by Rajm.

The Jurists of Islam have prescribed the following two conditions, besides the culprits being adolescent and married, before awarding the punishment for adultery:

1. That there are four eye-witnesses to the crime.
2. That the adulterer and the adulteress by their own free will and being in proper senses, confess their crime. For the eye-witnesses it is necessary that they should give evidence by pronouncing the name of the criminals that they had personally seen the named adulterer and the adulteress in the state of cohabitation

Hazrat Ibn 'Abbas has quoted Hazrat 'Umar bin Al-Khattaab (*Razi Allahu 'anhuma*) saying that the punishment by Rajm or stoning to death is right according to Quran Majeed. When a married man or a married woman commits adultery and there are eye-witnesses who give evidence to it or there is confession of the crime by the adulterer and the adulteress, the punishment of Rajm shall apply to them (Al-Umm: Shaafi'ee).

In case, however, when one of the criminals (adulterer or adulteress) confesses the commission of adultery whereas the other person denies it altogether, the punishment of Rajm shall be awarded to the one who confesses the act of adultery and not to him or her who denies it till the eye-witnesses give evidence to that effect, or he or she by his (or her) own accord confesses the crime On the contrary, if a woman complains that a man states that he has committed adultery with her, or vice versa, it will not be accepted as confession of adultery and none of them shall be punished (Al-Umm). Hazrat Imam Shaafi'ee has further elabora-

ted the point that if a person first confesses the crime and then denies it later, in that case his denial shall be accepted and he shall not be awarded any punishment. And even if an adulterer or an adulteress is being whipped or subjected to *Rajm*, and during that process he or she denies the crime, the denial shall be accepted and the punishment shall be stopped forthwith (Al-Umm).

As regards 'evidence', it is necessary that the statements of all the four eye-witnesses to the crime must tally with each other in so far as the time and place of occurrence is concerned, otherwise a slight deviation will create doubt and punishment shall not be awarded

Similarly, if a married adulterer in order to escape punishment denies to have been married but it is found later that he, in fact, was married, he will be punished for adultery. According to Hanafi School of Thought, if one man and two women give evidence against a married man or a married woman as having committed adultery, it shall be accepted but Imam Shaafi'ee does not agree with it (Al-Umm).

It may also be kept in mind that at the time of punishment by Rajm it is not incumbent that at least four eye-witnesses and the Qazi or Imam of the time should be present It will suffice if a group of Muslims are present there to witness the punishment. (Al-Umm)

Sometimes it appears that Shari'ah (Law derived from Al-Quran and Sunnah) has prescribed very harsh and severe punishments against the culprits But in fact it is not so Shari'ah keeps the idea of collective security and social peace in view The purpose is to inflict exemplary punishments to evil-doers and hoodlums so that people in general shed their fears and lead a peaceful life. Adultery is the most obscene and atrocious act which destroys modesty, sanctity, honour, dignity and family prestige In order, therefore, to safeguard the society from the evil ravages of the rascals, Islam does provide certain extreme punishments. These punishments are not revengeful or vindictive but they are deterrent and reformative. Just as a surgeon amputates an arm or a leg of a patient in order to save his life, so does the Shari'ah enforce the punishment of Rajm or stoning an adulterer or adulteress to death in order to protect the honour and dignity of the society and maintain its values at a high level In countries where this sort of penal operation is applied, we do not generally find perversion, evil deeds and obscenity

Islam has levied very strict conditions on stoning to death so that there is no miscarrige of justice and no innocent person falls a victim to it or loses his or her life wrongfully. If any of the eye-witnesses is found giving a false evidence to the crime, he receives eighty strokes of whip under Qazf law as envisaged in Quran Majeed

> "And those who launch a charge against chaste women and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after for such men are wicked transgressors" (24 : 4).

As a matter of fact severe laws and rigourous penalties in Islam against adultery and fornication are a blessing as they go a long way in keeping the society pure and clean.

AL-HADIS: Narrated Jabir bin 'Abdullah Al-Ansari (*Razi Allahu 'anhu*): My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Apostle and said, "O Allah's Apostle! You know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet said, "Go and collect the various kinds of dates and place them separately in heaps" I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time When the Prophet saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Apostle was sitting and noticed as if not a single date had been taken thereof (Bukhari)

AL-HADIS· Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah said· Whoso follows the bier of a Muslim out of faith and hope of reward and remains with it till he says funeral prayer over it, and then finishes its burial, certainly he will return with reward of two Qirats, every Qirat is like Uhud, and whoso says his prayer over it and returns before it is buried, he will certainly return with one Qirat (Agreed)

MUSLIMS IN THE NETHERLANDS

Newcomers in an Established Society

Think Netherlands and we think windmills, vast green lands and big, healthy cattles. But behind the serene atmosphere of the dairy land, lies the lonely struggle of the Muslims in a land alien to them. Below is an extract of Martin Custers' article from Journal Institute of Muslim Minority Affairs.

For a long time the presence of Muslims in the Netherlands has remained virtually unnoticed to the majority of the population The increase in numbers of the Muslims by external migration and their growing degree of organisation has changed this and nowadays Islam is in the limelight. Within the framework of the State's attitude towards religion in general, the government's attitude towards the Muslims in the Netherlands has even become subject of public discussion and of political discord.

Today, the number of mosques in the Netherlands is estimated to be 200. By far and away the larger part of the finances for all these mosques have been collected by the Muslims themselves.

THE POPULATION

Between 1955 and 1975, the number of Muslims increased considerably. This was chiefly due to the migration of foreign workers and their families from Turkey and Morocco, who came to Holland since the early 1960s They were joined by Muslims from the former Dutch colony of Surinam. The number of native Dutch Muslims seems to be neglectably small. In 1985, there were 310,000 Muslims in the Netherlands, Because of the diversified cultural and linguistic background, unification for certain purposes is very difficult.

Furthermore, the Muslim migrants who settled in the Netherlands were confronted with a society that was completely alien to them The vast majority of the Turkish and Moroccan foreign workers come from the rural parts of their respective countries From a rural, largely static and traditional society, they landed in a largely urbanised, industrialised and relatively fast moving one The Muslim migrants, coming from countries where the majority of the population are Muslims and where Islam is a matter of fact in daily life, found themselves in a society built on Christian traditions, where they are a minority and where Islam is a new phenomenon which was not taken into consideration

ALIENATION OF THE MUSLIMS

Since the separation between the Church and the State, the government has not been able to give aid to help raise the living standard of the Muslims. However, the Dutch government's policv for minorities is to bring about a society in which members of minority groups resident in the Netherlands are placed on an equal footing with the rest of the population and have full opportunities for development, both individually and as a group. If Muslims are considered as a minority, then there is hope for discussion

The Muslims, however, are sooner inclined to push off their Dutch surrounding, than to initiate dialogue with it.

They do not seem to realise, that in most cases, in interpreting Dutch society, they start from prejudices based on narrow observations and rough generalisations. They argue out of a completely different background.

Instead of wishing to develop and to deepen their children's religious feelings, giving them a strong Islamic basis from where they can freely participate in Dutch society, many Muslim parents rather wish to defend them against the detrimental influences of Dutch society As a result the Muslims tend to disassociate themselves from their non-Muslim surroundings, which in turn carries the danger in it of triggering off a similar reaction from the native Dutch side

OTHER PROBLEMS

There are of course causes for such behaviour and one of these no doubt is of a socio-economic nature Generally speaking, the Muslims in the Netherlands find themselves in a position of arrears in comparison with the majority of the population They look at Dutch society from a disadvantaged position of discomfort. The Muslims appear to seek comfort in their religion for their uncomfortable position of social and economic arrears in a strange environment. Strengthening the position of Islam has become an aim in itself, a parallel to the wish to improve the socio-economic situation.

The phenomenon of Islam is still new to Dutch structures. In numerous questions in the legal field involving Muslims, Dutch legal experts, both the judiciary and the bar, wishing to take into consideration Islam, do not know how to handle the situation in the best possible way.

The Ministry of Home Affairs has put out a research contract to gain insight in how Dutch law reacts to Islam in practical matters.

The problem of special holidays for Muslims, suct as the 'Id al-Adha'

for example, is currently being studied, but to approve centrally and in legal terms special holidays for Muslims seems to meet with too many objections to be possible.

However, slaughter according to Islamic rites, that is by way of cutting the trachea and the carotid arteries without previous stupefaction by electric shock, has been made possible. So are funerals according to Islamic prescriptions. In several places in the Netherlands now there are Islamic cemeteries.

Another subject that is currently being worked on is the matter of spiritual caretaking in government institutions, such as penal institutions. These institutions have been providing special food facilities to Jews, and these facilities in principle are also being applied to Muslim detainees. However, not all penal institutions have sufficient financial elbow-room to meet with all wishes of the Muslims In general no pork meat is served to them, but in many cases it is financially impossible to serve ritually slaughtered meat.

MUSLIMS DEMAND HELP

In practice the atmosphere is such that the Muslims demand help The relationship between religion and the secular authorities in the Netherlands is essentially different from the situation in Islamic countries.

Due to their socio-economic situation, the Muslim foreign workers usually live in the oldest quarters of the cities. Particularly in these quarters social and economic problems among all inhabitants are more acute than elsewhere. The lack of familiarity with Islam among the native Dutchmen and the fact that for the Muslims the establishment of a mosque is a matter of essence which also unconsciously is felt by them as an important step towards full emancipation in Dutch society, can create situations of tension

INTER-MUSLIM RIVALRIES

Moreover, the involuntary involvement of local authorities with Islam is often complicated by inter-Muslim rivalries, with national politics in the homeland at the background.

A field of tension will always remain between the Dutch majority society, where religion has become distinctly separated from other sectors of life and the Muslim minority, for many of whom religion is an indivisible part of daily life

In the meantime, it appears that slowly but steadily Islam will find its place in Dutch society. For the time being, the internal divisions of the Islamic community in the Netherlands and its lack of representative central organisation are two important obstacles in achieving Muslim goals faster than — at present is the case.

(*Courtesy*: Muslim Reader)

SACRIFICE OF ISMAIL

The word 'sacrifice' would bring to mind offerings made to various gods by different religions It gives the image of vicious, hungry and bloodthirsty deities. In paganistic societies, such rituals is meant to please the gods

THE DIFFERENT MEANINGS OF SACRIFICE

In Buddhism, the sacrifice of animal life is considered as the greatest sin. Self-sacrifice, or killing man's own desires and emotions, is regarded as the only way to attain salvation. He must free himself from the bondage of 'karma', from the ties of his relationsh p with the world.

On the other hand, Hinduisn Judaism and Christianity view sacr fice as not of the self but that others. Hindus believe that by offe ing the flesh and blood of the sacr ficed animals, the wraths of t gods and goddesses can be diverte The Jews offer sacrifices as aton ment for their sins. The belief i the great sacrifice of Jesus Chri (his so-called crucifixion) is rega ded to be enough for the purpose salvation by the Christians.

In short, Buddhism aspires attain salvation by killing the se while the latter three religions tr to reach the same goal by destroyin others In the former, the killing c one's emotions and desires wi retard free development of th human faculties This will soo lead to the despair of the huma race. The latter conception c sacrifice will end up with man con cluding that he need not do vi tuous deeds to attain salvation the sacrifice is done on others. F will depend on others for spiritu safety and thus lose faith in hi deeds

SACRIFICE IN ISLAM

The concept of sacrifice in Isla is symbolically referred to the inc dent of Prophet Abraham bein summoned by Allah to sacrifice hi much beloved son, Prophet Ismai

In sura Saffat, verse 100, Abra ham proclaimed, *"O my Lord, gran me a righteous (son)!"* He was ver old then and his wife, Sarah showed no sign of bearing him child.

By the Grace of God, he wa given a son through a second ma riage with Hagar *"So We gave hi the good news of a boy ready t suffer and forbear"* (sura Saffa verse 101) This boy was Prophe Ismail.

After enjoying fatherhood to such a gracious son, Allah sent a message to Abraham which was conveyed to Ismail, *"O my son! I see in vision that I offer thee in sacrifice. Now see what is thy view!"* (sura Saffat, verse 102).

"(The son) said: *"O my father! Do as you are commanded. You will find me, if God so wills, one practising patience and constancy"* (sura Saffat, verse 102). The answer to Abraham's question really showed the sincerity and willingness of Ismail to be sacrificed.

The 'sacrifice' was offered at a place now known as Mina, but just as Abraham was about to bury the knife into his son's neck, he heard the command of God, *"O Abraham! You have already fulfilled the vision! Thus indeed do We reward those who do right. For this was obviously a trial. And We ransomed him with a momentous sacrifice"* (Sura Saffat, verse 104—107).

The moment Prophet Abraham looked down to continue his mission, he saw that in his hand was a healthy ram that looked very willing to be slaughtered

SIGNIFICANCE OF THE SACRIFICE OF ISMAIL

To really understand the significance of the whole event, let us consider certain points

Firstly, Abraham received the commandment to sacrifice Ismail in his sleep, not while he was awake An ordinary man would normally just brush it aside as a mere dream — a perfect excuse to disobey the commandment

Secondly, the demand is not an ordinary thing but for the sacrifice of his own son, his own flesh and blood.

Thirdly, the son is not an ordinary boy. It was Ismail — handsome, charming, virtuous and a Prophet-to-be.

Fourthly, the son is in his full youth and is the eldest born. Consider the preciousness of such a boy in the context of the Arab society then, where a son was all a father wanted to continue his heritage.

Fifthly, the father was in his old age and was resigned to his fate of not having a better offspring and successor.

Finally, the son was one that had been begotten as a result of earnest prayer.

By considering these elements, we can fully appreciate the dignity and solemnity of the occassion, of Abraham's determination

God does not require the flesh and blood of animals, much less of human beings The whole sacrifice was actually a symbolic test of willingness to submit to the will of God. He does not gain anything out of our physical sacrifice, but He does require the submission of our whole being to Him, the symbol of which is that we should give up something very dear to us, if duty to God requires that sacrifice — just as Abraham was willing to kill his much desired then only son with his own hands as much as Ismail was willing to give up his life for the sake of Allah

OUR 'ISMAIL'

Today, our 'Ismail' may be our car, money, social class or profession It is simply anything that weakens our faith, anything that distracts us from responsibilities anything that forces us to 'escape', to rationalise for the sake of convenience.

Every sacrifice in the name of God will be rewarded accordingly *"Thus indeed do We reward those who do right"* (Sura Saffat, verse 110) Appropriately, Prophet Abraham was commended *"Peace and salutation to Abraham"* (sura Saffat verse 109) *"for he is one of Our believing servants"* (sura Saffat, verse 111).

This goes to show that in Islam, man does not lose anything by sacrifice, he rather gains by it. God accepted the sacrifice and Ismail was safe. Inner peace and contentment are among the irrevocable rewards of sacrifice

Muslims today slaughter sheep and cattle for sacrifice on the tenth of Zulhijjah in commemoration of the memorable incident. It is important that we understand the significance of the act. To offer a sheep instead of Ismail is a 'sacrifice', but to sacrifice a sheep just for the sake of sacrifice is "butchery"

(*Courtesy*: Muslim Reader)

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ـُ=ـٔ (Jerk)

Bold Madd آ=āā وٗ=ōō یٓ=ēē Fine Madd آ=aa و=oo ی=ee

Part 16 Qaa-la A-lam	Chapter 19 Mar-yam	١٦ - قَالَ أَلَمْ ١٩ - مريم
Revealed at Makkah	Mak-kiee-yah	سُورَةُ مَرْيَمَ مَكِّيَّةٌ (١٩)
6 Sections and 98 Verses	Ru-koo-'aa-tu-haa 6 Aa-yaa-tu-haa 98	
In the name of Allah the All-Compassionate the Most Merciful	Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	RU-KOO' 1	رکوع ۱
1 Kaaf Haa Yaa Ain Saad	1 Kāāf-Haa-Yaa-'Aīn Ṣāād	كٓهٰيٰعٓصٓ ﴿۱﴾
2 This is a reminder of the mercy of your Lord towards His servant Zakaria,	2 Zik-ru raḥ-ma-ti rab-bi-ka 'ab-da-hoo ẓa-ka-riee-yaa	ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿۲﴾
3 when he called upon his Lord in a silent call	3 Iz naa-daa rab-ba-hoo ni-dāā-an kha-fiee- yaa	إِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ﴿۳﴾
4 He said O my Lord! Surely my bones have weakened	4 Qaa-la rab-bi in-nee wa-ha-nal-'aẓ-mu min-nee	قَالَ رَبِّ إِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ
and my head glistens with grey hair,	wash-ta-'a-lar-ra'-su shai-banw-	وَاشْتَعَلَ الرَّأْسُ شَيْبًا
and never have I been unblest in my prayer to You O my Lord!	wa lam a-kum-bi-du-'āā-i-ka rab-bi sha-qiee-yaa	وَلَمْ أَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿۴﴾
5 And surely I am afraid of my kinsmen after me	5 Wa in-nee khif-tul-ma-waa-li-ya minw-wa-rāā-ee	وَإِنِّيْ خِفْتُ الْمَوَالِيَ مِنْ وَّرَآءِيْ
as my wife is barren	wa kaa-na-tim-ra-a-tee 'aa-qi-ran	وَكَانَتِ امْرَأَتِيْ عَاقِرًا
so grant me from Yourself an heir,	fa-hab-lee mil-la-dun-ka wa-liee-yaieen-	فَهَبْ لِيْ مِنْ لَّدُنْكَ وَلِيًّا ﴿۵﴾

English	Transliteration	Arabic
6. who should inherit me and inherit the family of Jacob,	6. *ya-ri-su-nee wa ya-ri-su min aa-li ya'-qoo-ba*	يَّرِثُنِيْ وَيَرِثُ مِنْ اٰلِ يَعْقُوْبَ ۖ
and make him, O my Lord, acceptable (to You)	*waj-'al-hu rab-bi ra-diee-yaa.*	وَاجْعَلْهُ رَبِّ رَضِيًّا ۝
7 O Zakariah, We do give you the glad tidings of a boy,	7 *Yaa-za-ka-ree-yaa in-naa nu-bash-shi-ru-ka bi-ghu-laa-mi-*	يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ
whose name is Yahya (John), a name We have not given any one before	*nis-mu-hoo yah-yaa lam naj-'al-la-hoo min qab-lu sa-miee-yaa.*	اسْمُهٗ يَحْيٰى لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝
8 He said O my Lord! How shall I have a son	8 *Qaa-la rab-bi an-naa ya-koo-nu lee ghu-laa-munw-*	قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ
when my wife is barren	*wa kaa-na-tim-ra-a-tee 'aa-qi-ranw-*	وَّكَانَتِ امْرَاَتِيْ عَاقِرًا
and I have reached the infirmity of old age	*wa qad ba-lagh-tu mi-nal-ki-ba-ri 'i-tiee-yaa*	وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝
9 He said: So shall be Your Lord says	9 *Qaa-la- ka-zaa-lik Qaa-la rab-bu-ka*	قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ
That is easy for Me,	*hu-wa 'a-laiee-ya haiee-yi-nunw-*	هُوَ عَلَيَّ هَيِّنٌ
and surely I created you before	*wa qad kha-laq-tu-ka min qab-lu*	وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ
when you were nothing	*wa lam ta-ku shai-aa*	وَلَمْ تَكُ شَيْئًا ۝
10 He said O my Lord! Appoint for me some token	10 *Qaa-la rab-bij-'al-lee aa-yah*	قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ۭ
He (God) said Your token is that you shall not be able to speak to the people	*Qaa-la aa-ya-tu-ka al-laa tu-kal-li-man-naa-sa*	قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ
for three nights (though you be) in sound health	*sa-laa-sa la-yaa-lin sa-wiee-yaa*	ثَلٰثَ لَيَالٍ سَوِيًّا ۝
11 So he came forth to his people from the chamber	11 *Fa-kha-ra-ja 'a-laa qau-mi-hee mi-nal-mih-raa-bi*	فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ

	English		Transliteration	Arabic
	and signalled to them to glorify (Him) morning and evening		*fa-au-hāa i-lai-him an sab-bi-hoo buk-ra-tanw-wa 'a-shiee-yaa.*	فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا
12	O Yahya! Take hold of the Book with resolution	12	*Yaa-yah-yaa khu-zil-ki-taa-ba bi-quw-wah.*	يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ
	And We gave him Wisdom when he was a child,		*Wa aa-tai-naa-hul-huk-ma sa-biee-yanw-*	وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا
13	And kindness from Us and purity,	13	*wa ha-naa-nam-mil-la-dun-naa wa za-kaah*	وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً
	and he was God-fearing		*Wa kaa-na ta-qiee-yanw-*	وَكَانَ تَقِيًّا
14	And dutiful to his parents	14	*wa bar-ram-bi-waa-li-dai-hi*	وَبَرًّۢا بِوَٰلِدَيْهِ
	and he was not arrogant rebellious		*wa lam ya-kun jab-baa-ran 'a-siee-yaa*	وَلَمْ يَكُن جَبَّارًا عَصِيًّا
15	And peace upon him the day he was born	15	*Wa sa-laa-mun 'a-lai-hi yau-ma wu-li-da*	وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ
	and the day he dies,		*wa yau-ma ya-moo-tu*	وَيَوْمَ يَمُوتُ
	and the day he will be raised up (again) to life		*wa yau-ma yub-'a-su hayee-yaa.*	وَيَوْمَ يُبْعَثُ حَيًّا
	SECTION 2		*RU-KOO' 2*	ركوع ٢
16	And recite in the Book about Maryam (Mary),	16	*Waz-kur fil-ki-taa-bi mar-yam,*	وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ
	when she withdrew from her people to a spot on the eastern side,		*I-zin-ta-ba-zat min ah-li-haa ma-kaa-nan shar-qiee-yan*	إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
17	And screened herself from them	17	*fat-ta-kha-zat min doo-ni-him hi-jaa-baa.*	فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا
	Then We sent to her our Spirit		*Fa-ar-sal-nāa i-lai-haa roo-ha-naa*	فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا
	and he appeared to her as a perfect human being		*fa-ta-mas-sa-la la-haa ba-sha-ran sa-wiee-yaa*	فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا
18	She said I seek refuge in the All-Compassionate (Allah) from you	18	*Qaa-lat in-nee a-'oo-zu bir-rah-maa-ni min-ka*	قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ

English	Transliteration	Arabic
if you are God-fearing	*in kun-ta ta-qiee-yaa.*	إِن كُنتَ تَقِيًّا ۝
19 He said: I am indeed a messenger from your Lord,	19 *Qaa-la in-na-māa a-na ra-soo-lu rab-bi-ki*	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ
so that I may (announce to) give you a pure son	*li-a-ha-ba la-ki ghu-laa-man za-kiee-yaa*	لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝
20 She said: How shall I have a son	20 *Qaa-lat-an-naa ya-koo-nu lee ghu-laa-munw-*	قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ
when no man has ever touched me,	*wa lam yam-sas-nee ba-sha-runw-*	وَلَمْ يَمْسَسْنِي بَشَرٌ
nor have I been unchaste?	*wa lam a-ku ba-ghiee-yaa*	وَلَمْ أَكُ بَغِيًّا ۝
21 He said: So shall it be. Your Lord said: That is easy for Me,	21 *Qaa-la ka-zaa-li-ki qaa-la rab-bu-ki hu-wa 'a-laiee-ya haiee-yin*	قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ
and that We may make him a sign for mankind	*Wa li-naj-'a-la-hōo aa-ya-tal-lin-naa-si*	وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ
and a mercy from Us and it is a matter which has been ordained	*wa rah-ma-tam-min-naa wa kaa-na am-ram-maq-diee-yaa*	وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ۝
22 Then she conceived him and withdrew with it	22 *Fa-ha-ma-lat-hu fan-ta-ba-zat bi-hee*	فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ
to a remote place	*ma-kaa-nan qa-siee-yaa*	مَكَانًا قَصِيًّا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
الٓمّٓ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ
يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ
يُنْفِقُوْنَ ۝ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ
مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝ صَدَقَ اللّٰهُ الْعَظِيْمُ.

ورسوله ولاتولوا عنه وانتم تسمعون) الانفال /٢٠ . وقوله تعالى (وإن تطيعوه تهتدوا) النور /٥٤ . وقوله تعالى : (ومن يطع الله ورسوله فقد فاز فوزاً عظيماً) الاحزاب /٧١ . . . الخ . ذلك من الآيات الكريمات .

هكذا يكون تعظيمنا للنبي (محمد) ﷺ فبإحياء سنته الشريفة والسير عليها والتمسك بها والدعوة إليها والاعلام بها ، وفي كل حال وآن وبالتحاكم والانقياد إليه في تشريعه الصالح لكل زمان ومكان يكون إكبارنا له على ما يكون الاكبار . . . وبالحث على سنته والعمل بها ظاهرا وباطنا ، تتحقق المحبة له ، ﷺ . ويكون التوقير والاحترام على نحو ما يكون التوقير والاحترام .

• الحب الحقيقي للنبي (محمد) :

فليست المحبة للنبي « محمد » مجرد عبارات من المدح او بضع كلمات متراصة ومتنظمة تخرج من قرائح العواطف الانسانية الجياشة ، تقال في حق هذا النبي الكريم ولكن المحبة الحقيقية تكمن وكما قلنا مرارا وتكرارا من قبل — في العمل — عمل جميع المكلفين بهذه الدعوة والاقتداء به ﷺ ، مباشرة ، قولا وعملا ، سرا وعلانية ، ومن قبل ان ياتي يوم لابيع فيه ولاخلال .

• دليل ذلك الحب والتعظيم :

فالايمان الامثل الذي يجب ان ينتشر في قلب كل مسلم حق، هو دليل ذلك الحب ومعيار التعظيم الحقيقي للنبي محمد ﷺ ، وهو، الذي تحدث عنه الرسول الكريم في حديثه الشريف ، فقال : (ان يكون الله ورسوله أحب إليه مما سواهما) « متفق عليه » وفي حديثه الشريف : (والذي نفسي بيده لا يؤمنون احدكم حتى اكون احب إليه من ولده ، ووالده ، والناس اجمعين) « متفق عليه » .

• خاتمة القول :

وفي صحيح مسلم عن ابي مسعود الانصاري قال : اتانا رسول الله ﷺ ونحن في مجلس سعد بن عبادة فقال له بشير بن سعد : امرنا الله ان نصلي عليك يارسول الله فكيف نصلي عليك ؟ قال رسول الله ﷺ ، قولوا : « اللهم صل على محمد وعلى ال محمد كما صليت على ابراهيم وآل إبراهيم وبارك على محمد وعلى ال محمد كما باركت على ابراهيم وال ابراهيم في العالمين انك حميد مجيد) وهذا تصديقا لقوله تعالى (يا ايها الذين آمنو صلوا عليه وسلموا تسليما) « الاحزاب /٥٦ » .

ونختم « مقالنا » هذا بقبس من الكلم الطبيب ، فيما رواه الامام احمد ، عن النبي الكريم انه قال : (اللهم إني اسالك فعل الخيرات وترك المنكرات ، وان تغفرلي وترحمني وإذا اردت فتنة بقوم فتوفني غير مفتون ، اسالك حبك وحب من يحبك وحب عمل يقرب إلى حبك) « اللهم امين » ... والصلاة والسلام على رسول الله .

« والحمد لله رب العالمين »

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

التعظيم الحقيقي للنبي محمد ﷺ

الأستاذ السيد أحمد المخزنجي

تمهيد :

نعرض في هذا (المقال) لمفهوم (التعظيم الحقيقي للنبي محمد) ﷺ ، كيف يكون ، وما السبيل الصحيح الذي يتاتى به هذا التعظيم الحقيقي ، وذلك الحب الحقيقي الصحيح له ، ولسنته الشريفة ولشريعته الاسلامية الغراء ، ﷺ ، وهذا ما سنتناوله — في ايجاز واجمال — على النحو التالي

التعظيم مفـــروض :

إن تعظيم الرسول ﷺ ، واجب مفروض علينا نحن جميع المؤمنين به و برسالته وشريعته الغراء ، فلقد فرض الله تعالى علينا احترامه وتقديره ﷺ ، في اكثر من موضع من آية من آيات كتابه العزيز ، فقال : (فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذي انزل معه اولئك هم المفلحون) الأعراف /١٥٧ ، وقال تعالى : (لاتجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا) النور / ٦٣ ، والمعنى الا تنادوه باسمه الكريم مجردا من صفة من صفات النبوة او التوقير او الاحترام اللائق بمقامه الشريف ، ولكن نادوه — إن ناديتموه اوتحدثتم عنه — بكنيته فقولوا له : « يانبي الله » او « يا رسول الله » او « يا ابا القاسم » او « يا بن عبد الله » ﷺ .

وهذا دليل اخر اكثر وقعا في القلوب والآذان التي تريد ان تعظم (محمدا) التعظيم السليم (يا ايها الذين آمنوا لا ترفعوا اصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض ان تحبط اعمالكم وانتم لا تشعرون) الحجرات / ٢ . ولعلنا لا نجانب الصواب إذا قلنا في هذا المقام : « ان رفع الصوت فوق صوت النبي قد يتاتى من عدم الامتثال لاوامره والانتهاء بنواهيه ، بل من عدم التحاكم إليه والطاعة والانقياد لتشريعه الذي جاء به من عند الله العزيز الحكيم او ما تركه لنا من سنته الشريفة ، ﷺ بقصد التشريع والالزام ، والحجة في ذلك قوله تعالى : (وما كان لمؤمن ولامؤمنة إذا قضى الله ورسوله امرا ان يكون لهم الخيرة من امرهم ومن يعص الله ورسوله فقد ضل ضلالا مبينا) الاحزاب /٣٦ وقوله تعالى (وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا) الحشر /٧ ، وقوله تعالى (إنما كان قول المؤمنين إذا دعوا الى الله ورسوله ليحكم بينهم ان يقولوا سمعنا واطعنا واولئك هم المفلحون) النور / ٥١

* التعظيم في التمسك بالسنة :

فالتعظيم الحقيقي على هذا النحو ، والذي هو من مقتضيات واجبنا حيال رسولنا الكريم ، انما يكون في إحياء سنته الشريفة ، والتمسك بها وبعثها اليوم من جديد في نفوس عامة المسلمين والسير على منهجه الواضح المستقيم فهو ﷺ الاسوة الحسنة لمن كان يرجو الله واليوم الاخر وذكر الله كثيرا ، ولئن كان هذا الاحياء وذلك التمسك ، والبعث ، سيكلف (انصار السنة) قدرا من المشقة يهون مع قليل من الصبر والمثابرة والجهاد والتحمل في سبيل نشر (السنة النبوية) ، كما انه يهون أمام الهدف السامي والغاية المأمولة الا و هي طاعة الله و رسوله ارضاؤهما ارضاءا ليس بعده ارضاء ، الامر الذي ينعكس اثره في هداية المسلمين ويتجسم ، ودليل ذلك قوله الشريف (فاذا نهيتكم عن شئ فاجتنبوه وإذا امرتكم بامر فاتوا منه ما استطعتم) (متفق عليه) وقوله ، عليه الصلاة والسلام : (فعليكم بسنتي وسنة الخلفاء الراشيدين المهديين عضوا عليها بالنواجذ) اى الاضراس او الانياب وفي ذلك كناية عن شدة الامر بالتمسك بالسنته) وايكم ومحدثات الامور ، فان كل بدعة ضلالة) .

اما ما يستوي مع هذا الكلم الطيب من الحكمة البالغة قوله تعالى : (يا ايها الذين آمنوا اطيعوا الله

وأراد به تعالى علم الدين والشريعة وعلم ما يؤدى إلى العمل الصالح ، وعلم ما يرضيه ولا يسخطه — وفى آية أخرى مدح الله سبحانه وتعالى علماء الدين والشرائع فقال :

" انما يخشى الله من عباده العلماء " (فاطر : ٢٨)

دلت هذه الآية على أن العلماء عند الله سبحانه وتعالى هم الذين يؤمنون به ويخشونه ، وأما الذين لايؤمنون به ولايخشونه فليسوا علماء عنده سبحانه وتعالى ، وإن كانوا خبراء بعلوم الأكوان . بل قال تعالى فى حقهم فى سورة الروم

" يعلمون ظاهراً من الحياة الدنيا وهم عن الآخرة هم غافلون " (الروم ٧)

ويلزم بهذا الاصطلاح الحادث عكس ما يدل عليه القرآن الحكيم ، وهو أن العلماء هم علماء الكون وخبراؤه وإن كانوا كفارا وفساقا ، فهذا الاصطلاح يضاد القرآن والسنة ، كما هومصادم لاطلاق اللغة العربية .

وكذلك يلزم بهذا الاصطلاح أن الإمام أبا حنيفة والإمام مالك والإمام الشافعى والإمام أحمد بن حنبل والإمام حافظ ابن تيمية رحمهم الله وامثالهم من المحدثين والمفسرين والفقهاء لم يكونوا علماء ، وإنما العلماء هم خبراء سائنس لا غير .

فانظروا أيها الأفاضل : إلى مدى ماينتج هذا الاصطلاح الحادث من مخالفة القرآن والسنة ومخالفة ما تعارفه المسلمون كافة ، كما أنه يتضمن إساءة الأدب الى السلف الصالحين ، والأئمة العلماء السابقين الذين هم العلماء حقا .

فبناء على ما ذكرت اقترح على هذا المؤتمر الجليل أن يتخذ قرارا يقضى بأن لفظ " العلم " لا يطلق على سائنس، بل يستعمل بقيد من القيود ، وكذلك لفظ " العالم " او " العلماء " لايطلق على خبراء سائنس والمتخصصين به إلابقيد ، مثلا يقال لسائنس : " علم الكون ، والمتخصص بهذا النوع من العلم " عالم الكون " ، " ولجمعهم " علماء الكون " .

والأحسن الأحوط عندى أن يستعمل فى اللغة العربية لفظ " سائنس " بعينه ولا يترجم ، كما أن اخواننا العرب كثيرا ما يستخدمون اللفظ الانجليزى بعينه فى محاوراتهم ولايترجمونه — كقولهم " تلفون " " و تلفزيون " . فكذلك من الممكن أن نأخذ لفظ " سائنس " (Science) بعينه . ولاحاجة إلى ترجمته لشهرته ، كما أن الباكستنيين والهنديين أخذوا هذا اللفظ بعينه فى لغتهم " الأردية " ، فلا يطلقون لفظ العلم على سائنس ، ولا لفظ العالم على المتخصص به

وليس المقصود بهذا الاقتراح تنقيص منزلة سائنس وخبرائه ، وإنما نعترف باهمية سائنس وضرورته حق اعترافه وندقر خبراء سائنس حق توقيرهم ، بل نقول ونفتى بأن الخوض فى سائنس وبذل الجهود لترقية سائنس و تكنالوجية فريضة على المسلمين فرض كفاية ، لقول الله تعالى فى سورة الأعراف :

" واعدوا لهم ما استطعتم من قوة ... "

بل إن المقصود الاحتراز عن التلبيس فى اصطلاح القرآن والسنة وفى ما تعارفه المسلمون كافة ، والتجنب عن التحريف فى اللغة العربية الكريمة التى هى أمانة عند الأمة المحمدية على صاحبها الصلاة والسلام . وما علينا إلا البلاغ . "

بسم اللہ الرحمٰن الرحیم

بلغ العلیٰ بکمالہ کشف الدجیٰ بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللّٰھم صل علیٰ سیدنا محمد وآلہ وعترتہ بعدد کل معلوم لک

اطلاق لفظ " العلم " على " سائنس "

ملاحظة و اقتراح

بقلم المفتى محمد رفيع العثمانى رئيس الجامعة لدارالعلوم - كراتشى - باكستان

[كتب هذا الاقتراح فضيلة الشيخ المفتى محمد رفيع العثمانى، رئيس الجامعة لدارالعلوم كراتشى-١٤ باكستان واقرأه فى " المؤتمر الدولى الأول للاعجاز العلمى فى القرآن والسنه" الذى عقد فى إسلام آباد. عاصمة باكستان، فى خلال ٢٥ إلى ٢٧، صفرسنة ١٤٠٨ هـ الموفق ١٩ إلى ٢١ اكتوبر، ١٩٨٧م تحت أشراف الجامعة الإسلامية العالمية بإسلام آباد، ورابطة العالم الإسلامى بمكة المكرمة . نقدمه الى القراء فيمايلى]

"نحمده ونصلى على رسوله الكريم ، وعلى آله وأصحابه أجمعين ، وعلى من تبعهم بإحسان إلى يوم الدين . اما بعد:

فيا أيها السادة العلماء : إنى أريد أن أوجه أنظاركم إلى شئ مهم جدا ، وهو أن لفظ " العلم " لفظ عربى قديم ، ومعناه فى أصل اللغة أعم من معنى " سائنس " ، فإن " سائنس " فى العرف يختص بعلم الكون ، ولفظ " العلم "يشمل علم الكون وغيره من علم الأديان والشرائع وعلم اللغات ونحوها ، فيقال : علم الحديث ، وعلم التفسير ، وعلم العقائد ، وعلم النحو، وعلم الصرف وما إلى ذلك ، فالعلم لا ينحصر فى " سائنس " ، بل يعم سائنس وغيره كما تعرفون .

لكن من مخترعات هذا الزمان — ولايبعد أن يكون من مؤامرات اعداء الاسلام والمسلمين — أنهم خصصوا لفظ " العلم " بما يسمى " سائنس " فعند الإطلاق لا يريدون به الا " سائنس " (Science) كما لا يطلقون لفظ " العالم " إلا على " سائنتست " (Scientist) ولا يطلقون لفظ " العلماء " الا على المتخصصين بسائنس .

وهذا عندى تغيير وتحريف فى اللغة العربية التى هى الأساس فى فهم القرآن والسنة ، وهذه اللغة الكريمة أمانة عندنا لايجوز تغييرها ولا تحريفها ، لأن التحريف فى اللغة العربية قد يؤدى إلى تحريف القرآن والسنة .

وكذلك تخصيص لفظ العلم بسائنس ، لا يوافق ما اصطلح عليه القرآن والسنة ، فإن الله تعالى مدح العلم وأهله بقوله :

" يرفع الله الذين آمنوا منكم والذين أوتوا العلم درجات " (المجادله : ١١)

بسم الله الرحمن الرحيم

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم رغم انفه ، رغم انفه ، رغم انفه ، قيل من يا رسول الله ، قال من ادرك والديه عند الكبر احد هما اوكلاهما ثم لم يدخل الجنة .

(رواه مسلم)

أكد الله ورسوله صلى الله عليه وسلم تأكيدا شديدا على مراعاة الاولاد لحقوق والديهم وفى هذا الموضوع آيات كثيرة فى القرآن الكريم واحاديث النبى الكريم صلى الله عليه وسلم .

التحرير

لاحظر

على نقل المواد المنشورة فى مجلة اليقين انترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا اننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

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هواتف .

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التسديد مقدما

والله ولى التوفيق .

أسعار الإشتراك السنوى فى اليقين انترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعدلة من قبل مكتب البريد الباكستانى ،
إعتبارا من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية إضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى بكراتشى

بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

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- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية ٢٧٥,

بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية ٩٤,٠

(ب) جميع البلاد الأخرى . . . ١٤٥,٠

ثمن العدد الواحد (ماعدا أجرة البريد)

داخل باكستان . ٣,٥ روبيات خارج باكستان بالبريد الجوى ١ دولار امريكى

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In the name of Allah, the All Compassionate, the Most Merciful

QUAID-I-AZAM
Pakistan, Islam and Minorities

On the 25th December each year we celebrate the birth anniversary of Quaid-i-Azam Muhammad Ali Jinnah, the uncontested leader of the Pakistan Movement and the indisputable founder of the state of Pakistan. This year falls the 111th anniversary of his birth. His biographer Stanley Wolpert has succinctly summed up his political career in the minimum of words, as follows:

> "Few individuals significantly alter the course of history Fewer still modify the map of the world. Hardly any one can be credited with creating a nation-state Muhammad Ali Jinnah did all three"

A question is persistently posed as to what system of Government did he envision for his new-found country

Very often we are confronted with the following passage from the speech he delivered to the Constituent Assembly on the 11th August 1947, *that is three days before the* formal emergence of Pakistan

> "You are free, you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed — that has nothing to do with the business of the State Now, I think that we should keep that in front of us as our ideal and you will find that in the course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims — not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State."

Those not favourably inclined towards a state-propelled religious order construe this statement as a slant towards secularism, that is a non-religious Government. Some others dub it as a shift from the solemn pledge of Islam earlier on given to God and to the nation. Let us examine the issue in the perspective of Islamic traditions.

HOLY PROPHET· Immediately after his migration to Madinah (1 A.H /627 CE), one of the first things that Holy Prophet Muhammed (*Sallallahu 'alaihi wa sallam*) did was to forge unity between the Ansar (Helpers of Madinah) and the Muhajireen (Emigrants from Makkah). Besides them, there was the question of the local Jews As Martin Lings puts, "It was to be hoped that these two parties would be strengthened by a third, and the Prophet now made a covenant of mutual obligation between his followers and the Jews of the oasis, forming them into a single community (*Ummatun wahidah*) of belivers but allowing for the differences between the two religions Muslims and Jews were to have equal status. If a Jew were wronged, then he must be helped to his rights by both Muslims and Jews, and so also if a Muslim were wronged In case of war against the polytheists they must fight as one people, and neither Jews nor Muslims were to make a separate peace, but peace was to be indivisible In case of differences of opinion or

dispute or controversy, the matter was to be referred to God through His Messenger." (Muhammad, p 125).

J. M. Roberts says, "A unifying principle was available in Muhammad's idea of the *umma*, the brotherhood of believers. It integrated Arabs (and, at first, Jews) in a society which maintained much of the traditional tribal framework stressing patriarchal structure in so far as it did not conflict with the new brotherhood of Islam, even retaining the traditional primacy of Makkah as a place of pilgrimage" (History of the World, p 321).

CALIPH 'UMAR: In the year 637-38 CE, Hazrat 'Umar (*Razi Allahu 'anhu*) formalised the takeover of Jerusalem by the Muslims Steven Runciman describes the scene of this great surrender and goes on to say, "While they were in the church the hour for Moslem prayer approached. The Caliph asked where could he spread the prayer-rug. Sophronius begged him to stay where he was, but Omar went outside to the porch of the Martyrion, for fear, he said, lest his zealous followers might claim for Islam the place wherein he had prayed. And so indeed it was The porch was taken over by the Moslems, but the church remained as it had been, the holiest sanctuary of Christendom. This was according to the terms of the city's surrender. The Prophet himself had ordained that, while the heathen should be offered the option of conversion or death, the People of the Book, the Christians and the Jews (with whom by courtesy he included the Zoroastrians) should be allowed to retain their places of worship and to use them without hindrance.—" (A History of the Crusades, Vol one, pp 3-4).

SALADIN: In the year 1187 CE, Saladin (Sultan Salahuddin Ayyubi) took back Jerusalem from the Christians. There, the tradition of Caliph 'Umar repeated itself. Lyons and Jackson say, "The doors of the Church of the Holy Sepulchre were closed and a council meeting was held to consider its position. Some emirs wanted to destroy it so that the Christians would no longer come on pilgrimage, but the majority pointed out that the Caliph 'Umar had not interfered with it and that what the Christians worshipped is 'the place of the Cross and the grave, not the buildings which can be seen They would not stop coming even if the earth (on which it stands) was scattered in the sky' Saladin agreed with this and did not damage the church, where a number of priests were allowed to stay without payment of the ransom" (Saladin, p 276).

AURANGZEB Moghul Emperor Aurangzeb (1618-1707) was a very strict, orthodox Muslim ruler With reference to T W Arnold's The Preaching of Islam, Maulana Syed Husain Ahmad Madani in his autobiography Naqsh-i-Hayat (Vol I p 262) has narrated this anecdote of the Emperor· Once a certain Muslim courtier made a petition to Aurangzeb that two Parsi officials were engaged for the disbursement of salaries; that for the reason of their being fire-worshippers they be removed from service, and that in their place some experienced and trustworthy Muslims be appointed, for the Holy Qur'an says:

> "O you who believe! Take not My enemies and yours as friends—" (60.1)

Aurangzeb passed, on the application, the order: Religion need not interfere with purely worldly affairs Nor do such affairs have any place for prejudice and discrimination. If the cited Quranic verse were interpreted to lay down the governamental norm, we should have by now sacked all the Rajahs and their peoples *in this country*. But how could it be so? The Holy Quran says.

> "To you be your way (*Deen*), and to me mine" (109: 6).

Government jobs go to the persons in accordance with their individual merit, not otherwise.

IQBAL: 'Allama Iqbal, in the course of his famous presidential address at the annual session of the All-India Muslim League held at Allahabad in 1930, said·

> "I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty according to the teachings of the Qur'an even to defend their places of worship"

QUAID'S INTENT· Such being the traditions of Islam, the founder of Pakistan took the earliest opportunity to allay the fears of the non-Muslim minorities and to clarify that Pakistan was not going to allow any persecution of non-Muslims on account of their religion After all, he fought a great battle for the cause of the biggest minority of the world — the Indian Muslims How could he, therefore, forsake the minorities in his own Pakistan? It had to be so in pursuance of Islamic traditions.

On the fateful day of August 14, 1947, Lord Mountbatten in his transfer of power speech made a pointed reference to the minorities in Pakistan He recalled the tolerance and goodwill of the great Moghul emperor Akbar and expressed the hope that the same tolerance and goodwill would be shown to the minorities of Pakistan. To this the Quaid-i-Azam retorted:

"The tolerance and goodwill that the great emperor Akbar showed to all the non-Muslims is not of recent origin. It dates back thirteen centuries ago when our Prophet not only by words but by deeds treated the Jews and Christian, after he had conquered them, with the utmost tolerance and regard and respect for their faith and beliefs. The whole history of Muslims, wherever they ruled, is replete with those humane and great principles which should be followed and practised."

ULEMA'S ROLE: When 'Allama Shabbir Ahmad 'Usmani showed anxiety and concern over the delay in the promulgation of Islamic order in Pakistan, Quaid-i-Azam said to him: Maulana Saheb! You know something about a sea voyage. The captain steers the ship on the high seas, but when she enters the territorial waters, the local crew takes over her control, for they know to the minutest detail the local conditions and are therefore better able to conduct the ship safely on to the shore My position was that of the captain on the high seas It is for you now to take over and guide the ship of the state to the shore

QUAID'S MANIFESTO: Even before the birth of Pakistan the Quaid-i-Azam had openly declared, "The new State will be a modern democratic State with sovereignty resting in the people and the members of the new nation having equal rights of citizenship regardless of their religion, caste, and creed" After the establishment of Pakistan, he said, "The constitution of Pakistan has yet to be framed by the Pakistan Constituent Assembly I do not know what the ultimate shape of this constitution is going to be, but I am sure that it will be of a democratic type, embodying the essential principles of Islam. Today, they are as applicable in actual life as they were 1,300 years ago. Islam and its idealism have taught us democracy. It has equality of man, justice and fairplay to everybody. We are the inheritors of these glorious traditions and are fully alive to our responsibilities and our obligations as framers of the future constitution of Pakistan. In any case, Pakistan is not going to be a theocratic State — to be ruled by priests with divine mission. We have many non-Muslims — Hindus, Christians, and Parsis — but they are all Pakistanis. They will enjoy the same rights and privilages as any other citizens and will play their rightful part in the affairs of Pakistan" (Broadcast of Feb. 21, 1948).

CONCLUSION: In brief, there is no contradiction in Quaid-i-Azam's concept of the Pakistani nation and Islamic traditions He wanted Pakistan to take her roots in Islam and to grow and develop under its umbrella. He advocated a pragmatic, progressive and egalitarian system embracing the individual and the society He pleaded for a way of life that would keep the wheels of the nation as a whole going round He wished the Pakistani Muslims not to be content with only the reflected glory of the past but on its foundation to build for themselves a bright future — a future secure in all respects, ensuring for us an honourable place in the global comity of nations He viewed Islam as a uniting force, not as a dividing factor, a vibrating phenomenon not a state of inertia He gave due importance to Islamic sense of tolerance and fellow-feeling.

Quaid-i-Azam was not a scion of religion in its orthodox sense, nor did he ever pretend to be one He was a man of this world — an eminent constiutional lawyer *au fait* with Muslim laws, jurisprudence, polity, statecraft, and history. Above all, he was a simple Muslim who, judged by his extraordinary feat, seems to belong to those chosen ones about whom Quran Majeed says:

> "God has promised to those among you who believe and work righteous deeds that He will, of a surety, grant them in the land, inheritance (of power) as He granted it to those before them. —" (24·55).

He has left behind a rich legacy — a free country, a free nation, and his motto: Faith, Unity, and Discipline His words still echo in the ears, "Nature has given us everything; you have got unlimited resources The foundation of your State is laid, and it is now for you to build, and build as quickly and as well as you can." This clarion call is still ringing in the air Let us ever strive to meet this great challenge as well, while rightly clamouring and struggling for our spiritual health, religious betterment, and moral emancipation.

May Almighty Allah guide us to the Straight Path Amen!

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

IQBAL

THE MOSQUE OF CORDOVA

(Continued)

In stars' eyes,
Your land is high like the sky,
But, alas! For centuries,
Your premises are devoid —
Of the Call to Prayer.
In which vale, and at what stage,
Is the hardly caravan of impetuous love?
The Germans have witnessed —
The stir of Reformation,
Which nowhere spared any signs of yore;
Belied is the sanctity of the high priest,
And Reason's dainty bark is afloat.
France, too, has seen Revolution —
That upturned all the western world.
Oldened with worship of the past,
Italians as well have rejuvenated —
With the joyance of Renaissance.
Today, Musalman's soul also is bestirred —
With similar commotion.
It is a divine secret —
My tongue can utter not.
See what springs up from this ocean's depth,
And what new colour the azure celestial dome assumes!

Up in the hilly dale,
The cloud is immersed in twilight,
And the sun has left a pile of rubies from Badakhshan.
The village damsel's song is simple,
Yet piquant with burning passion:
Her youth, like flood, rocks the heart's ark.
Flowing waters of Guadaquivir!
On your bank, someone is conjuring up —
Dreams of some other times;
The new world is still hidden —
Under veneer of Destiny,
Yet its dawn is evident to my eyes;
Were I to raise the curtain from my thoughts,
Europe will dare not resist —
My clarion call.
Life without revolution is death,
Nations' spirit lives by forces of revolution.
Like a sword in Destiny's hand,
Is the nation that counts its deeds every moment
Every piece of art is incomplete —
Without lifeblood,
Song is only a fond vainglory —
Without lifeblood!

(Concluded)

— M. M ANSARI

Islam spreads in Russia

ALTHOUGH Soviet authorities have been claiming for decades that religion was "a category of the past", the number of believers in the U.S.S.R. is steadily increasing especially among Muslims.

An article on religion in the U.S.S.R. appearing in the semi-official Belgrade daily "Borba" proves this point by portraying the conflict between atheism and Islam in Soviet Central Asia since the 1917 October Revolution

There are around 45 million Muslims in the Soviet Union, and their number is expected to reach 65 million by the end of this century.

The majority of Soviet Muslims, says "Borba", live in six Central Asian Soviet republics and their traditions are very strong. Nume*rous mosques have been built in* recent years and an increasing number of both educated and self-appointed Ulama is evident. This, according to the article, is partly due to the influence of neighbouring countries.

Borba quotes: A. Tursanov Ph D., from Dushanbe as saying that the old concept by which modern education eradicates religion has become outmoded in the U S S R. where many highly educated people are embracing Islam. But most of the believers, says Tursanov, were born after the October Revolution

Islam, it seems, is conquering new spiritual plains thanks to its ability to adapt to local spiritual needs and expectations

ACHARIYA MAHANT DR. SAROOPJI MAHARAJ

Islam his Choice

ADAPTED AND TRANSLATED
BY IQBAL HUSAIN ANSARI

A prominent Hindu personality of India, Achariya Mahant Dr Saroopji Maharaj, embraced Islam last year in the Indian city of Bhopal, at the hand of Maulana Abul Hasan Ali Nadvi His Islamic name is Dr Islamul-Haq He entered the fold of Islam along with his wife and daughter. He is a highly educated and qualified personage, well-off and contented with his material resources. All that he needed was the wealth of the true Faith which Almighty Allah, in His infinite Grace, was pleased to bestów on him and his family

He certainly accepted Islam of his own free-will after making a thorough search into various religions of the world His critical investigations did reveal to him the truth of Islam He cites to the world his own example to dispel the allegation that Islam spread by dint of the sword

Following are some of the details of an interview given by him which narrates the momentous story of the great spiritual revolution in his life·

Q How do you feel after declaring your entry into Islam?

A It is an infinite favour of Allah upon me that He has blessed me with this invaluable wealth of the true Faith that is Islam I feel I am one of the most successful and fortunate persons of the world While groping in the darkness of disbelief, I was regarded as "Bhagwan" (God), whereas in this new world of light I have attained my rightful status of "man"

Q Will you tell us something about your previous name and preoccupations?

A My name was Mahant Dr Shri Shakti Saroopji Maharaj Adasin Dharmachariya Odai Shakti My hereditary profession was Hindu priesthood. As such, I served several Hindu religious institutions, the most important of them being the Ban Khand Ashram in Bindraban in Mathura. The next one was in Bombay The third one was an under-ground Ashram in Wawanas spread over fifty acres of land and still under construction It is an Institute of international repute My duty was to preach religion and to enlist and train disciples

Q You have the reputation of being an erudite scholar Will you please throw light on this aspect?

A I received my elementary education in the Ashram (Hindu religious institute) I obtained my Master's degree in Orientalism from the Allahabad University (India), the degree of Achariya (in Sanskrit) from Gurukul Kangri, and the diploma of D D (Doctor of Divinity) from the Oxford University The last entailed comparative study of most important religions of the world This was in addition to Ph D. in Orientalism Thus I have to my credit double Doctorate in Divinity and Orientalism

Once I visited the Vatican City at the invitation of Pope Paul VI. Great pressure was exerted on me there to accept Christianity I was asked to speak on seven different topics I acquitted myself of this difficult assignment so well in that seat of Christianity that the Pope, in recognition of my performance, conferred on me the honorary title of O.F.M.C.A.P. and also the citizenship of the Vatican City. However, Christianity did not appeal to me at all. So I left the place in the quest of something better I came back to India where I was elevated to the office of Mahant

Q When and where were you born? What is your lineage?

A I was born on February 3, 1936, in the town of Bindraban, Distt Mathura, U P., India I belong to the Vedi Wanash of Baba Nanak.

Q Which languages can you read and write? Which of them attracted you most?

A I know some twelve languages, namely, English, Sanskirit, Greek, Dibro, Hindi, Prakirit, Pali, Gurmukhi, Marhathi, Gujrati, Urdu, and Arabic. I am comparatively more interested in English, Sanskirit, Hindi, Urdu, Gurmukhi and Arabic.

Q You have been very close to the Hindu trend of thought Do you think that they are scared of the Muslims?

A The Hindu society in India is not scared of the Muslims It rather fears Islam for its exalted merits as compared with the deficient and weak religious tenets of Hinduism Islam's greatness consists in the fact that it liberates man from the shackles of colour, feature, race, clan, language, land, riches, class, rank and status It gives him, instead, a lasting and firm entity. It calls men to bow down before one and only God. That is why they dread the might of Islam which liberates man from every sort of slavery and bondage, except subservience to God It is free from all man-made formalities and rituals

Q. Do you think that there is a possibility of Islam being wiped out from any country?

A. Islam is eternal and well founded. There is no power on earth which can demolish or efface it. It might disappear from the lives of such Muslims as are weak in their Faith (Eeman). It will, however, continue to grow and flourish as long as there is even one Muslim in whose life the spirit of Hijrah (Emigration) and Victory has taken root, and he has in him the enthusiasm of perseverance and gratitude.

Q. Did you ever admit the greatness of Islam even before embracing it?

A. I had studied ten great religions of the world in their respective original forms. I was therefore already convinced of the divinity and truth of Islam Among my contemporaries have been great world-teachers and Hindu Shankr Achariyas, e.g Rama Gopal, Mahanand Maheswar, Swami Akhanda Nandji, Guru Gowalkar Baba Sahib Deshmukh, Bal Thakray, Atal Bihari Bajpayee, Nana Sahib Deshmukh, Vinoba Bhave, etc. All of them were very kind to me.

In early 1981, Acharya Vinoba Bhave invited me to his Ashram, Param Dham, to deliver lectures Among the great Hindu Mahants present on the occasion was also Dada Dharam Adhikari All of a sudden he put to me a very intriguing question: Swami Ji, you have studied many religions of the world Which one do you find the best for man? I replied: Islam "But", he said, "Islam is a very much tied-up religion." I replied: The very one that is 'tied-up' also grants freedom, while the one that is considered free ties down man to continual slavery. Man is in need of a religion that has remained 'tied-up', a religion that keeps man under restraints in this worldly life but sets him free in the Hereafter. In my opinion, it is Islam alone that qualifies to be the best religion.

Q It is really a matter of great courage that you should have expressed your appreciation for a religion, other than your own, with so nice arguments This certainly testifies to the greatness of Islam that you feel in your heart Now please also enlighten us on the motive or the incident that urged you to embrace Islam, at a time when you are very well aware of the predicament and the suffering which the Muslims are presently undergoing Today, when everywhere people are talking about a Hindu revolution, how could you pluck up courage to take this thorny road?

A It was years' long thirst and search which eventually materialised into a great event. It was in January 1984, that one night I saw a dream that a great crowd was pursuing me when I ran and then stopped the crowd also ran and stopped Suddenly I stumbled over something and fell on the ground In a moment's time two unknown hands lent me support to stand up After standing up my eyes were fixed on a brightly shining face but I was not able to recognise it Someone standing close by prompted me that it was the Holy Prophet Muhammad (peace and blessings of Allah be upon him). This made me fall into trance The Holy Prophet asked me to pronounce the "Kalimah" (Article of confession of Islamic Faith). Holding my right hand into his own, he himself pronounced the "Kalimah" and I followed him, until the recital of the Article was completed. Thereafter, the Holy Prophet (Peace and blessings of Allah be upon him) embraced and commanded me to teach the "Kalimah" to the people of this country. I do not remember how long this vision lasted, but when I came back into my own, it was 3 a.m. My wife also had an inspiring vision at about the same time on the same night. We shivered out of extreme joy and ecstasy at this happy coincidence and rare favour. The strings of the soul burst suddenly into melodious tunes. We felt as if we were Muslims of the first century, which we began to feel an irresistible urge to bring back to this earth in its true splendour as early as possible This pleasant vision set us thinking that some great revolution was going to overtake this earth. From that very day we began to plan how to pronounce the "Kalimah" of Islam formally and publicly. This led us to tour many regions and establish contacts with Muslims, while we already performed in privacy the Salat and other ritual prayers as per Islam This continued until we visited Bhopal, the city of scholars On May 10, 1986, with the appearance of the moon of the Holy Month of Ramadan, I, together with my wife and young daughter, entered the fold of God's blessed religion that is Islam In other words, we returned to our nature. After years of aimless wandering in the wilderness, we were able now to breathe in peace and sleep in calm and quiet

Q. What Islamic name was proposed for you? Are you satisfied with it?

A. I was re-named Islam-ul Haq, my wife, Khadiiah Begum, and my daughter, 'Aishah I was unable to imagine that such nice names could have been ordained for us.

Q. The Hindus in general allege that Islam spread by the sword and exercise of force. What is your view about this?

A. I am myself a living proof against this allegation. It is, however, a fact that not only the common but even the educated Hindu is still sticking to this false notion. Now that I have embraced Islam, I am receiving opinions of many Hindu dignitaries through correspondence and I reply to them in their own languages I wish that the Muslims too had taken initiative in this behalf.

Q. You have studied several religions besides Islam Have you come across any reference in them to Allah, the Qur'an, Muhammad (Peace and blessings of Allah be upon him), and Islam?

A With the exception of Budhism and Jainism, all religious literature contains the names of Allah and Muhammad or Ahmad (peace and blessings of Allah be upon him) These names are very clear in the Vedas The word 'Ala' occurs in Chapter 1 of the Rig Veda, which is the first of the four Later on, this word takes the name of Allah. Similarly, 'Moha-mmad' and 'Ah-mad' occur for Muhammad and Ahmad respectively The word Kurdha-noo has been used in the Rig Veda for the Quran.

Q. You have entered the fold of Islam after giving up huge wealth and renouncing a life of comfort and luxury. What is your source of livelihood now?

A. If I had at my disposal the empire of all the world, I would have given it up for the sake of the great blessing that is Islam The possession of the riches of 'seven worlds' would not have given me the joy and contentment which I have derived from Islam. I am a medical practitioner of the Ayurvedic system. I also follow the PARA-MYCRO system of treatment with great success, by the grace of Allah. This has brought cure to many patients of cancer and other tortuous diseases. I am grateful to Allah that I am able to make both ends meet with honour and ease.

Q. What do you think about Muhammad, the Prophet of Allah, (peace and blessings of Allah be upon him)?

A. I did not know Allah It is a great favour of the Holy Prophet that be introduced me to the omnipotent Lord. He is a manifestation of the pleasure of the Master of the Worlds, Who sent him among us in the form of a man. I am deeply enchanted by, and lost in, the august personality of the prophet of Allah.

Q. As a soldier of Islam, what message would you like to convey to the Muslims of the world?

A. In reply to this question I may mention a Christian parable One morning, after completing his night prayers, Jesus Christ was walking on the surface of water to reach the other side of the river where some of his disciples were waiting for him. The disciples were astonished to see this extraordinary scene and asked Jesus Christ in great amazement if they too could walk like him on the surface of water. Jesus Christ replied Yes, surely, provided that you keep your eyes up towards me If you divert your eyes in the least, you are bound to get drowned. The disciples stepped on the surface of water with their eyes fixed towards Jesus Christ. After thus walking some distance they began to doubt whether they were actually walking on water No sooner did they turn their eyes downward than they fell in the water and were drowned.

He continued: It is my solemn request to the Muslim world that they should constantly keep in view and fulfil the conditions laid down by the Holy Prophet (peace and blessings of Allah be upon him) for walking across the river of this world so as to reach safely its other side. If they make the slightest deviation, they are bound to drown themselves in the river, never to be rescued There is still time for the Muslims to correct themselves and to concentrate their vision on the right point. If they act so, they shall, God willing, be crowned with success in all that they do.

Q. What should, in your opinion, be the qualities of a Muslim? How would you define a Muslim?

A. Who can define a Muslim better than the Prophet of Allah, Muhammad (peace and blessings of Allah be upon him) himself? He said: A Muslim is like a piece of purified gold which never loses its lustre, wherever it may be placed On another occasion, he is reported to have said: A Muslim is like the honey-bee that visits only beautiful fragrant flowers and shuns dirty things It sucks nectar to make honey — not poison — and that too not necessarily for itself but for others. Men, birds and animals, all alike profit from it In this process the bee exerts itself to the utmost, without harming anyone. In another Hadith the Holy Prophet (peace and blessings of Allah be upon him) said: A Muslim is one from whose tongue and hands another Muslim remains safe.

Q Lastly, what steps do you propose to take to revive the first century of Islam?

A. Praised be Allah! This is indeed a good question The longing to see the return of the first century of Islam on this earth is present in the hearts of many en-

... are live and young. ... century of Islam has at no time been far away. As a matter of fact, this century has been lying concealed in the hearts of the Muslims themselves for many centuries, like a live seed. All that is needed is to weed out the wild shrubs of desire and greed. In order to revive the first century of Islam, the soldiers of Islam will have to make a new pledge, take an oath of allegience, and work on the field of action with their pure Faith, lofty ambitions and Bilal's enthusiastic perserverance They will have to mould their lives on the pattern prescribed by Allah and His Prophet, with new dedication and submission. When a Muslim leads his life with such consciousness, in him will spring up the qualities of a true believer, this in turn will transform the entire atmosphere into virtue and goodness

With this end in view I am planning to launch a MOMIN-MAKING movement This will entail peeping into the depths of the believers' ways of life, to diagnose the worldly and spiritual maladies of theirs and to cure them, and to weld the shattered Muslim society into one healthy, integrated body For the present I have started action on a three-point programme

1. To defend and protect Islam
2. To support and uphold the Muslims within the boundary of worldly and religious values
3. To convey the Divine Message to the entire world in the respective languages of the people

Q. What is your residential and postal address?

A. Both are the same·
Roohani Clinic,
15, Neelam Colony,
Near Masjid Zawabit Line,
Lilly Talkies Area,
Bhopal, (M.P.) - India.

EMINENT MUSLIMS

IMAM IBN TAIMIYAH

(Rahmatullah 'alaihi)

By Syed Mahmood Akhtar

He was an Arab Muslim scholar and jurist of repute He was born in Harraan near Damascus on 10 Rabi'ul Awwal, 661 A H /23 January, 1263

His genealogy ran thus

Taqiuddin 'Abul 'Abbaas Ahmad bin Shahaabuddin 'Abdul Haleem bin Majduddin 'Abdus Salaam bin 'Abdullah bin Al-Khazr bin Muhammad bin Al-Khazr bin 'Ali bin 'Adbullah bin Taimiyatul Harraani Al-Hanbali.

For eight previous generations the family of Ahmad Ibn Taimiyah had been the centre of learning and had produced many distinguished scholars According to Ibn Khalikaan, "his father was one of the *'Abdaals* and *Zuh-haads*" (Wafyaat).

In Damascus the young Ahmad Ibn Taimiyah concentrated his attention on studies of Islamic subjects He learnt firstly from his father and thereafter from Zainuddin Ahmad bin Abdul Da'im Al-Muqaddasi, Najmuddin bin 'Asaakar and Zainab bint Makki Among his teachers the following names are also found

Ibn 'Ali Al-Yusr, Al-Kamaal bin 'Abd, Al-Kamaal Abdur Rahim Shamsuddin Hanbali, Ibn 'Ali Al-Khair, Sharf bin Al-Qawaas, Abu Bakr Al-Harwi Muslim Ibn 'Allaan, Ibn 'Ata Hanafi, Jamaluddin Sairafi Al-Najib-ul-Maqdaad and Al-Qasim-ul-Arbabi

According to Zahabi, Ibn Taimiyah acquired proficiency in Quran Majeed, Jurisprudence, Disputation and dialectical theology *before reaching the age of adolescence and was counted a great* scholar. Ibn Qudaamah reports in his *"Tazkirah"* that Ibn Taimiyah started writing literary compositions and issuing Judicial decrees *(Fataawah)* while he was only seventeen years of age Ibn Kaseer too has given similar remarks about him in his *"Al-Bidaayah"* He completed his education at the age of twenty years. In 681 A H /1282 C E, he became a teacher in Hanbali Jurisprudence That was after the death of his father He used to deliver every Friday lectures in the exegesis of Quran Majeed like a scholar. Being skilful in the Quranic sciences, Ahaadees, Fiqh and other religious knowledge, he defended such firm traditions current among the Muslims of the first century which, though derived from the Quran and Sunnah, were not known well by his time

In 699 A H /1292 he performed the Pilgrimage (Hajj) To a questionnaire about the attributes of God, he sent a written reply from Cairo which greatly offended the Shaafi'ee scholars of Hamaat The result was that he had to leave his iob as a teacher During the same year he preached Jihaad against the Mongols and to push this mission further he reached Cairo. He participated in the battle of Shaqhab (near Damascus) till victory over the Mongols. In

*(Source: **Akhbar Alam, Bombay, February** 5-7, **1987.**)*

704 A.H./1305 C.E., the fought against the apostatic tribes like Nusairees, Isma'ilees and Druzees of Jable Kasarvaan (Syria). These tribes regarded Hazrat 'Ali (*Kar-ram-Al-laa-hu waj-ha-hu*) as innocent and the rest of the Companions (*Sahaabah*) of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as infidel (*Kaafir*). They neither offered prayers nor kept fast during the month of Ramazaan. They ate pork frequently (Mar'ee: Kawaakib p 165).

On Ramazan 22, 705 A H / 1306 C.E, Ibn Taimiyah reached Cairo where he was apprehended, prosecuted sentenced to imprisonment, and placed in a cell on a hillock,where he remained confined for more than one and a half years.

During Shawwaal 707 A.H / 1308 C.E., he was called to account for a book written by him against the *Ittihaadiyah* sect His replies to the charges levied against him were so well-reasoned that his opponents turned speechless But he was nevertheless arrested and confined to the prison, first in Haara-tul-Dailam and, then, in Iskandariyah (Alexandria), for over two years On his release from the prison he was appointed Head of the Madrasah by Sultan Al-Nasir for whom Ibn Taimiyah had refused to sign over a decree against his enemies

During Zulq'adah 712 A H / Feb, 1312 C.E., he was allowed to go to Damascus via Bait-ul-Maqdis After an absence of seven years and seven weeks, Ibn Taimiyah reached his home and there he took up teaching profession as usual Here, according to Ibn Hajar, he refused to issue decree against *Talaaq bil Yameen* a point over which Ibn Taimiyah had given many relaxations to the parties involved but of which the jurists of the other three Sunnite schools did not approve. (*Talaaq bil Yameen* is conditional divorce pronounced by the husband over his wife to occur if and when the wife fails to comply with a certain command of the husband on which the divorce is conditional).

Ibn Taimiyah's refusal to issue a decree brought him to solitary confinement in the fort of Damascus in 720 A H./1320 C E He was, however, released by the order of the Sultan after five months and eighteen days of imprisonment After his release, he again devoted himself to studies and teaching But very soon he was again imprisoned in the fort of Damascus during Sh'abaan 726 A H /July 1326 C E, on the charge of having issued a religious decree (*Fatwaa*) ten years earlier against the practice of visiting the graves of prophets and religious saints His brother, Sharfuddin Abdur Rahman too stayed in the prison at his own free will along with Ibn Taimiyah Sharfuddin, however, died in the cell on 14th Jamadi-ul-Awwal, 1727 A H

Ibn Taimiyah too did not survive for long He died in the midnight of Sunday and Monday the 20th Zulq'adah 728 A H /26-27th September, 1328 C E A'imma-tul-muhaddiseen Shaikh Yusuf-ul-Mazi gave him the funeral bath and buried him beside the grave of his brother Sharfuddin According to Ibn Rajab, his funeral procession consisted of two hundred thousand men and fifteen thousand women Ibn Qadaamah too has given the same figures His funeral prayer was held at four different places, firstly in the fort, secondly in Jam'i mosque of Banu Umaiyah in Damascus thirdly in an open ground outside the city, and fourthly in the Sufi graveyard. Bazaaz has stated that he did not know of a city where the news of the death of Taqiuddin Ibn Taimiyah reached but funeral prayer was not held. Today other graves in the premises concerned have been demolished but the grave of Ibn Taimiyah still exists.

Ibn Taimiyah differed on many points with some of the jurists. For example: (1) he did not approve of the custom of *Tahleel* whereby a woman divorced by her husband after having pronounced Talaq for three times, may remarry him, provided that she first marries another man who, without consummation of the marriage, divorces her in favour of her former husband This sort of manipulation is declared unlawful by Ibn Taimiyah

(2) A divorce given to a woman during her menstruation is regarded invalid by him.

(3) Such taxes as are not declared obligatory by the command of Allah are permissible and the man who pays those taxes, is exempt from paying the Zakaat

(4) It is neither sin nor blasphemy to hold views against a consensus.

Both by word of mouth and with pen, he fought a tough battle against such Islamic sects as Khaarji, M'utazili, Juhmi, Raafidi, Karraami, Ash'ari, Qadri, et cetera.

While standing on the pulpit of Al-Jabl Mosque of As-Salihiyah, it is said, he once pointed out what he thought to be mistakes committed by Hazrat 'Umar bin al-Khattaab (*Razi Allahu 'anhu*) Similarly, he is reported to have enumerated three hundred mistakes, according to him, committed by Hazrat 'Ali (*Kar-ram-Al-laa-hu waj-ha-hu*).

In doing so, his intention was to prove that only Prophets were

innocent and infallible; otherwise he was aware of the high status of all the Companions of the Holy Prophet and he respected them most.

Once a die-hard Shi'a of Kasrawaan controverted with him on the question of innocence of Hazrat 'Ali (*Kar-ram-Al-laa-hu waj-hahu*). Ibn Taimiyah presented the facts of history before him He cited many instances of disputes which arose between Hazrat 'Ali and Hazrat 'Abdullah bin Mas'ood (*Razi Allahu 'anhumaa*) and pointed out that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) pronounced his judgement in favour of the latter on all such occasions.

Ibn Taimiyah strongly refuted the claims of scholastic theologians (*Mutakallimeen*) about the faith and beliefs of the Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi was sallam*) In his book *'Aqeeda-tul Hamawiyah*, he writes:

"The scholastic theologians think that the Companions and their Successors, were possessors of simple faith and beliefs They lacked in cogitation and foresight and they were void of the capability of thinking deep into the meaning of the verses of Quran Majeed — This is the outcome of their shocking ignorance I wish these stupid persons could know that they (the Companions and their Successors), having crossed the dark regions of incredibility and doubts, had entered the bright world of Faith and certainty. On their way there was neither suspicion, nor dubiosity, nor even intricacies of logic and philosophy."

Ibn Taimiyah criticised Al-Ghazaali, Muhyuddin Ibn 'Arabi, 'Umar bin Al-Faariz, and Sufis (mystics). As for Al-Ghazaali he pointed out several Traditions (Ahaadees) quoted in the Ahyaa-ul-'Uloom as fabricated He used to say that Sufis and Mutakallimeen were sailing in the same boat The Greek philosophy and its Muslim adherents, especially Ibn Sina (Avicenna), were attacked by him strongly saying "Does not philosophy lead one to paganism? Is it not the cause of acute controversies nurtured in the very lap of Islam?"

Ibn Taimiyah wrote five hundred books (Mu'ajjimush Shuyukh) However, only 160 books are still available (Urdu Encyclopaedia of Islam).

He did not marry Taimiyah was his family name taken after the grandmother of one of his ancestors, Abdul Qasim Al-Khizr.

WOMEN OF ISLAM

HAZRAT BAREERAH

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

She was a manumitted slave-girl of Ummul Momineen Hazrat 'Aayeshah (*Razi Allahu 'anhaa*).

According to Musnad Abu Daud she was married to Hazrat Mughees (*Razi Allahu 'anhu*) who was an Abyssinian slave. Hazrat Bareerah on getting her manumission did not like her husband She wanted to get rid of him.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) heard of Hazrat Bareerah's rancour against her husband Hazrat Mughees He advised her to patch up differences with her husband but Hazrat Bareerah was bent upon seeking separation On further pressure from the Holy Prophet not to go to that extreme, Hazrat Bareerah asked the Holy Prophet if that was his order The Holy Prophet replied that it was not his order but only a recommendation Hazrat Bareerah expressed excuse from accepting his recommendation and the Holy Prophet allowed her to obtain divorce and enjoined upon her to pass the full waiting period like other divorced women

Hazrat Mughees loved Hazrat Bareerah very much. He felt so much pangs of separation that weepingly he used to follow Hazrat Bareerah in the streets of Madinah Seeing that situation the Holy Prophet once said to Hazrat 'Abbaas (*Razi Allahu 'anhu*)

"O uncle! Love of Mughees and hatred of Bareerah, do they not sound strange to you?"

Hazrat Bareerah was very poor She accepted *Sadaqah* (gift to the poor) which, according to Sahih Muslim, she used to send as gift to the noble spouses of the Holy Prophet (*Sallallahu 'alaihi wa sallam*)

It is narrated that once when the Holy Prophet stepped in, in his house, he saw something being cooked on the oven From the smell he felt that seasoned meat was under preparation But at the time of taking meal he found that it was other meat which was served before him When enqired he was told by Hazrat 'Aayeshah (*Razi Allahu 'anhaa*) that Bareerah had presented her some meat which she had received as *Sadaqah* Hazrat 'Aayeshah did not consider it fit to serve the same to the Holy Prophet The Holy Prophet replied that it was *Sadaqah* to Bareerah but for us it was *Hadyah* (a gift)

Hazrat Bareerah (*Razi Allahu 'anhaa*) earned laurels of praise for the defence against the false accusation in respect of Hazrat 'Aayeshah (*Razi Allahu 'anhaa*). She was at first put to indirect questioning about Hazrat 'Aayeshah but in reply to direct questions about her character and chastity Hazrat Bareerah frankly and boldly stated:

"Praise be to God! By God, as the goldsmith knows the pure gold so I know Ummul Momineen 'Aayeshah (*Razi Allahu 'anhaa*). She is faultless".

It is said she was much pressurised and harrassed to change her statement, but Hazrat Bareerah remained steadfast till God Almighty Himself certified virtuousness of Hazrat 'Aayeshah by a revelation which is intact in Quran Majeed

'Allama Syed Sulaiman Nadvi has written in the biography of Hazrat 'Aayeshah (*Razi Allahu 'anhaa*).

"Hazrat 'Aayeshah said that through Hazrat Bareerah three injunctions of Islam have come to us.

1 Right of succession devolved upon one who manumitted a slave.

2 If a slave and a slave-girl were married together during bondage and the slave-girl got her manumission while her husband was still a slave the manumitted slave-girl was at liberty to accept him or not as her husband

3. If an eligible recipient of *Sadaqah* offered the same to a non-eligible one as a gift, the nature of the thing would change and that would become admissible to the latter (the non-eligible person).

Several Ahaadees (Traditions) are stated to have been narrated by Hazrat Bareerah She had a wide circle of the disciples too Among them was 'Abdul Malik bin Marwaan prior to his becoming the Caliph of the Umaiyed dynasty One day when 'Abdul Malik was seated before her, Hazrat Bareerah addressed him thus

"O Abdul Malik! Listen to me intently. I am seeing in you some signs which indicate that God will, one day, make you a sovereign

So when you become a ruler you should shun plundering and blood shedding. I say that because I myself heard the Holy Prophet saying that whoever unjustly killed a Muslim would be pushed out of the door of paradise"

In the virtuous garden of Hazrat Bareerah there were variegated and sweet scenting flowers of affection for the Holy Prophet, forbearance, contentment, piety, uprightness and sympathetic feelings for the creation of God. She entertained great respect for the Holy Prophet and his household and while narrating any ***Hadees*** she most often broke into tears.

Her year of death has not been mentioned by any of her biographers However it is surmised that she remained alive for many years after the passing away of the Holy Prophet (*Sallallahu 'alaihi was sallam*) in 11 A.H.

King Fahd's Complex for Printing the noble mushaf

SINCE the Quran was revealed more than fourteen centuries ago in Arabic, generations of Caliphs, Princes and Kings vied with one another not only in spreading it throughout the world, but also in sponsoring caligraphers who devoted themselves to work on beautifying and perfecting its Arabic script. Hence we find that the artistic tendencies of the Muslims found their finest and noblest expression in the service of Allah's word.

The noblest attempt that has been made to spread Allah's well-preserved Book and to perfect its script is that of the servant of Haramayn, His Majesty King Fahd Ibn Abdul Aziz — may Allah reward him — who founded the King Fahd's Printing Complex which is one of the hugest in the world today.

His Majesty most graciously and generously founded it in Madinah as a gift to Muslims all over the world to be devoted solely to the service of the Quran and the Quranic sciences.

With Allah's help and will, the King Fahd's Printing Complex can produce 8 million copies of Allah's Glorious Book, in different sizes, of which 2 million sopies are translations of the meaning of the Quran into languages other than Arabic.

The main aim of King Fahd's Printing Complex is to produce copies of the Glorious Quran in the most accurate and beautiful form, to produce well-checked translations of the words of Allah to non-Arab speaking Muslim peoples, and to make available recordings of the word of Allah on cassettes using the recitations of the most famous Quranic reciters

The Complex also aims at being the main centre for promoting the Quranic sciences and for making the fruits of its endeavours available to Muslims everywhere

The copy of the Mushaf which has been chosen by the Complex

(*Contd. on page 180 Col. 1*)

Islamisation of Laws Over : Zia

President Mohammad Zia-ul-Haq said that the process of Islamisation of laws had been completed and "to-day there is not a *single law which is not in harmony* with the Shariah."

As regards the implementation of these laws, he said it was altogether a different issue. He said he wanted to complete the process of Islamisation at one go, but because of certain difficulties it could not be possible.

Inaugurating a Hakimul Ummat Maulana Ashraf Ali Thanvi conference at Jamia Ashrafia in Lahore the President said that though the pace of implementation of the Shariah had been a bit slow, there has not been "dereliction on our part" Any step taken in this direction would be irreversible and the process of the enforcement of Shariah would be completed with the cooperation of the people and Ulema, the President declared.

According to him, though some people dubbed his government a military dictatorship, work on the enforcement of Islamic order, done during the last 10 years, had surpassed the total work done in this respect during the earlier three decades.

The present Government, President Zia said, was also sincere in the enforcement of the Islamic system and had moved a bill in Parliament in this respect. But still, if the people noticed signs of complacence on the part of the Government, they could hold it accountable. "We all are united in the Jihad for the enforcement of the Islamic system", *the President* asserted.

He said Maulana Thanvi wanted a separate homeland for the Muslims with Islamic system functioning in it. "If the Maulana's spirit visits Pakistan today, it will see that much headway has been made in this direction despite a number of difficulties" he added

President Zia urged the Ulema to play their due rule in the reformation of the rulers. They should tell the Government that instead of focusing its attention on forming a political party and other issues, it should first explain how it would serve the cause of Islam, he said

The President lashed out at the elements separating *'Deen'* from *'Dunya'* and held that both were inseparable In this regard he quoted the saying of Maulana Thanvi He urged the Ulema to focus their attention both on religious as well as wordly knowledge

To resolve differences, the President said, one should act with moderation as only this was the safest way.

The President sought the cooperation of Madrassahs in eradicating illiteracy. He also recalled the services Maulana Thanvi had rendered for the cause of Islam

ROLE OF WOMEN The President said Maulana Thanvi had underscored the pivotal role of women in a society long before the Western protagonists of women's rights did.

He said Maulana Thanvi had written his popular book *Bahishti Zaiver* primarily to educate the Muslim women in the Islamic teachings, concerning them, as he believed that female education was essential for building a society on a true Islamic pattern

The President said that through this celebrated book, thousands of Muslim women had become aware of their responsibilities towards their religion and their family.

The popularity and usefulness of this book had motivated hundreds of illiterate women to learn Urdu to be able to read this book, he added This book was, therefore, instrumental in spreading female education at a time when the ratio of literate people was extremely low

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(Contd. from Page 179 Col 3)

to be printed and distributed is that of Madinah which was copied by the Damascene calligrapher Uthman Taha.

AHMED E H JAFFAR HONOURED

Mr. Ahmed E H Jaffar was the guest of honour at a function held by the Federation of Chambers of Commerce and Industry to felicitate him on the award of gold medal by the Sind Government on August 14 last for his contribution to the Pakistan Movement

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AL-HADIS Hussain-b-Wahwah reported that Talha-b-Bara'a fell ill So the Prophet (*Sallallahu 'alaihi wa sallam*) came to see him and said: Verily I don't see Talha but death has just now fallen upon him. So order me about him and make haste and verily it is not proper that the corpse of a Muslim should be kept waiting among the backs of his family members (Abu Daud)

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) reported that when the Messenger of Allah expired, he was covered with a striped garment. (Agreed)

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث Bold | ḥ=ح Madd | z=ز آ=āā | ṣ=ص و=ōō | ḍ=ض ی=ēē | ṭ=ط Fine | ẓ=ظ Madd | '=ع آ=āa | ط=ṭ (Jerk) و=ōo | ی=ēe

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SECTION 11 *(Contd)*	*RU-KOO' 11 (Contd)*	ركوع ١١ (متبع)
93 Until, when he reached between the two barriers,	93 *Hat-tāa i-zaa ba-la-gha bai-nas-sad-dai-ni*	حتى إذا بلغ بين السدين
he found beyond them a people	*wa-ja-da min doo-ni-hi-maa qau-mal-*	وجد من دونهما قوما
who could scarcely understand a word	*laa ya-kaa-doo-na yaf-qa-hoo-na qau-laa*	لا يكادون يفقهون قولا ۝
94 They said: O Zul-Qarnain, surely Yajooj (Gog) and Majooj (Magog)	94 *Qaa-loo yaa-zal-qar-nai-ni in-na ya'-joo-ja wa ma'-joo-ja*	قالوا يذا القرنين إن يأجوج ومأجوج
are evil-doers in the land,	*muf-si-doo-na fil-ar-ḍi*	مفسدون في الأرض
shall we then pay you tribute on the condition	*fa-hal naj-'a-lu la-ka khar-jan 'a-lāa*	فهل نجعل لك خرجا على
that you erect a barrier between us and them?	*an taj-'a-la bai-na-naa wa bai-na-hum sad-daa*	أن تجعل بيننا وبينهم سدا ۝
95 He said: That in which my Lord has established me, is better,	95 *Qaa-la maa mak-kan-nee fee-hi rab-bee khai-run*	قال ما مكني فيه ربي خير
so help me with manpower and I will erect	*fa-a-'ee-noo-nee bi-quw-wa-tin aj-'al*	فأعينوني بقوة أجعل
between you and them a strong wall	*bai-na-kum wa bai-na-hum rad-man*	بينكم وبينهم ردما ۝
96 Bring me lumps of iron,	96 *aa-too-nee ẓu-ba-ral-ḥa-deed*	آتوني زبر الحديد

Verse	English	Transliteration	Arabic
	until, when he filled up (the gap) between the two mountains, he said: Blow (your bellows);	*Hat-tāa i-zaa saa-waa bain-naṣ-ṣa-da-fai-ni qaa-lan-fu-khoo.*	حَتّٰىٓ اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ؕ
	until, when he made it (i.e. the iron lumps) into (red) fire;	*Ḥat-tāa i-zaa ja-'a-la-hoo naa-ran*	حَتّٰىٓ اِذَا جَعَلَهٗ نَارًا ۙ
	he said, bring me molten lead that I may pour over it	*qaa-la aa-too-nee uf-righ 'a-lai-hi qiṭ-raa*	قَالَ اٰتُوْنِيْٓ اُفْرِغْ عَلَيْهِ قِطْرًا ۞
97.	Thus they could neither scale it,	*Fa-mas-ṭaa-'ōo aeen-yaẓ-ha-roo-hu*	فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ
	nor could they dig through it	*wa mas-ta-ṭaa-'oo la-hoo naq-baa*	وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا ۞
98	He said This is a mercy from my Lord,	*Qaa-la haa-zaa rah-ma-tum-mir-rab-bee*	قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ
	and when the promise of my Lord comes to pass, He will level it to the ground,	*fa-i-zaa jāā-a wa'-du rab-bee ja-'a-la-hoo dak-kāā'*	فَاِذَا جَآءَ وَعْدُ رَبِّيْ جَعَلَهٗ دَكَّآءَ ۚ
	and the promise of my Lord is true,	*Wa kaa-na wa'-du rab-bee ḥaq-qaa*	وَكَانَ وَعْدُ رَبِّيْ حَقًّا ۞
99	And on that day We shall let some of them surge on one another,	*Wa ta-rak-naa ba'-da-hum yau-ma-i-zi-ein-ya-moo-ju fee ba'-dinw-*	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ
	and the Trumpet shall be blown,	*wa nu-fi-kha fis-soo-ri*	وَّنُفِخَ فِي الصُّوْرِ
	then We will gather them together,	*fa-ja-ma'-naa-hum jam-'anw-*	فَجَمَعْنٰهُمْ جَمْعًا ۞
100	And We shall present Hell on that day	*wa 'a-rad-naa ja-han-na-ma yau-ma-i-zil-*	وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
	before the unbelievers in full view,	*lil-kaa-fi-ree-na 'ar-da-*	لِّلْكٰفِرِيْنَ عَرْضَا ۞
101.	Whose eyes were under cover from my remembrance,	*nil-la-zee-na kaa-nat a'-yu-nu-hum fee ghi-ṭāa-in 'an zik-ree*	الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ

No.	Translation	No.	Transliteration	Arabic
	and they were not able to hear.		*wa kaa-noo laa yas-ta-ṭee-'oo-na sam-'aa.*	وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا
	SECTION 12		*RU-KOO' 12*	ركوع ١٢
102	Do those who disbelieve think that they can take	102	*A-fa-ḥa-si-bal-la-zee-na ka-fa-roo aieen-yat-ta-khi-zoo*	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
	My servants as (protecting) friends besides Me?		*'i-baa-dee min doo-nee au-li-yaa'*	عِبَادِي مِنْ دُونِي أَوْلِيَاءَ
	Surely We have prepared Hell as entertainment for the unbelievers		*In-naa a'-tad-naa ja-han-na-ma lil-kaa-fi-ree-na nu-ẓu-laa*	إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا
103	Say Shall We inform you	103	*Qul hal nu-nab-bi-u-kum*	قُلْ هَلْ نُنَبِّئُكُمْ
	who are the greatest losers in respect of deeds?		*bil-akh-sa-ree-na a'-maa-laa*	بِالْأَخْسَرِينَ أَعْمَالًا
104	(They are) those whose endeavours go waste in the worldly life,	104	*Al-la-zee-na ḍal-la sa'-yu-hum fil-ha-yaa-tid-dun-yaa*	الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
	while they think that they are doing good deeds		*wa hum yaḥ-sa-boo-na an-na-hum yuḥ-si-noo-na ṣun-'aa*	وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
105	They are those who disbelieved in the revelations of their Lord and in the meeting with Him;	105	*U-laa-i-kal-la-zee-na ka-fa-roo bi-aa-yaa-ti rab-bi-him wa li-qaa-i-hee*	أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
	so vain are their deed,		*fa-ḥa-bi-ṭat a'-maa-lu-hum*	فَحَبِطَتْ أَعْمَالُهُمْ
	and on the Day of Resurrection We shall not assign to them any weight		*fa-laa nu-qee-mu la-hum yau-mal-qi-yaa-ma-ti waz-naa.*	فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا
106	That is their reward—Hell, because they disbelieved	106	*Zaa-li-ka ja-zaa-u-hum ja-han-na-mu bi-maa ka-fa-roo*	ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا
	and held My revelations and My Messengers in derision		*wat-ta-kha-zoo aa-yaa-tee wa ru-su-lee hu-zu-waa.*	وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا

Part 16 Qaa-la A-lam | Chapter 18 *Al-Kahf* | ١٦- قال الم ١٨ - الكهف

No.	English	Transliteration	Arabic
107.	Surely those who believed and did good deeds,	107 *In-nal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti*	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
	for them there are the gardens of Paradise for entertainment;	*kaa-nat la-hum jan-naa-tul-fir-dau-si nu-zu-lan-*	كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا
108.	In it they will abide,	108 *khaa-li-dee-na fee-haa*	خَالِدِينَ فِيهَا
	not seeking any change from it.	*laa yab-ghoo-na 'an-haa ḥi-wa-laa*	لَا يَبْغُونَ عَنْهَا حِوَلًا
109.	Say, If the sea were ink for (writing) the Words of my Lord,	109 *Qul-lau kaa-nal-baḥ-ru mi-daa-dal-li ka-li-maa-ti rab-bee*	قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي
	the sea would certainly get exhausted before	*la-na-fi-dal-baḥ-ru qab-la an tan-fa-da*	لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ
	the Words of my Lord were exhausted,	*ka-li-maa-tu rab-bee*	كَلِمَاتُ رَبِّي
	even if We brought (another sea) like it in aid	*wa lau ji'-naa bi-miṣ-li-hee ma-da-daa*	وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
110	Say: I am only a human being like you,	110 *Qul in-na-māa-a-na ba-sha-rum-miṣ-lu-kum*	قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ
	it has been revealed to me that your God is only one God,	*yoo-hāa i-laiee-ya an-na-māa i-laa-hu-kum i-laa-hunw-waa-ḥid*	يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ
	so whosoever hopes to meet his Lord should do virtuous deeds,	*Fa-man kaa-na yar-joo li-qāā-a rab-bi-hee fal-ya'-mal 'a-ma-lan ṣaa-li-ḥanw-*	فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
	and should not associate anyone in the worship of his Lord	*wa laa yush-rik bi-'i-baa-da-ti rab-bi-hee a-ḥa-daa*	وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

CHAPTER 18 AL-KAHF ENDS HERE. تمت هذا السورة ١٨ - الكهف

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ينا للناس المنهاج السوى فى الاجتهاد كما سار عليه ولون .

لقد تضمن الاسلام قوانين رائعة فى التعامل مع خلق والخالق ، تحل بها مشكلات البشرية فى العقيدة والمعاملات ومناهج سديدة فى السلوك والاخلاق ، وكل لك جاء به رجل عرف بالصدق والامانة ، امى لا يعرف القراءة والكتابة ، نشا بين امة أمية ، مؤيد بمعجزة باقية بقاء الزمان ، فلا يسع المنصف العاقل إلا ان يومن به نبيا ورسولا عظيما ، وبما جاء به شرعة ومنهاجا ، ليسعد فى دنياه واخراه ولهذا نرى الاسلام يزحف سلميا على الدول المتحضرة العالية الثقافية ، بعد ان قرأوا عنه ما اقنعهم بقدسيته وربانيته ، (ولتعلمن نباه بعد حين) .

نبـذة من أسـوة الرسـول ﷺ

الاستاذ عقيد احمد القاسمى

* سئلت عائشة ﷺ ، عما كان يعمل الرسول فى له ، فقالت كان واحدا من البشر يخصف نعله ويرقع به ويحلب شاته ، ويعمل الرجل فى بيته ، وفى حديث عائشة قالت كنا نرى الهلال ثلاث مرات ، وماتوقد ، ابيات رسول الله نار ، فساله الزبير وماذا كان يعيشكم الت الاسودان الماء والتمر ، وكان خارج البيت يشرك صحابه فى كل عمل ولايؤثر عليهم .

لما هاجر إلى المدينة ولقيه الناس فى قباء دعا لبناء سجد وشاركهم فى العمل ، ولما وصل المدينة شارك فى ء مسجدها ، وشارك صلوات الله عليه فى حفر الخندق حول المدينة فى غزوة الاحزاب وخص نفسه بقسم منه حجرى صلب .

شارك اصحابه فى اعداد الطعام ، وذلك انهم كانوا عه على سفر وهموا باعداد شاة للطعام ، فقال احدهم على ذبحها ، وقال الثانى على سلخها ، فقال النبى وأنا على جمع الحطب ، فقالوا يا رسول الله نحن نكفيك العمل ، فقال اعلم إنكم تكفوننى ولكنى اكره ان اتميز عليكم ولان الله يكره ان يرى العبد مميزا بين اصحابه .

وفى غزوة بدر قصرت الركائب فخص كل ثلاثة بعيرا يتعاقبونه ، فاراد صاحباه ان يكفيانه نوبته فى السير فابى ، وقال ليس منكم من هوا حوج منى إلى رحمة الله وابتغاء الاجر .

وطلبت إليه ابنته فاطمة ﷺ ان يعطيها واحدة من الاسرى تعينها على اعمال بيتها وبسطت لها كفها لتريه كيف اثرت الرحى فيها ، فقال عليه السلام لاعطيك وأدع اهل الصفة تطوى بطونهم جوعا ، هذه اسوة الرسول الكريم ، كما قال تعالى عز و جل : « ولقد كان لكم فى رسول الله اسوة حسنة » .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

والانصاب ، ولم يكن فى شريعة بحيرة ولاسائبة ولا وصيلة ولا حام ، ولاوأد للأطفال الصغار من الاناث اكثر من الذكور ، ولا كان فيها حرمان من الميراث للنساء والصغار ، ولاغير ذلك مما يخالف المثل العليا التى تتسم بها الرسالات السماوية ، ولكنهم الصقوها زورا بابراهيم واسماعيل عليهما السلام .

وكانت الحرب بينهم سجالا لاوهى الاسباب وادنى العلل ، فكم من قبيلة افنتها قبيلة ، وكم من فصيلة طحنتها فصيلة وكان واد البنات لديهم من المكرمات خوفا من العار ، وواد الذكور عندهم حذرا من الفقر والحرمان ، وكانت قلوبهم فيما يفعلون اقسى من الحجارة « وإن من الحجارة لما يتفجر منه الانهار وإن منها لما يشقق فيخرج منه الماء وإن منها لما يهبط من خشية الله » .

وكانت الكلمة من زعيم القبيلة كالنص الالهى ، فهى واجبة التنفيذ وإن جانبت الصواب وجلبت الدمار وكانت سوق الدعارة قائمة على ساق ، فى بيوت خارج القرى ترفع عليها الرايات ، وكانت ضحاياها من الاماء غالبا ، واحيانا تكون خلسة بدون استعلان اختيانا لاصحاب الاعراض ، وكانوا لايستحون من نسبة اولادهم من السفاح إليهم ، فتارة يستلحقونهم بمعرفة القائف ، وأخرى يحملون الحق فى الحاقهم إلى المراة البغى نفسها ، وقد جاء فى كتب السير حديث تفصيلى عن تلك الجرائم واحكامها لديهم ، رواه رواة ثقات .

وكان العالم من مشرقه إلى مغربه يمتلىء بالفتن ، ويموج بالبلايا والمحن ، وتسوده شريعة الغاب وقانون الضوارى ، والامم وقود للحرب بين امتين تسيطران على شعوبه ، الفرس شرقا والرومان غربا ، وارزاق الناس نهب لاولئك المسيطرين ، وافرادهم عبيد لهؤلاء الجبارين ، ولا احد من اولئك المسيطرين يخشى نقمة الجبار ، والديانتان السماويتان سخرتهما الشهوات لخدمة الطغاة المستبدين ، وحرفت الاهواء كتبهما بثمن قليل ، فكان العالم كله بحاجة إلى بعثة عامة شاملة ، ترفع المظالم عن المعذبين ، وتكبح جماح الظالمين ، وتنظف العقائد من الوثنية والشرك والنبوة للخالق المنزه عما يقولون ، وتطمئن كل عامل على رزقه ، وتنشر بين الناس الامن والطمانينة ، وتعيد الحق إلى نصابه ، والعدل إلى محرابه .

القرآن والسنة دستور الاسلام

لقد أيد الله رسوله الامى العظيم ، بالقرآن المجيد ، فإنه لايأتيه الباطل من بين يديه ولامن خلفه تنزيل من حكيم حميد ، وكما جعله معجزة باقية بقاء الزمان ، لتكون آية فى كل آن ، جعل لرسوله حق بيان مجمله بسنته ، وهو فى كلتا الحالتين (وما ينطق عن الهوى إن هو إلا وحى يوحى علمه شديد القوى) .

فإذا قرأت القرآن والسنة وجدت مناهج سديدة يسعد بها البشر فى كل امة وفى كل عصر ، ووجدت نصوصا مرنة صالحة للاجتهاد الذى شرعه الله للناس وفق ضوابط يعرفها العلماء بأصول الفقه ، فمن اجتهد فى دائرتها واخطأ فله أجر ، ومن اجتهد واصاب فله اجران وحين شرع لهم الاجتهاد منعهم من القول بالرأى والهوى حتى لايتبوءوا مقاعدهم من النار ، فلابد من رجوع المجتهد إلى النصوص فى الكتاب والسنة ، ثم إلى الاجماع والقياس على ما وردت فيه النصوص ، لوجود العلة المشتركة بين المقيس والمقيس عليه ، ولن تجد أمرا يجد فى الناس على امتداد الزمان ، الا وجدت اصلا فيما تقدم يعطيك الحكم المطمئن الذى يرفع عن الأمة الحرج وكل من خرج عن مناهج السلف الصالح فى استنباط الأحكام فهو مبتدع وصاحب هوى ، ولو اتسع المقام

ن الاسقع رضي الله عنه قال : قال رسول الله ﷺ : « إن الله اصطفى كنانة من ولد اسماعيل ، واصطفى قريشا من كنانة ، واصطفى من قريش بنى هاشم ، واصطفى من بنى هاشم » .

اليهود كانوا يتوقعون ميلاده

كانت الكتب السماوية تبشر بقرب ميلاد رسول من بنى اسماعيل ، موطنه وادى فاران بالحجاز ، وقد جاء بتلك الكتب علاماته ، ومنها خاتم النبوة بين كتفيه ، وكان اليهود يتوقعون ظهوره فى الفترة التى ولد فيها ، وكانوا ايام حروبهم مع الأوس والخزرج ، يستفتحون به عليهم ، ويتواعدونهم بانهم سيبادرون بالايمان به ، ويقتلونهم معه قتل عاد وارم ولكنهم كفروا به بعد مبعثه وسارع الاوس والخزرج إلى الايمان به بعد حرب بعاث الشهيرة ، وفى ذلك يقول الله تعالى فى سورة البقرة « ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ماعرفوا كفروا به فلعنة الله على الكافرين » وفى سورة البينة « لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تاتيهم البينة رسول من الله يتلو صحفا مطهرة : فيها كتب قيمة وما تفرق الذين اوتوا الكتاب إلا من بعد ما جاءتهم البينة . . » إلى آخر السورة الكريمة .

وروى عن عبد الله بن عمرو بن العاص أنه قال (كان بمر الظهران راهب يسمى عيصا من اهل الشام وكان يقول : يوشك ان يولد فيكم يا اهل مكة مولود تدين له العرب ويملك العجم . وهذا زمانه) .

نموذج من اخلاقه فى نشاته

كان بنو قومه يعاقرون الخمر ويرونها مجلبة للكرم والشجاعة ، والنخوة والنجدة والمروءة ، ولكن محمدا حرمها على نفسه فى صباه وفى شبابه قبل ان يشرفه الله بالنبوة ، لأنه كان يرى فيها غير مارأوا ، اذ كان يراها ام الخبائث ومفتاح الشر ، ومحطمة العقل والارادة والجسد ، ومفسدة المال .

وكانوا يعكفون على اصنام لهم عابدين لاثنين ، يزعمون انها رمز للملأ الأعلى ، ويحسبون أنها تقربهم إلى الله زلفى إن عبدوها ، وتمنحهم الخير وتدفع عنهم الشر إن لاذوا بها ، ولكن محمدا لم يذهب فيها مذهبهم فقد كان يراها مخلوقة لاخالقة ، مبعدة عن الله لامقربة إليه ، وضعيفة لا حول لها ولا قوة ، فلا تجلب خيرا ولاتدفع شرا ، ويرى ان الله ليس بحاجة إلى وسيط يقرب عباده اليه ، وان عبادتها إهدار للقيم العقلية ، وإجحاف فى حق الربوبية ، فلذا نشا منكرا لها ، بعيدا عن الاعتراف بقدسيتها

ولقد كان من ابرز صفاته التى عرف بها بين قومه ، اصالة الراى ، والصدق فى القول ، والأمانة ، فاذا حزبهم امر لجاوا اليه فهداهم إلى حل مشكلاته ، وإذا حدثهم حديثا آمنوا بصدقه ولم يتشككوا فيه ، وإذا عزت فى الناس الامانة نشدوها و وجدوها كاملة فى رحابه .

هذا هو اليتيم الذى لم ينشئه على تلك الفضائل ابوان ، ولم تغرسها فى نفسه الشريفة بيئته ، ولم يعلمه مناهجها الكثيرة مدرسة ولاجامعة ، ولكنها العناية الربانية اعدته هذا الاعداد الشريف ، لرسالة خطيرة .

حاجة العالم إلى بعثة عامة

كان العرب يسيرون على نهج زعموه شريعة جدهم ابراهيم عليه السلام ، وما كان شئ مما يصنعون كما يدعون فإن ابراهيم كان حنيفا مسلما وما كان من المشركين ، فالصلاة كانت فى شريعته لله ، ولكنهم جعلوها للأوثان ، والحج والعمرة فى ملته كانا لله ، ولكنهم جعلوها للأحجار

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خاتم النبيين ورحمة الله للعالمين

فضيلة الشيخ مصطفى الحديدى الطير

فى صبيحة اليوم الاغر ، الثانى عشر من ربيع الانور ، استقبل الزمان محيا طفل وسيم ، يسر مرآه القلوب ، ويؤنس وجهه الارواح ، ويقر سناه العيون .

ولم يكن فى جملة مستقبليه والده الكريم عبد الله ، فقد رحل إلى ربه والحبيب فى بطن أمه ، فاقبل على دنياه يتيما ، ثم لم تلبث أمه الشابة النسيبة الحسيبة ان لحقت أباه ، فنشأ فاقد الاب ثاكل الام ، ذلك الوليد الذى عنيناه هو محمد رسول الله .

والايتام الفقراء لا يقام لهم وزن ، ولايهتم لهم بتربية ، فينشاون على اخلاق ليس لها ضابط ، ولا يتجهون فيها غالبا إلى الكمال ، لحرمانهم عطف الآباء وحرصهم على تجميل سجاياهم ويفقدهم حنان الامهات، وفائق رعايتهن .

لكن محمدا اليتيم لم يكن على أى نحو من الضياع والحرمان ، فان العناية الالهية ادخرته ازلا ليكون خاتم الانبياء والمرسلين ، وهاديا للعالمين ، ورافعا لواء التوحيد والاخلاق الفاضلة بين الناس اجمعين ، فلذا كفلته باجمل رعاية ، وربته على اكمل المناهج ، وسلكت به سبيلا من الاخلاق بليغ الاستقامة ، ينتهى بصاحبه إلى تحمل اعظم التبعات ، فنشا فى صباه وفى شبابه على أعلى مستوى من المعايير الخلقية ، فى صفاء النفس وطهارة الضمير وعلو الهمة وكمال السلوك ، فما حدثت منه صبوة ولانبوة ؛ ولاحدثته نفسه بكبوة .

طهـارة اصـوله

كان صاحب الذكرى للعطرة ، رفيع الحسب عظيم النسب ، جليل الأرومة طاهر الأصول ، إذ تبرأ نسبه الشريف من سفاح الجاهلية ، ولم يعرف الوليد مثل آبائه الغر الميامين ، فى عوالى الهمم ، ومحاسن الشيم ، عن على كرم الله وجهه ان النبى ﷺ قال « خرجت من نكاح ولم اخرج من سفاح ، من لدن آدم إلى ان ولدنى أبى وأمى ، ولم يصبنى من سفاح أهل الجاهلية شئ » .

وعن ابن عباس رضى الله عنهما انه قال : قال رسول الله ﷺ « لم يلتق أبواى قط على سفاح ، لم يزل الله ينقلنى من الاصلاب الطيبة إلى الارحام الطاهرة مهذبا ، لاتتشعب شعبتان إلا كنت فى خير هما » وفى صحيح مسلم عن واثلة

بسم الله الرحمٰن الرحیم

عن ابی هريرة رضی الله عنه قال قال رسول الله ﷺ نزل القرآن على خمسة اوجه حلال و حرام ومحكم و متشابه وامثال فاحلوا الحلال وحرموا الحرام و اعملوا بالمحكم وآمنوا بالمتشابه و اعتبروا بالامثال . (رواه البيهقی)

الحلال بين والحرام بين لا التباس بينهما فعلى المؤمن التمتع بالحلال والابتعاد عن الحرام واتباع ما هو المحكم والايمان بما هوا المتشابه .

التحرير

لا حظر

على نقل المواد المنشورة فی مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التی تنشر على صفحات اليقين قرين النص العربی على التوالی فی كل عدد من المجلة.

جميع المراسلات

باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف ،
مجاهد آباد ، حب ريور رود ،
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هواتف :

المكتب الرئيسی: ٢٢٦٥٩٧-٩٨
المكتب الفرعی: ٥٢٤٣٢٥

التسديد مقدما

و الله ولی التوفيق .

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— لقد کان من ابرز صفاته التی عرف بها بین قومه ، اصالة الرای والصدق فی القول .

— القرآن والسنة دستور الاسلام .

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In the name of Allah, the All Compassionate, the Most Merciful

MALIK RAM
His Rendezvous with Islam
(I)

Malik Ram is better known as a Urdu litterateur. He specialises in Ghalib He has written several original books on the poet s life, art, works and times. Of late, however, he was in the limelight when news went the rounds about his rather deep involvement with Isalm and its teachings.

The daily Dawn of July 25, 1987, carried a letter of Dr. Munir D Ahmed from Hamburg in which he says, "In fact very few people know that although Malik Ram was born in a Hindu family, he had long ago embraced Islam "

Malik Ram was born at the turn of the first decade of the century Though settled down in India, he did have links with what is now the Islamic Republic of Pakistan where he was brought up and educated In 1926, he passed the Intermediate examination from Gujrat. Later on, he moved to Lahore for the higher education and took his M A degree in History from the Government College in 1932 or thereabout.

EARLY EDUCATION He writes, "The pattern and environment of my early education were so oriented as to create in me from the very childhood love for Urdu, Persian and Islamic studies. When I was thirteen, I had gone already a good deal through Persian prose and poetry. I did also have occasion to read quite a large number of books on Islam By the time I had completed Matriculation, I was far ahead of my colleagues in religious knowledge in general and of Islam in particular.

SULAIMAN NADVI: When Malik Ram was a student of M.A. class, he came across 'Allama Syed Sulaiman Nadvi's book Arab wa Hind ke Ta'alluqat (Indo-Arab Relations). Maulana Sulaiman Nadvi had pointed out in this book that historians of India somehow reframed as much from Arabic travelogues, history, and geography as they concentrated on Persian sources, even though the Arabic sources are a treasure-house of invaluable historical data without which no Indian history can be complete

Malik Ram expressed his wish to the Maulana to undertake English translation of selections from the relevant Arabic books on the lines followed by Sir H M Elliot in respect of Persian sources. For his guidance, the Maulana as well drew up a list of some twenty Arabic books on the subject This encouraged Malik Ram. It was his first intellectual contact with Maulana Syed Sulaiman Nadvi

Malik Ram promptly purchased a copy of Al-Balazuri's Futuh al-Buldan and started translation of its parts relating to India. This he did with the assistance of an Arabic-knowing colleague of his They also translated The Voyages of Sulayman al-Tajir (the Merchant) This pursuit had, however, to be given up because the more compelling need to seek a livelihood got the better of Malik Ram.

NIGAR· Niaz Fatehpuri's well known journal Nigar played a

significant role in arousing Malik Ram's interest in Islam. He writes, "I was first induced to read the Holy Qur'an directly on going through the thought-provoking articles on Islamic topics appearing in Nigar. Till then my academic knowledge about Islam was wholly confined to certain Urdu books. The way in which Niaz projected Qur'anic dictates, his style, and rationale influenced me."

AL-QUR'AN: Malik Ram continues, "One day I bought a copy of the Holy Qur'an with its Urdu translation by Dr. Nazir Ahmad. I completed reading this translation in a fortnight. I liked very much its style. I read again and again certain passages from it, so much so that now when forty years have passed I still remember verbatim some of them. I noticed that Niaz's interpretations often differed from Dr. Nazir Ahmad.

"I decided now that I had better learn Arabic, or at least study the Holy Qur'an lesson by lesson from some teacher. Two years later, in 1926-28, in Lahore, I was able to take lessons in the Qur'an from a scholar, but it did not take me beyond one-half of the Holy Book. I did the rest on my own."

ARABIC LANGUAGE A long time after, Malik Ram got a diplomatic assignment, from the Government of India, to Egypt. That offered him a welcome opportunity to improve and polish his Arabic In the course of his stay there, he attained such high proficiency in the language as would enable him to coverse and speak freely in Arabic. He could even quote couplets of classical Arabic poets with confidence to suit a given situation.

Once when he called on him, Nawab Sadr Yar Jung (Maulana Habib-ur-Rahman Khan Shirwani) said to him: "Since you have been to Egypt for a long time, you must surely have picked up Arabic language very well Let us set Urdu aside and talk for a while in Arabic" They conversed in Arabic for a half-hour. Malik Ram says: 'I tried my very best to speak throughout in chaste Arabic and to keep up the grammar."

Malik Ram explained that, generally speaking, all the Arab countries have Arabic for their lingua franca. However, if a foreign scholar of Arabic happens to converse with the local folk, they would hardly be able to understand each other. Spoken language is quite different from the written language The common man's slang (Darijah) has its own rules and usage Its grammar is different Its vocabulary is different Even its accent is different.

Even among the Arab countries, for example, an Egyptian finds it difficult to understand an Iraqi though both speak Arabic. Furthermore, foreign words in large numbers have naturalised so well that they are used freely without any hesitation Morocco and Tunis have absorbed French and Spanish words; Egypt, French and Italian, Iraq, Turkish and Persian, and so on. It is the language of Hejaz, however, that has remained mostly safe from the infiltration of foreign words.

"Even educated people use Darijah in their daily speech, but they nonetheless write Arabic correctly because the written language has remained unchanged", says Malik Ram.

We have given these details in order to bring home the fact that to understand Islam an intelligent study of Quran Majeed is absolutely necessary; and to grasp and appreciate the meanings of Quran Majeed, adequate knowledge of Arabic language is equally essential It did not take Malik Ram long to realise these basic needs before continuing his journey in the realm of Islam.

He was now conversant with Arabic language, Quran Majeed, its Urdu translation, its commentaries, and the concomitant Traditions (Sunnah).

We shall continue this theme in our issue of December 22, 1987, Insha' Allah.

ISLAMIC COMMON MARKET

A two-day international conference on Islamic banking and trade, which was held in Islamabad recommended that a strategy for the establishment of an Islamic common market should be adopted involving the agencies of both public and private sectors of Islamic countries.

The communique, which was adopted at the concluding session of the conference, said that such a strategy should be directed towards greater mobilisation of funds and resources for enhancing the volume of trade among Islamic countries.

The efforts in this direction should be made, through gradual process, towards creation of greater complementarity in terms of products and services, increase in the availability of exportable commodities, elimination of restrictions and barriers which impede the movement of goods and services labour and technology and capital and investment among Islamic countries, the communique added

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ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

IQBAL

THE MOSQUE OF CORDOVA

(Continued)

Your grandeur and elegance is
proof of some man of God,
You are splendid and graceful,
Splendid and graceful was he, too
Firm is your foundation;
Countless are your columns,
Like a cluster of date-palm trees
in a Syrian desert.
The light Moses beheld on
Mount Sinai —
Falls on your doors and roof,
Your lofty minaret is Gabriel's
rendezvous.
Never can the gallant Muslim
perish;
His Call to Prayer reveals Moses
and Abraham's secret,
His land is limitless,
Boundless is his horizon,
Nile, Tigris and Danube are only
waves of his ocean,
Marvellous are his times,
Wondrous are his tales,
To the primitive age he gave the
signal to depart,
Cup-bearer to men of passion,
A man on his steed pacing love's
ground;
His wine is of the finest quality,
His sword is of real metal;
He is the valiant warrior
His cry of "No-god-save-God" —
Is his coat of mail,
His cry of "No-god-save-God"—
Is his shield against falling
swords!

You unfold the mystery of the
believer
The heat of his days,
The mellowness of his nights,
His exalted station in life,
His sublime thoughts,
His exhilaration and desire,
His humility and pride,
The hand of the believer —
Is like the hand of God.
Commanding, creative, helper
and mender of affairs;
Created from dust, but disposed
to angelic light,
The servant reflecting the Mas-
ter's attributes;
His unconcerned heart cares not—
For riches of all the world;
Few are his aspirations,
High are his aims;
His mien charms the heart,
A gleam of his glance relieves
the passion;
Soft of speech but hot in pursuit,
Be it the battleground,
Or an amiable friends' gathering,
He is ever pure of heart, and
pious.
The certitude of a man of God —
Is the centre of Truth's com-
passes,
And the rest of the world,
It is all whim, spell and myth,
He is reason's ultimate goal,
He is love's harvest;
To the four corners of the
world,
He lends the warmth of a frien-
dly gathering.

Mecca of men of art,
Majesty of the plain faith!
Because of you,
Sacred is the land of Andulasia,
If under the sky there be —
A match to your beauty,
It is within a Muslim's heart,
Nowhere else.
Lo! Those valiant men of God,
The Arab cavaliers,
Bearers of "exalted character",
People of Faith and Truth,
Whose empire-building has dis-
closed —
The unique secret:
The kingdom of men of love —
Is poverty, not kingship.
Their vision did groom —
The East and the West;
Their wisdom was torch-bearer —
On Europe's dark pathways,
Because of their blood, even
today,
People of Andulasia bear pleas-
ing disposition;
They are warm-hearted and
simple,
Their brows shine bright;
Even now, gazelle-eyed beauties —
Are common in this land,
Whose graceful glances, like
arrows,
Pierce through the heart
Unto this day her air is laden —
With the perfume of Yemen.
And her music betrays —
Tunes of Hejaz!

(To be continued)

— M. M. ANSARI

STUDIES CENTRE AT OXFORD

The Okaz daily has quoted Dr Abdullah Omar Nasseef, Secretary-General of the Muslim World League, as saying that a Centre for Islamic Studies will be opened at Oxford University in Britain, for the first time under the supervision of Muslim scholars in cooperation with the university.

Dr. Nasseef, who is Vice-Chairman of the centre's trustee council, stated that there are some 40 such centres in the world run by universities providing opportunities for studies at undergraduate and post-graduate levels besides research on Islamic and Arabic studies.

AL-HADIS: Narrated Ibn 'Abbas (*Razi Allahu 'anhu*): Sa'd bin 'Ubada (*Razi Allahu 'anhu*) consulted Allah's Apostle saying, "My mother died and she had an unfulfilled vow" The Prophet said, "Fulfil it on her behalf." (Bukhari)

ISLAMIC MYSTICISM

HAZRAT ZUNNOON MISRI

(Rahmatullah 'alaihi)

By Syed Mahmood Akhtar

Abul Faiz Thaubaan bin Ibraheem al-Misri, widely known in the Islamic world as Hazrat Zunnoon al-Misri (*Rahmatullahi 'alaihi*), was born in 180 AH/796 C.E at Akhmim, a town on the right bank of Upper Egypt. His father originally hailed from Nubia

Hazrat Zunnoon, it is said, was a manumitted slave who secured his freedom on account of his wisdom, knowledge and learning He was well-versed in Medicine, Alchemy, Physics, Thaumaturgics and Greek Language. But above all his fame spread far and wide for his mystic ideas and austere religious exercises Hazrat S'adoon Misri is reported to be his spiritual mentor.

Hazrat Zunnoon visited Makkah, Madinah and Damishq (Damascus) He proceeded to Antaakiyah (Antioch or Antocheia) where he also met some Christian Monks He unswervedly supported the popular belief of the Ahl-e-Sunnat regarding the Un-createdness of Quran Majeed which creed brought him into bitter conflict with the Mu'tazilites of his time He was arrested and imprisoned in Baghdad but was later released by Caliph Al-Mutawakkil. Thereafter he returned to Egypt.

Hazrat Zunnoon Misri, during one of his travels saw a multitude of men assembled in a mountainous valley in front of the entrance of a cave. Those people were suffering from different physical ailments Hazrat Zunnoon asked them the reason of their meeting over there They told him that in that cave lived a godly person who worshipped in it all the year round. He came out of the cave for one day and by blowing some incantation over them prayed for the removal of their distress By his prayer God Almighty cured the diseases of the visitors.

Hearing that, Hazrat Zunnoon wished to see the holy man. So he too waited there for him to come out. One day the saint emerged out of the cave. He was lean and pale having (sunken) eyes But his face was full of grandeur He blew his breath upon the visitants and prayed for their health After that he turned to go back to his cave Hazrat Zunnoon hastily seized his sleeve and addressed him

"You have cured the outward diseases of the people For God's sake cure the disease of my heart"

The holy man cast his glance over Hazrat Zunnoon and replied

"O Zunnoon! Leave hold of my sleeve lest God in His Glory and Splendour will see that you are asking for succour from the one other than Him So He will hand you over to others"

Hazrat Zunnoon Misri shuddered to hear these words from the saint and hastily did he jerk the saint's hand With equal haste the holy man disappeared into the cave

It is narrated by Ibn Jauzi that one Yusuf bin al-Husain approached Hazrat Zunnoon Misri and asked him to teach him Ism-i-A'azam (the mysterious name of God whose incantation brings about affluence and abounding riches) Yusuf had travelled a long distance before reaching Egypt and stayed with Hazrat Zunnoon for over a year.

One day he said to the saint!

"O Shaikh! I served you with full attention. My capabilities are well known to you I desire I may be taught Ism-i-A'azam by you"

Hazrat Zunnoon gave no reply to him. Yusuf bin al-Husain was sure that the saint will grant his request. Six months passed in the waiting One day he saw that Hazrat Zunnoon brought to him a tray covered with a lid It was tied with a piece of cloth He asked him if he knew his certain friend at Fustat. Yusuf replied: "Yes Sir, I know him well." Hazrat Zunnoon handed over the tray to Yusuf and commanded him to convey it to his friend at Fustat Next morning Yusuf set off for the journey

On the way to Fustat Yusuf asked himself what gift Hazrat Zunnoon could send to his friend He was anxious to see it Then he thought that such inquisitiveness on his part was not proper Had it been proper the saint himself would have shown it to him But his inquisitiveness that was too pressing impelled him to open the tray The moment Yusuf removed the lid a rat jumped out of it and ran away.

Yusuf bin al-Husain was very much annoyed and upset by that He thought Hazrat Zunnoon had played a petty joke against him Inflamed with his displeasure, he made a return journey Hazrat Zunnoon easily saw through the whole matter and said:

"O Fool! We had put you through a test We gave you a rat under trust But you committed breach of trust even in that small

(Contd on Page 161 Col 1)

CALL FOR RESPECT TO ELDERS

President Gen. Mohammad Zia-ul-Haq has urged the people to respect their parents and elderly members of the society as enjoined by the Holy Quran and the Holy Prophet (peace be upon him).

Quoting from the Holy Quran he said that parents and elders deserve to be treated with affection and cared with love and kindness

In his message on the occasion of the Senior Citizens Day, the President said it is a happy augury that the foundations of a very healthy tradition are being laid today.

In his message Prime Minister Mohammad Khan Junejo has drawn the nations' attention to the problems of the ageing people in view of the social and economic changes taking place in the world.

He has said that the social responsibilities of the nation had increased with the increase of the population of elderly citizens in the country as in other countries

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FAYSAL ISLAMIC BANK'S KARACHI BRANCH OPENS

His Royal Highness Prince Mohamed Al-Faysal Al-Saud performed the inauguration of the Karachi Branch of the bank on 28th October, 1987. The Bank already has branches in Makkah Al-Mukarrama, Madinah Al-Munawwara Jeddah, Riyadh and Manama

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(*Contd. from Page* 160 *Col* 3)

thing. In such a situation how do you expect that I give you in trust the good name *(Ism-i-A'azam)* of Allah."

Hazrat Zunnoon Misri died in Cairo in 246 A.H /861 C.E Other details of his life are not immediately forthcoming.

REVIEW

Name of magazine. . . .	Monthly Al-Farooq (Urdu)
Publisher:	Shaikh-al-Hadith Maulana Saleemullah Khan,
Address	P.O. Box 11009 Karachi-25, Pakistan.
Editor:	Mr. Ubaidullah Khalid
Annual subscription:	Rs. 60/- only.

We have before us the Annual Number of the monthly Urdu Magazine, Al-Farooq, which is published from Karachi and has, on the 1st of Muharram, 1408 AH, entered the third year of its life

The Magazine is devoted to the cause of Islam — a duty which it has been discharging by publishing articles on subjects relating to Quran, Sunnah, Fiqh, Islamic history and the trend of international politics having a bearing upon Islamic affairs. The Magazine is thus rendering a valuable service to Muslims in general and Pakistani Muslims in particular.

Keeping in view the short period of its publication, the Magazine has made consideration progress and holds promise of a bright future. Its get-up and the calligraphy are attractive.

Yaqeen International wishes the magazine continuous success in its role to serve the cause of Islam and the Muslims. — Iqbal Husain Ansari

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Islamic Centre for Budapest: Hungary

Budapest is to have an Islamic centre with a mosque, library, offices and premises for rituals following a year of talks between the Hungarian Government and the Muslim World League which were recently completed in Budapest with the signing of a protocol on the construction of an Islamic centre.

The future Islamic centre will be used by Hungarian Muslims, experts on Asian and African peoples' cultures and Muslim foreigners staying in Hungary The establishment of the Islamic centre in Budapest is expected to enable closer ties between Hungary and the Islamic world.

A delegation of the Muslim World League visited Budapest from 29 August to 1 September The delegation led by Dr. Abdullah Naseef, the League's Secretary-General held talks with Imre Miklos, Chairman of the State Office for Church Affairs and Mr Jozsef Marjai, Deputy Prime Minister

There are reported to be 3,000 Muslims in Hungary.

AL-HADIS: Narrated Anas *(Razi Allahu 'anhu)*: A Jew crushed the head of a girl between two stones She was asked, "Who has done so to you, so-and-so? So-and-so?" till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed The Prophet *(Sallallahu 'alaihi wa sallam)* then ordered that his head be crushed with stones (Bukhari).

Zia's call to follow Prophet's teachings

President Mohammad Zia-ul-Haq called upon Ulema, government functionaries, public representatives and men of affluence to present themselves as a true model of Seerat-i-Nabvi in the light of teachings of Quran and Sunnah as an inspiring emulation for the people to completely reform society.

The President was inaugurating the 11th National Seerat Conference at the State Bank auditorium on 5th November, 1987 A large number of ulema, Islamic scholars, thinkers and intellectuals from all over the country participated in the conference.

President Zia said that it was not impossible to mould their lives in accordance with Seerat-i-Nabvi if the teachings of Quran and Holy Prophet (Peace Be Upon Him) were practised in letter and spirit. If the task of *'Islah-i-Muashara'* was to be made easier, "each one of us should present himself as a model in his respective areas — the mohallas, towns and cities", he said.

Discussing the modes of reformation of society, the President noted that one of the ways was sermonisation and utilisation of media, enactment of Islamic laws and throwing of criminals in jails while the other was to present ourselves as a model of Seerat-i-Nabvi. He thought while the former method could also be beneficial, the latter was more appropriate to resort to achieving the noble goal of reformation of society.

The President referred to the prevalent ills in the pre-Islamic Arab society which included social injustices, exploitation of women and live burial of daughters and said it was Islam which banished the curse of slavery, restored rights of women and rooted centuries old inhuman traditions of alive burial of daughters.

He said history bore testimony to the fact that the Holy Prophet (PBUH) sought sacrifices from them instead of providing them any attraction or allurement. It was also fact that those who embraced Islam did not live on bed of roses They had to bear torture and undergo immense hardships.

He said it was due to personal conduct as a citizen which led to the banishment of *Kufr* and *Shirk* besides elimination of class distinction and ethnic and regional prejudices It was also his personality's truthfulness that helped in the removal of ignorance from the Arab society.

President Zia-ul-Haq said that hundreds of instances of Holy Prophet's Seerat were found in various Seerat books. What was needed now was to compile them and to act upon them to reform the society in accordance with Islamic principles, he said

Describing Khutba-i-Tabook as a fundamental document for *Islah-i-Muashra*, the President said that the Holy Prophet (Peace Be Upon Him) gave charter of human rights and social justice 1400 years ago while the western countries were talking of human rights now.

The Holy Prophet (Peace Be Upon Him) said in his *Khutba* that the real truth was Holy Quran, strong inspiration was *Taqwa* and the best way to follow was that of the Holy Prophet The Holy Prophet also said in the *Khutba* that best job was the right determination and the worst thing was distortion of the religion The hand that gives is better than that takes The falsehood was one of the greatest sins The fear of God was the fountain-head of wisdom. The worst food was the usurpation of an orphan's resources. The respect of a *Momin's* resources was the respect of his blood. Forgiveness of human beings will attract blessings of Allah and forgiveness of sins

Speaking about the conference the President noted with satisfaction that about 50 papers on Seerat of the Holy Prophet (Peace Be Upon Him) were received Twenty-nine of which were selected for compilation in the form of books. It was also noteworthy that four selected papers would be presented during the conference, two of them were read in the inaugural session

He felicitated the writers of these papers for their offort to highlight various aspects of Seerat-un-Nabi.

He, however expressed concern over the Federal Religious Affairs Minister Haji Saifullah Khan's observations in the welome address that the standard of books on Seerat was deteriorating and called for identification of the causes

He also urged new writers and intellectuals to come forward and write books on the Seerat of the Holy Prophet (Peace Be Upon Him) as it was a vast subject and had many aspects which could be highlighted for the benefit of the people.

PRIZES: President Zia also awarded prizes on the Seerat writings The recipients of the prizes are as follows:

— Khawaja Hamid Yazdani of the Punjab University on his book in Urdu, Rs. 5000.

— Dr Abdul Hadi from Larkana, on his book in Sindhi, Rs 10 000

— Sajjad Haider Pervaiz in Saraiki, Rs. 5000.

—Brig. (Retd.) Gulzar Ahmed on his book 'Prophet's Concept of War', 2000 US dollars.

—Emmanuel Luther on his book on the Prophet..500 dollars.

—Three students, Mohammad Raza Mustafa, Asif Aleem and Mohammad Munir Mumtaz given Rs. 5000, Rs. 3000 and Rs. 2000 respectively on their children books on Seerat.

—Raja Mohammad Ishtiaq Ali Khan, Ms Burdana Zahur Baluch and Ehsanullah given Rs. 7000, Rs 5000 and Rs 3000 respectively on their essay writing on Seerat.

—Shah Mohayyuddin Hashmi (Jamia Ashrafia), Khawaja Sardar Ali and Zulfiqar Saeed given Rs. 10,000, Rs. 7,000 and Rs 5000 respectively on their essay writing on the basis of the Universities vs-Deeni Madaras seerat writing competition.

KENYA MOSQUE FIND

A mosque estimated to date to around 800 CE was discovered last February on the island of Pate in Kenya by the British Institute in East Africa. This shows that Muslims arrived in the area some 170 years after the death of Prophet Muhammad. This is considered to be a 'breakthrough' as existing historical records on the communities of the region put the first presence of Muslims there three centuries later.

The mosque which lay 15 feet below the ground is said to be made of timber and was unearthed along with skeletons lying on their side and facing towards Makkah A bronze lion and coins with tiny Kufi writing on them were also found

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EMINENT MUSLIMS

AVERROES

(Ibn Rushd)

By Syed Mahmood Akhtar

Abul Waleed Muhammad bin Ahmad bin Muhammad bin Rushd, popularly known in Europe as Averroes, was generally regarded as the greatest Arab philosopher of Andalusia (Spain). He was born in Cordova (Qartabah) in 520 A.H./1126 C.E. His grandfather was a Judge in Cordova, who left some important books after him. His father too held the position of a Judge.

Ibn Rushd received education in Law and Medicine in the very town of his birth Among his teachers one was Abu J'afar Haroon, a resident of Turjalah (Truxillo).

During 548 A.H /1153 C.E, Ibn Rushd went to Morocco on the advice of another Muslim Andalusian philosopher and physician Abu Bakr Ibn Tufail ("Ababacer" in the western world), who introduced young Ibn Rushd to Abu Yaqub Yusuf al-Muwah-hid, the ruler of Morocco. The ruler took Ibn Rushd under him as his protege.

In the course of his first meeting with Abu Yaqub the ruler asked Ibn Rushd the views of the philosophers in regard to the creation of the universe, about its essence as to whether it was eternal or it ever had a beginning Ibn Rushd states. "I was so much overawed that I could not give any reply to it." Abu Yaqub, however, himself removed the veil of formality by discussing informally the views of different scholars with so great insight and depth of knowledge which is seldom found in the courts of the rulers. Thereafter the ruler gave Ibn Rushd some valuable gifts before allowing him to depart.

Again, it was Ibn Tufail who advised Ibn Rushd to write annotation and commentary on Aristotle. He repeatedly emphasised upon Ibn Rushd how the Leader of the Faithful felt sorrowfully that the language of the Greek philosophers and that of their translators were too much obscure, hence the works of their translation should be undertaken by him.

In 565 A.H./1169 C.E., Ibn Rushd was appointed Judge (Qazi) of Ashbeliyah (Seville), and of Cordova two years later This was actually the period when Ibn Rushd dedicated himself to literary pursuit inspite of the heavy load of his official work.

In 578 A.H./1182 C.E., the ruler of Morocco sent for Ibn Rushd to his country so as to replace Ibn Tufail as physician in view of the latter's old age. But very soon he was sent back to Cordova as Chief Judge. By now, however, the opposition of religious scholars against Ibn Rushd grew in momentum. As a result he was exiled to Lucena, a suburb of Cordova. At the same time the Caliph ordered that all the books on philosophy be burnt down, leaving books on medicine, mathematics and elementary astronomy. D MacDonald in his book "Development of Muslim Theology," N.Y., 1903, remarks that this ruler who had till late encouraged studies in philosophy, might have issued such orders just to please the Muslims of Andalusia who were more zealous in Islam than the Berbers,

because of the fact that war against the Christians was raging and the Caliph wanted the Muslims' support.

After sometime, the Caliph removed the ban against the literature on philosophy and Ibn Rushd was recalled to his court at Morocco. He could not, however, survive to see his glorious days.

Ibn Rushd died in Morocco on 9 Safar, 595 A.H./10 December, 1198 C.E., He was buried outside the gate of Taghazoot near the town

Most of Ibn Rushd's Arabic books in original have been lost However, some of his commentaries such as those on Aristotle's "Poetics" (Butiqaa), "Rhetorics" (Ritoriqaa) and Metaphysics (Maa B'adut Tabi'aat) are still available in the library of Madrid.

His two interesting pamphlets, which had been the subject of controversy between Leon Gauthier and Migul Asin, are *Faslul Miqaal* and *Kashful Manaahij*. These pamphlets have been rendered into German by M. J. Muller and they have been published in 1313 A H. and 1328 A.H., in Cairo.

Ibn Rushd's chief contribution to medicine was an encyclopedic work entitled *al-Kulliyaat fi al-Tibb* (generalities on medicine) in which he disclosed, for the first time, to the world that no one is taken twice with smallpox His chief philosophical work, other than his commentaries on Aristotle was his *Tahafatul Tahafut* (the incoherence of the incoherence) in reply to Al-Ghazaali's attack on rationalism.

For five centuries (from 12th to 16th C.E.) Averroism remained the dominant school of thought in Europe.

During the 13th and 14th Christian centuries, rendition of Ibn Rushd's commentaries into Hebrew was done by Jacob ben Abba Mari Anatoli of Naples (1232 C E.), Judah ben Salomon Cohen of Toledo (1247 C E), Moses ben Tibbon of Lunel (1260 C.E) and a host of other Jewish writers

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President Zia's call to revive Islamic glory

President Gen. Muhammad Zia-ul-Haq called upon the Islamic scientists and scholars to discover the secret of knowledge, which brought pinnacles of glory to the Muslims in early era and find causes of the present state of Muslims in the world.

Inaugurating the first international conference on "Scientific Miracles of Quran and Sunnah" in Islamabad, the President, however, underscored the urgent need for greater emphasis on the acquisition of knowledge through improvement of education in the Muslim world Muslims, he said, developed new theories in a number of fields and touched the heights of glory about 1200 years ago. It was, therefore, imperative to ponder over the causes which had now taken the Muslims down the drain. The scientists and scholars must strive to provide the answer as to how could Muslims regain this glory, he said

The President said that the world was advancing at a very fast speed Muslims ought to have to move faster to catch up with the modern developments in the scientific field, which could be done only by corelating the modern scientific advancement with the Islamic values and virtues.

ENVIRONMENTS: He also stressed that conducive environments should be created for scientists and scholars in the Muslim countries, through inducements and incentives so that they could devote themselves with a greater sense of dedication and commitment. This, he said, would also allure those to return home, who had left their countries for worldly benefits.

The President also called for setting up of centres of higher learning in various fields, by the Muslim nations, blessed with greater material resources. Such learning, he said, should not be restrictive. Knowledge ought to be acquired, no matter even if it came from a non-Muslim, he said.

DIVINE BOOK: Referring to the subject matter of the conference President Zia-ul-Haq noted that there was no need for the Muslims to be convinced that the Holy Quran did contain miracles and said the very fact that this was the only divine book, which was original as revealed 1400 years ago, even to-day was a miracle in itself

Discussing the efforts of the Organisation of Islamic Countries (OIC) to promote science and technology, the President said that the Constech had been able to set up some centres of scientific learning in different Muslim countries. He specially mentioned one such centre at Amman (Jordan), which he visited recently, during his visit to Jordan. He appreciated the contribution, being made by this centre for the scientific advancement of the Muslim Ummah.

RELIGION & SCIENCE: He disagreed with the contention about conflict between religion and science and said that the Holy Quran and Sunnah provided guidance to the mankind in all walks of life The emphasis on the acquisition of knowledge in the Holy Quran and

Sunnah spurred the Muslims in the early Islamic period, to gain distinction in the field of science and technology as well. The frequent references to the material phenomena of the universe in the Holy Quran, such as the different stages of moon, the creation of everything according to specific proportions, the revolution of the sun and the moon at a certain speed and according to a system, the formation of rain-bearing clouds, etc alongwith the exhortation to ponder over these things, provided the incentive for scientific investigations.

Emphasising the need not to ignore the Islamic values, in quest for scientific knowledge, the President reminded his audience of the recorded history that the Muslims, in early period of Islam, were able to establish a society that was materially prosperous and yet imbued with the moral values of Islam, which was recognised even by the Western writers.

AL-HADIS: Narrated Sa'd (*Razi Allahu 'anhu*): I fell sick and the Prophet (*Sallallahu 'alaihi wa sallam*) paid me a visit. I said to him, "O Allah's Apostle! I invoke Allah that He may not let me expire in the land whence I migrated (i e Makkah)." He said, "May Allah give you health and let the people benefit by you" I said "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said, "Half is too much." I said, "Then I will one third." He said, "One-third, yet even one-third is too much" (The narrator added, "So the people started to will one third of their property and that was permitted for them.") Bukhari

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Quran Majeed programmed into computer

The Word of God — the Holy Quran — has been stored into a one-megabyte computer programme designed to revolutionise Islamic learning.

The innovation is the first major change in the Middle Eastern production of the Holy Book since the printing press replaced Arab calligraphers nearly two centuries ago.

Promotors of the Arabic-language programme say it will spur Quranic study by allowing researchers to probe the voluminous work at push-button speed. For Islamic educators, a quiz is included in the programme to help students memorise any of 6,666 verses.

The Quran is the sacred most work of Islamic theology. It is God's Word as revealed to the Prophet Mohammad (PBUH) by God through the Archangel Gabriel over a 23-year period during the 7th century AD.

About 30 researchers in Kuwait have reviewed each character in the programme to ensure that no error was made in transcribing Allah's verses from paper to computer chip. "They checked word by word, letter by letter, and then letter by letter backwards," said Sherif El-Ezzawi, the representative in Egypt of Kuwait's Al Alamiya Company, which designed the programme.

Mr. Ezzawi said there was no question of tampering with the text, adding "there's all kinds of technology to make sure you can't interfere" The fill-in-the-blank quiz, for example, does not allow an incorrect answer to appear on the monitor.

The type of Arabic script in the programme is the same as used since Caliph Othman had the words committed to paper about 1,300 years ago.

To be accepted, the computerised Quran still must win approval from religious authorities in Saudi Arabia and Egypt. Early response has been positive, according to the project's backers, who hope to market their product from September.

The programme has been shown in Saudi Arabia, Egypt, Iraq, Oman, Jordan, Morocco, Tunisia, Algeria and North Yemen. "The results have been positive beyond belief because of the precision of the programme and its usefulness to the Quran researcher," Riyadh Al Sharikh, publications director of Al Alamiya, told Reuters in Kuwait.

The Quranic programme will be subject to the same Islamic injunctions as apply to the book, Mr Ezzawi said

(*Courtesy*: DAWN)

MFI BANK

The Masraf Faysal Al Islami (MFI) Bank, will stay away from dealing in Prize Bonds, Khas Deposit Certificates and other interest-bearing government securities unlike most of the foreign banks in Pakistan because its Religious Supervisory Board has not approved transaction in these papers.

The Bank has not been able to reach a consensus that whether dealing in these papers was in accordance with the principle of Islamic Sharia or not.

Every deal of the Bank has to be approved by the Religious Board to ensure that the transaction undertaken by the Bank was within the framework of Sharia.

The MFI Bank cannot finance or trade in cigarettes because the Religious Board has forbidden to do so,

Unlike other banks the MFI's relationship with the client is that of a buyer and seller and not of borrower and lender "Other banks deal in documents when it comes to commercial lending. (MFI Bank) deals in goods."

The MFI can truly claim itself to be an Islamic bank as its instruments of financing — modaraba, moshraka, morabaha (financing resale of goods) ijra (leasing financing) lease purchase and commercial deals were strictly in accordance with Sharia.

It was not on mark-up basis, but the Bank buys the commodity physically and sells it to the interested client. For this purpose the MFI will deal through the sister trading concern which will be set up in Pakistan shortly.

The MFI Bank takes more risk than the other conventional banks because the client can return the goods if they are defective or the supply is not according to the orders placed by them.

The trading company which will do buying on behalf of the banks will take service charge from it

Following the bank, the Dar Al Mal Al-Islamic (DMI), which is the holding company of the bank, will also be establishing its Islamic Takafol Companies (Islamic alternative to western insurance) in Pakistan in collaboration with a local party.

The permission to the MFI to operate in Pakistan was given without any condition and it had nothing to do with the arrangement of $50 million syndicate financing for Pakistan.

SHAIKH AHMAD DEEDAT VISITS PAKISTAN

Shaikh Ahmad Deedat, the well-known Muslim scholar of south Africa, specialising in the field of research in comparative religions, particularly Islam vis-a-vis Christianity, recently paid another visit to Pakistan He delivered enlightening lectures before well-attended gatherings at Lahore, Islamabad and Karachi He exhorted Muslims of the world in general and those of Pakistan in particular to make up their differences and stand united like one man against the ravaging forces of evil and infidelity He also advised the Muslims to remain alert about the ever increasing activities of Christian missionaries who miss no opportunity to deviate ignorant Muslims from the true path of Islam

Shaikh Deedat is an erudite scholar of the Bible and has acquired mastery over its contents. That stands him in good stead in debating with his opponents in countries like U.S.A. and U.K. He presents the principles of Islam vis-a-vis Christianity with force and conviction, supported by authorities quoted from the Bible itself.

Mr. Deedat has opened before the Muslims a new field of action for which they should qualify themselves to keep the torch burning.

It is reassuring that Shaikh Deedat has dedicated his life to this noble work and has brought out many booklets on his favourite subject

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AL-HADIS: Narrated 'Urwa bin Az-Zubair Hakim bin Hizam (*Razi Allahu 'anhu*) said, I asked Allah's Apostle (*Sallallahu 'alaihi wa sallam*) for something, and he gave me, and I asked him again and he gave me and said, O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied."

The upper (i e giving) hand is better than the lower (i e. taking) hand. Hakim added, "I said, 'O Allah's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die" Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it" Thus Hakim did not ask anybody for anything after the Prophet till he died. — May Allah bestow His mercy upon him! (Bukhari).

President Zia for Islamic economic System

President Gen. Muhammad Zia-ul-Haq urged the Muslim world to develop its own Islamic economic system base which would provide an alternative to both capitalism and socialism and was capable of freeing the mankind from economic inequalities.

The President who was addressing a large distinguished gathering of financial experts from various parts of Islamic world attending the international symposium on "Islamic Banking and Trade Finance" said that the Muslims should evolve their own economic system as a religious obligation

This was essential to prevent concentration of wealth in few hands and removal of economic disparities which beset the world today, he said.

The President said modern banking and financial system was in conflict with the Islamic principles of egalitarianism and earning of Rizq-i-Halal as it put a premium on exploitation of the weaker classes for concentration of wealth in a few hands. Prohibition of interest in Islam was meant to put an end to this evil, he added.

Speaking about the effectiveness of the Islamic banking and finance system which would ultimately ensure justice to everybody, he said, if examined closely it would even be more viable and more equitable than the conventional interest-based system The interest-based system, he said, did not have the same ability to absorb the pressure and shocks of the economic cycles which beset the world economy from time to time.

Based on profit-and-loss sharing, the Islamic system of banking finance was better equipped to absorb such shocks, he said, adding that it was also more equitable, because it allowed proportionate sharing of the risks involved However, he said, "We have come to realise that the ideal could be made feasible through a step-by-step conversion of entire conventional banking to Islamic banking, with the establishment of special institutions for practising Islamic banking concurrently with other institutions operating on the basis of interest."

The President said in Pakistan, the process of Islmisation of banking and finance was initiated in 1979, and it took the government six long years to convert the old system to the new system All this while the country continued expanding the network of Islamic banking, he said

He stated that the system also extended to the branches of a large number of foreign banks "It is particularly gratifying that even the foreign banks in Pakistan have found the system viable and have adopted it without much difficulty, or any serious reservations," the President noted

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ISLAMIC STUDIES OXFORD CENTRE PROGRESS REPORT

In their first full year review of the activities of the Oxford Centre for Islamic Studies the Centres trustees have expressed satisfaction at the progress made at the Centre 'despite financial constraints'. The trustees have elected Dr Abdullah Naseef secretary general of the Muslim World League as their vice chairman and Dr Abdullah al-Turki, president of Imam Saud Islamic University of Riyadh, as chairman of the investment committee and appealed to the international Islamic community to support the Centre in all possible ways.

In his report to the trustees, the Centre's director, Dr. Farhan Nizami outlined the future plans of the Centre viz to establish academic links with overseas academic institutions, hold lectures on Islam, introduce a programme of visiting fellowships, issue publications, including an atlas of the social and intellectual history of Islam, a Journal for Islamic Studies and a series of research monographs. So far the Centre has organised lectures on Islamic topics by Mawlana Abul-Hasan Ali al-Nadwi, Dr. Fathi Osman, Prof Mustafa Azmi and Dr. Salman Nadwi.

The Centre has also instituted 'Al-Mutawwa lectures' in recognition of the continuing involvement and support of Shaikh Abdulaziz Ali al-Mutawwa of Kuwait. The first lecture was delivered by Mawlana Nadwi at St Cross College, Oxford on 29 August.

(The Centre is based at St. Cross College, Oxford OX1 3LZ. Tel. (0865) 725077).

AL-HADIS. Narrated Abu Huraira (*Razi Allahu anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "The signs of a hypocrite are three Whenever he speaks he tells a lie, whenever he is entrusted he proves dishonest, whenever he promises he breaks his promise"

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

New name for the new art form

BY JAVED BASHIR

During the last few decades, calligraphy has begun to be accepted as a new genre in the realm of fine arts. Developing its definition and articulating this form, the art connoisseures have variously described it as modern calligraphy, creative calligraphy and sometimes just calligraphic rendering These terms have used mostly as being synonimous, which has resulted in many a misunderstanding.

In order to avoid such confusion and to distinguish between these forms a new thesis was put forward by Mr. Mohammad Athar Tahir, himself a calligraphist, in his recent lecture at the Alhamra Art Centre. Athar, whose works are on display at the Foreign Office, took different courses in Muslim architecture at Pennsylvania University and delivered a series of lectures on the subject in the United States. He has suggested the name of calligraphart for the new art form.

This form is mostly decorative in the hands of many modern artists and can be both symbolic in approach as well as illustrative and representational in effect. Artistically blending the mode of decorative writers with pictorial and representational rendering, the present-day artists have developed it with innovative skill and have invested it with great aesthetic appeal. Modern artists, starting from Shakir Ali, have exploited the various possibilities opened by this genre.

After Shakir Ali many other artists delved into it and utilised its decorative potential with communicative effect. Aslam Kamal, Amin Zubie and Zille Huma are some of the contemporary artists who have enriched the genre. Sadequain, with his background of art, invested it with pictorial appendage.

Modern artists have used colour not only for rich aesthetic effect but also for symbolic purposes which highlight the inner import of words and focus attention on the pervasive mood of a particular piece of writing. Ahmad Mustafa, the Egyptian calligraphist works in the symbolic mould. He uses what look like 'Naskh' and 'Kufi' script and conveys the mood of the verse he selects for his works in a modern manner. His rendering of Ka'aba gives a sense of awesome movement. Hanif Ramey creates a sense of grandeur but uses the words in an unconventional way. Since it builds a mood it is symbolic Athar Tahir's aim in his works is to portray the majesty of Allah and in this he is influenced by the Sufi way of looking at things According to Athar Tahir, a calligraphist creates his own rules unlike the traditional calligrapher and is guided by his own individualistic impulses.

Painterly calligraphy was a mere aping of the West in that it took traditional calligraphy out of the manuscripts and architecture of an object to be displayed as a painting. Exponents of this genre took to exhibiting it like painting without understanding the basic assumption of Western painting Athar Tahir illustrated these characteristics with the help of slides to show that these works are lacking in sound artistic theory.

(*Courtesy*· DAWN)

U.S. DISTINCTION FOR PAKISTANI ENGINEER

A Pakistani engineer, Mr Ashfaq Ahmed, has achieved prominence abroad for his role in helping the United States construct its permanent space station in the Earth's orbit in 1993.

Mr. Ashfaq (34), from Karachi is one of 250 scientists from across the U.S. who have been working for the last three months at the National Aeronautics and Space Administration Headquarters in Cleveland (Ohio) to send up the space station. This station will be 40-storey high when completed by 1994.

The Pakistani engineer's role will be to determine the switching system, the station will use, to go from solar cells to batteries. He has been interviewed extensively on his role by major newspapers in the US.

His father, Dr. Bashir Ahmed Dehlvi, told "Dawn" that Mr. Ashfaq was a First Divisioner throughout his college days in Karachi, with distinctions in Science and Mathematics.

While in primary school, Dr Dehlvi recalled, his son was offered double promotion twice He was only 13 when he did his matriculation from Q Secondary School in 1966 and 19 when he completed his B.E in Electrical Engineering from NED University In 1977, he did his MS in the same subject from Waterloo University, Canada

Returning to Karachi in 1978, Mr. Ashfaq taught for 3-4 months at NED University, where he was appointed Assistant Professor of Electrical Engineering. In 1980, he visited his brother in Chicago where he saw an advertisement for the post of Assistant Professor in Purdue University Calument. He is presently employed at the post.

(*Courtesy*: DAWN.)

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ ح=ḥ ز=z ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ء=ʼ (Jerk)
Bold *Madd* آ=āā وٓ=ōō یٓ=ēē Fine *Madd* آ=āa و=ōo ی=ēe

Part 16 *Qaa-la A-lam* — *Chapter* 18 *Al-Kahf* — ١٨-الكهف ١٦-قال الم

	SECTION 10 (*Contd*)		*RU-KOO'* 10 (*Contd*)	رکوع ١٠ (متبع)
75	He said· Did I not tell you	75	*Qaa-la a-lam a-qul-la-ka*	قَالَ أَلَمْ أَقُل لَّكَ
	that you cannot bear with me?		*in-na-ka lan tas-ta-ṭee-'a ma-'i-ya ṣab-raa.*	إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا
76	He (Moses) said If I question you about anything after this, then let me not accompany you	76.	*Qaa-la in sa-al-tu-ka 'an shai-im-ba'-da-haa fa-laa tu-ṣaa-ḥib-nee.*	قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي
	Then you shall indeed have had enough excuse from my side		*Qad ba-lagh-ta mil-la-dun-ni 'uz-raa.*	قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا
77	So they both set out until, when they came to the people of a town,	77	*Fan-ṭa-la-qaa ḥat-tāa i-zāa a-ta-yāa ah-la qar-ya-ti-*	فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
	they asked its people for food, but they refused to entertain them.		*nis-taṭ-'a-māa ah-la-haa fa-a-bau aieen-yu-ḍaiee-yi-foo-hu-maa*	اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا
	And therein they found a wall,		*fa-wa-ja-daa fee-haa ji-daa-raieen-*	فَوَجَدَا فِيهَا جِدَارًا
	which was about to fall, so he set it right		*yu-ree-du aieen-yan-qaḍ-ḍa fa-a-qaa-mah*	يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ
	He (Moses) said If you had wished, you could have demanded wages for it.		*Qaa-la lau shi'-ta lat-ta-khaz-ta 'a-lai-hi aj-raa.*	قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا
78	He said Now this is the parting (time) between me and you	78	*Qaa-la haa-zaa fi-raa-qu bai-nee wa bai-nik.*	قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

English	Transliteration	Arabic
I will now tell you the interpretation of that which you could not bear with patience.	*Sa-u-nab-bi'-u-ka bi-ta'-wee-li maa lam tas-ta-ṭi'-'a-lai-hi ṣab-raa.*	سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۝
79. As for the boat, it belonged to poor people	79. *Am-mas-sa-fee-na-tu fa-kaa-nat li-ma-saa-kee-na*	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ
who worked on the sea	*ya'-ma-loo-na fil-baḥ-ri*	يَعْمَلُونَ فِي الْبَحْرِ
and I wished to make it defective,	*fa-a-rat-tu an a-'ee-ba-haa*	فَأَرَدْتُّ أَنْ أَعِيبَهَا
for after them was a king	*wa kaa-na wa-rãã-a-hum-ma-li-kuieen-*	وَكَانَ وَرَاءَهُمْ مَلِكٌ
who was seizing every boat by force.	*ya'-khu-zu kul-la sa-fee-na-tin ghaṣ-baa.*	يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝
80 And as for the lad, his parents were believers	80 *Wa am-mal-ghu-laa-mu fa-kaa-na a-ba-waa-hu mu'-mi-nai-ni*	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
and we feared that he should oppress them by his rebellious conduct and unbelief	*fa-kha-shee-nãa aieen-yur-hi-qa-hu-maa ṭugh-yaa-nanw-wa kuf-raa*	فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۝
81 So we desired that their Lord might grant them	81 *Fa-a-rad-nãa aieen-yub-di la-hu-maa rab-bu-hu-maa*	فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا
in his place one better than he, in purity and nearer in filial affection	*khai-ram-min-hu za-kaa-tanw-wa aq-ra-ba ruḥ-maa*	خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ۝
82 And as for the wall it belonged to two orphan boys in the town,	82 *Wa am-mal-ji-daa-ru fa-kaa-na li-ghu-laa-mai-ni ya-tee-mai-ni fil-ma-dee-na-ti*	وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
and beneath it was a treasure belonging to them,	*wa kaa-na taḥ-ta-hoo kan-zul-la-hu-maa*	وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا
and their father was virtuous	*wa kaa-na a-boo-hu-maa ṣaa-li-ḥaa.*	وَكَانَ أَبُوهُمَا صَالِحًا
So your Lord wanted that they should come of age	*Fa-a-raa-da rab-bu-ka aieen-yab-lu-ghãa a-shud-da-hu-maa*	فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

	English		Transliteration	Arabic
	and dig out their treasure, as a mercy from your Lord.		*wa yas-takh-ri-jaa kan-za-hu-maa raḥ-ma-tam-mir-rab-bi-ka*	وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ
	I did not do it of my own will.		*wa maa fa-'al-tu-hoo 'an am-ree*	وَمَا فَعَلْتُهُ عَنْ أَمْرِي
	This is the interpretation of that which you could not bear with patience.		*Zaa-li-ka ta'-wee-lu maa lam tas-ṭi'-'a-lai-hi ṣab-raa.*	ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا
	SECTION 11		*RU-KOO' 11*	ركوع ١١
83	And they ask you about Zul-Qarnain	83	*Wa yas-a-loo-na-ka 'an zil-qar-nain.*	وَيَسْأَلُونَكَ عَن ذِي الْقَرْنَيْنِ
	Say. I will recite to you an account of him		*Qul sa-at-loo 'a-lai-kum-min-hu zik-raa*	قُلْ سَأَتْلُو عَلَيْكُم مِّنْهُ ذِكْرًا
84	Surely, We had established him in the land	84	*In-naa mak-kan-naa la-hoo fil-ar-ḍi*	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ
	and given him a way to accomplish every thing		*wa aa-tai-naa-hu min kul-li shai-in sa-ba-ban*	وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا
85	So he pursued (such) an arranged way,	85	*fa-at-ba-'a sa-ba-baa*	فَأَتْبَعَ سَبَبًا
86	until, when he reached the point of the setting sun,	86	*Ḥat-tāa i-zaa ba-la-gha magh-ri-bash-sham-si*	حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
	he found that it sets (as if) in a murky spring,		*wa-ja-da-haa tagh-ru-bu fee 'ai-nin ḥa-mi-a-tinw-*	وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
	and he found near it a people,		*wa wa-ja-da 'in-da-haa qau-maa.*	وَوَجَدَ عِندَهَا قَوْمًا
	We said O Zul-Qarnain, either punish them		*Qul-naa yaa-zal-qar-nai-ni im-māa an tu-'az-zi-ba*	قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ
	or show them kindness		*wa im-māa an tat-ta-khi-za fee-him ḥus-naa*	وَإِمَّا أَن تَتَّخِذَ فِيهِمْ حُسْنًا
87	He said As for him who does wrong, him shall we punish,	87	*Qaa-la am-maa man ẓa-la-ma fa-sau-fa nu-'az-zi-bu-hoo*	قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ
	then he will be returned to his Lord		*sum-ma yu-rad-du i-laa rab-bi-hee*	ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ

	and He will punish him with a grievous punishment.		*fa-yu-'az-zi-bu-hoo 'a-zaa-ban-nuk-raa.*	فَيُعَذِّبُهُ عَذَابًا نُّكْرًا
88	And as for him who believes and does virtuous deeds,	88	*Wa am-maa man aa-ma-na wa 'a-mi-la ṣaa-li-ḥan*	وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
	for him will be goodness by way of reward		*fa-la-hoo ja-zāā-a-nil-ḥus-naa.*	فَلَهُ جَزَاءً الْحُسْنَىٰ
	And We shall bid him ease in Our dealings		*Wa sa-na-qoo-lu la-hoo min am-ri-naa yus-raa.*	وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا
89	Then he pursued (the) arranged way,	89	*Sum-ma at-ba-'a sa-ba-baa*	ثُمَّ أَتْبَعَ سَبَبًا
90	until, when he reached the point of the rising sun,	90	*Ḥat-tāā i-zaa ba-la-gha maṭ-li-'ash-sham-si*	حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
	he found that it rises on a people		*wa-ja-da-haa taṭ-lu-'u 'a-laa qau-mil-*	وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ
	for whom We had not provided any shelter from it;		*lam naj-'al-la-hum-min doo-ni-haa sit-ran*	لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا
91	like this it was And indeed We were fully aware	91	*ka-zaa-lik Wa qad a-ḥaṭ-naa*	كَذَٰلِكَ وَقَدْ أَحَطْنَا
	of what he had with him		*bi-maa la-dai-hi khub-raa*	بِمَا لَدَيْهِ خُبْرًا
92	Then he followed (the) arranged way,	92	*Sum-ma at-ba-'a sa-ba-baa*	ثُمَّ أَتْبَعَ سَبَبًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية
المتداولة السهلة، مع الكتابة الصوتية للنص العربي بالحروف الرومانية،
تسهيلا على قرائنا الكرام النطق الصحيح لكلمات نص القرآن العربي. هذا ونناشد
قراءنا الكرام التعاون في عمل نشر دعوة الإسلام - وما علينا إلا البلاغ. وشكرا.

الدعوة الأسلامية خالدة : لأن الدعوة الحقة لاتعيش فى الظلام .

والدعوة الاسلامية تقوم على الحق ، والحق غلاب لايزعزعه باطل ولايزحزحه كيد حاقد اوجاحد ، ولابد للحق ان ينتصر مهما طال الزمن ومهما كان الثمن (فاما الزبد فيذهب جفاء واما ما ينفع الناس فيمكث فى الأرض) . ولكن الحق يحتاج لرجال صدقوا ما عاهدوا الله عليه والله قد وعد احبابه بالنصر المبين .

لقد قامت دولة الاسلام فى المدينة المنورة تظلها العناية الالهية ، لان شعارها هو العدالة الاجتماعية وفى ظل الاسلام تكون المودة والتراحم والتعاون والتآزر ، وفى ظل الاسلام تتيقظ الضمائر وتتحرر النفوس من رق الشهوات والنزوات والأنانيات ، وان رسول الاسلام — وهو نبى الرحمة والملحمة — قد رسم سبيل السعادة والسيادة فدعا إلى تحرير العبيد ، ومنح حق المرأة لانها إنسان تتزوج بانسان لتلد إنسانا ، فهى قاعدة البيت المؤسس على تقوى من الله ورضوان ، وبهذا كانت دعوته هى المثل الاعلى لانه هو الاسوة الحسنة ، وقد انتشر الاسلام بالقدوة كما انتشر بالدعوة ، ورسول الله هو القدوة فى أقواله وأفعاله وجميع اخلاقه واحواله ، فهو صورة القرآن تمشى على الارض هونا ، وكان القرآن خلقه ، فكان المشعل الذى جعله يمشى فى الطريق المشرق المنير إلى مرضاة بخطوات موفقة ، وكان القرآن تذكرة لمن يخشى ولاتزال معارفه قادرة على تحقيق الاهداف العليا للحياة الانسانية الكريمة الفاضلة (ان هذا القرآن يهدى للتى هى اقوم ويبشر المؤمنين الذين يعملون الصالحات ان لهم اجرا كبيرا) فهو الذى اسس دولة التوحيد وبنى امة العدالة والاستقامة والله يقول (ويرى الذين اوتوا العلم الذى انزل إليك من ربك هو الحق ويهدى إلى صراط العزيز الحميد) إلا انه لايصلح آخر هذه الامة إلا بما صلح به أولها .

صيانة القول

ان صيانة القول خير من سوء وضعه ، وان كلمة واحدة من الصواب تصيب موضعها خير من مائة كلمة تقولها فى غير فرصها ومواضعها . . مع ان كلام العجلة والبدار موكل بـه الزلل وسوء التقدير و ان ظن صاحبه انـه اتقن واحكم .

مجلة الامة

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

(ولاتكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون) .

والله يخاطب رسوله بقوله تبارك وتعالى :

(طه : وما انزلنا عليك القرآن لتشقى . الا تذكرة لمن يخشى . تنزيلا ممن خلق الارض والسموات العلى . الرحمن على العرش استوى . له ما فى السموات وما فى الارض وما بينهما وماتحت الثرى . وإن تجهر بالقول فانه يعلم السر واخفى . الله لا إله الا هوله الأسماء الحسنى)

ويقوله ربه :

(يس . والقرآن الحكيم إنك لمن المرسلين. على صراط مستقيم . تنزيل العزيز الرحيم .) والله قد كرم نبيه محمدا صلوات الله وسلامه عليه وخاطبه ربه بقوله : (ياايها الرسول) . (ياايها النبى) . (ياايها المزمل) . (ياايها المدثر) ، ومما لا ريب فيه ان خاتم رسل الله هو افضل خلق الله ، وقد فضل الله بعض الرسل على بعض ، فهو القائل (تلك الرسل فضلنا بعضهم على بعض) (ولقد فضلنا بعض النبيين على بعض) . فجعل رسالة نبيه محمد عامة خالدة ، وجعل كتاب الله المنزل عليه معجزة باقية ، وقد شرح صدره ورفع ذكره واعلى قدره ، وقد تولاه مولاه فرباه واجتباه واصطفاه فقد وجده يتيما فآواه ، ووجده ضالا فهداه ، ووجده عائلا فاغناه ، وامره بالاخلاص لله وحده ، فقال له :

(قل إنى امرت ان اعبد الله مخلصا له الدين . وامرت لان اكون اول المسلمين) وجعل طاعة الرسول من طاعته (من يطع الرسول فقد اطاع الله) وجعل حكمه من حكمه فقال له : (فلا وربك لايؤمنون حتى يحكموك فيا شجر بينهم ثم لا يجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما) .

وقرن عزته بعزته (ولله العزة ولرسوله وللمؤمنين ولكن المنافقين لايعلمون) فهم لا يعلمون لان النفاق فى العقيدة كفران وخسران ، وهو فى الاخلاق فسوق وعصيان ، ولكن الحق قوى لايقهره البهتان ، ورسول الله هو البشير النذير (تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا) .

ولكن الناس امام هداية الله — كما جاء فى أوائل سورة البقرة — اصناف ثلاثة : فنهم المؤمن ومنهم الكافر ومنهم المنافق الخاسر (فماربحت تجارته) (لقد انزلنا آيات بينات وما يكفر بها إلا الفاسقون) .

ولقد آمن بالقرآن الأبرار وشرد الاشرار كما جاء أوائل سورة محمد ﷺ (الذين كفروا وصدوا عن سبيل الله اضل اعمالهم والذين آمنوا وعملوا الصالحات وآمنوا بما نزل على محمد وهو الحق من ربهم كفر عنهم سيئاتهم واصلح بالهم) وقد واجه الرسول الكريم عداء الحاقدين ومكر الجاحدين بالصبر الجميل فصبر كما صبر أولوا العزم من الرسل مع علم الأقربين من بنى عمومته ، انه رسول الله من انفسهم عزيز عليه ما عنتهم حريص عليهم :

(لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم .) .

وما كان يدور بخلدهم ان محمدا سيؤسس دولة التوحيد التى سترفع شأنهم وأنه سيبنى لهم مجدا خالدا بانشاء أمة ستكون خير أمة اخرجت للناس ، بعد ان كان العرب فى جاهليتهم فى ضلال مبين فصنع من بنى رعاة الابل والغنم قادة الشعوب والامم ، وصنع من بعض سكان التلال والجبال الرجال والابطال ، وكون من بعض سكان البيداء والصحراء ائمة الفضائل وأساتذة الأخلاق الذين علموا الدنيا الحرية والعدالة والامانة

ويعلمهم الكتاب والحكمة وليبدل ظلام حياتهم نورا وذل الاميين عزا والله يقول : (هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا) ويقول عزوجل :

(هو الذى بعث فى الاميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين) .

فهو الرحمة المهداة من الله للعالمين اجمعين ، ارسله ربه شاهدا ومبشرا ونذيرا وداعيا إلى الله باذنه وسراجا منيرا : (يا ايها النبى إنا ارسلناك شاهدا ومبشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا)

ولقد بعثه ربه بالاسلام الحنيف الذى اكمل به الملة واتم به النعمة وهو الدين القيم ولكن اكثر الناس لا يعلمون ، والله يقول .

(فاقم وجهك للدين حنيفا فطرة الله التى فطر الناس عليها لاتبديل لخلق الله ذلك الدين القيم ولكن اكثر الناس لايعلمون) ، فهو دين الفطرة والرحمة والفضائل ، والاسلام عقيدة ونظام ، اما العقيدة فهى التوحيد الخالص ، واما النظام فهو متكامل شامل ، فهو يلازم الانسان فى بيته وبيئته ، فى سرائه وضرائه ، فى قيامه وقعوده ، فى سره وجهره ، لان مراقبة الله لاتغيب عن المؤمن وذكر الله يلازمه دائما ليكون من الذين يذكرون الله قياما وقعودا وعلى جنوبهم ، والله لايخفى عليه شئ فى الارض ولا فى السماء (وهومعكم اينما كنتم) .

ولن يكون الانسان قوى القلب زكى النفس طيب السريرة ، حسن السيرة إلا بقوة العزيمة ، وصدق الارادة ولن يتحقق كل هذا إلابان يصبح المؤمن صادقا مع الله مع النفس ، وبذكر الله تطمئن القلوب وترتاح النفوس ويستتب الأمن ، (الذين آمنوا ولم يلبسوا إيمانهم بظلم اولئك لهم الامن وهم مهتدون) وذكر الله ضد النسيان ، وفيه يقول عزوجل : (الذين آمنوا وتطمئن قلوبهم بذكر الله، الآ بذكر الله تطمئن القلوب) وذلك لان الارتباط بالله يقوى الشخصية ، فمن اعتز بالله فلن يذل لاحد ســـواه .

الـــذكر الحكيم و الرسول الكريم

ان اوضح علامة للمؤمنين حقا ان من صفاتهم انهم إذا ذكر الله وجلت قلوبهم والذكر عدم النسيان ، والذكر ايضا هو القرآن والله يقول فى وصف المؤمنين حقا :

(انما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيمانا وعلى ربهم يتوكلون الذين يقيمون الصلاة ومما رزقناهم ينفقون . اولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كـــريم) .

ويقول عزوجل : (اتل ما اوحى إليك من الكتاب واقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله اكبر) ويقول (فاذكرونى اذكركم) . ويقول جل شانه : (واذكر ربك إذا نسيت) .

وليس على ظهر هذه الارض احد اشقى من الذين اعرضوا عن ذكر الله إعراضا وعتوا واستهتارا اواستكبارا والله يقول :

(ومن اعرض عن ذكرى فان له معيشة ضنكا ونحشره يوم القيامة اعمى . قال رب لم حشرتنى اعمى وقد كنت بصيرا . قال كذلك اتتك آياتنا فنسيتها وكذلك اليوم تنسى) . ويقول عز و جل :

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الرحمة المهداة للعالمين

فضيلة الشيخ محمد حافظ سليمان

(وما ارسلناك إلا رحمة للعالمين)

لقد تتابعت الرسالات الالهية رحمة بالبشرية لئلا يكون للناس على الله حجة بعد الرسل ، ولكن رسول الله ـ سيدنا محمد بن عبد الله ـ كان خاتم رسل الله ، وكان القرآن الكريم شريعة الله الخالدة ومنهاجه الدائم الذى لايتبدل ولايتغير لكيلا يتبدل الناس ولايتغيروا (لا تبديل لكلمات الله) (انا نحن نزلنا الذكر وانا له لحافظون) و ذلك لان كتاب الله العظيم يوضح المنهاج المستقيم للحياة النافعة الصالحة ، ويقرر العقيدة السليمة الصحيحة التى جاء بها النبيون من ربهم منذ ان بعثهم ربهم مبشرين ومنذرين ، (شرع لكم من الدين ما وصى به نوحا والذى اوحينا إليك وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولا تتفرقوا فيه . . .) .

وفى هذا يقول خاتم رسل الله صلوات الله وسلامه عليه « افضل ماقلت انا والنبيون من قبلى لا إله إلاالله والرسالات الالهية كلها قامت على التوحيد ، والله يقول :

(وما ارسلنا من قبلك من رسول إلانوحى إليه انه لا إله إلا انا فاعبدون) ويقول جل جلاله لرسوله الامين الكريم ، وقد اختصه الله برعايته وعنايته فقال له :

(ثم جعلناك على شريعة من الامر فاتبعها ولاتتبع اهواء الذين لايعلمون) وشريعة الله تمنح الانسان حقه كاملا فى الحياة فتصون امنه وتحمى حياته وعرضه وماله وتحقق له كرامته الانسانية الفاضلة فقد اعلن الاسلام حقوق الانسان فى ظل المساواة والعدالة والحرية ، فلا عنصرية ولاقبلية ، ولافوضى ولا إباحية فى الاسلام ، ورسالة الاسلام هى رسالة الامن والسلام ، فلاشحناء ولابغضاء ، ولاتطاحن ولاتناحر ، ولاغل ولاتأمر ، ولاضغينة ولا رزيلة ، ولاالتواء ولارياء ، ولاشقاق ولانفاق ، ولاتفرق ولاتمزق ، لكنه النبل الانسانى والخلق الاسلامى الذى جاء به سيدنا رسول الله محمد بن عبد الله من عند الله ليتمم مكارم الاخلاق ولينشر هداية الله بين الناس حتى لقد جعل الغاية من رسالته ان يتمم مكارم الاخلاق ، فقال صلوات الله وسلامه عليه « انما بعثت لاتمم مكارم الاخلاق » ، ولقد ارسله ربه بالهدى ودين الحق ليظهره على الدين كله ، ارسله ربه فى الأميين ليتلو عليهم آياته ويزكيهم

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : لا يلدغ المؤمن من جحر واحد مرتين .

(متفق عليه)

ان المؤمن يتصف بفراسة وذكاء بفضل ايمانه يفرق بهما بين الصدق والكذب ، بين الصديق والعدو لذلك فان نجح احد في خداعه مرة لايمكن للمخادع خداع المؤمن مرة ثانية .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل

بعد مراجعتها في ضوء أجور البريد الباكستاني المعدلة من قبل مكتب البريد الباكستاني، إعتبارا من ١/٧/١٩٨٦ م

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اليقين

نٹرنیشنل

مَجَلَّة

دار التصنيف (پرائيويٹ) لميٹيد

لد ٣٦ ٢٩ ربيع الاول ، ١٤٠٨ھ الموافق ٢٢ نوفمبر ، ١٩٨٧م العدد ١٤

الرحمــة المهــداة العالمين

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— لا عنصريــة ولاقبلية ولا فوضى ولا اباحية فى الاسلام .

— لقد ارسله ربــه بالهدى ودين الحق ليظهره على الدين كلــه . .

— ارسله ربــه شاهدا ومبشرا ونذيرا وداعيا الى الله وسراجا منيرا .

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In the name of Allah, the All Compassionate, the Most Merciful

LOVE OF HOLY PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

(II)

We deliberated on this theme in our previous issue. Let us for a while go back to the very early days of Islam. Then the Holy Prophet and the firsts of his Companions were going through great torture and torment at the merciless hands of the Madinite pagans. A person belonging to those hard times comes to mind who combined in himself the love for, as well as the love of, the Holy Prophet Let us recapitulate his story.

ZUL-BIJADAYN: One day the congregation of the believers in the courtyard of the Mosque was keenly waiting for the arrival of someone because the Holy Prophet had said to them that a "guest of God" was about to come. Suddenly a youth appeared — miserable, with hair dishevelled, meagerly clad in two pieces of blanket The Holy Prophet greeted and hugged him Then he admitted him to Saffa where the man used to learn Islam and, for part of the day worked to earn his livelihood.

His father had already died, and his guardian-uncle who took hold of his inheritance was very hard upon him One day the boy said, "Uncle! I feel like going to meet Son of 'Abdullah" Upon this he was disrobed and beaten black and blue In sheer agony, he went to his mother who, out of affection, gave him two pieces of blanket to clothe himself with.

He used to recite Quranic verses loudly to the annoyance of his none-too-kind neighbours Hazrat 'Umar (*Razi Allahu 'anhu*) would counsel him to lower his tone, but in vain On one occasion Hazrat 'Umar was so indignant over the youngman's defiance that he rose to give him a beating But the Holy Prophet who happened to come at that moment, said from behind Hazrat 'Umar, "Don't be harsh to him. He has thrown away his all in the way of God!"

This young man one day expressed to the Holy Prophet his wish to meet with martyrdom in the cause of God The Holy Prophet said to him, "If you set out with the intent of Jihad but are overtaken by death in the way, it will even then be the death of a martyr" This utterance of the Messenger of God was not without meaning for the youngman, 'Abdullah Zul-Bijadayn, as we shall presently see

'Abdullah bin Masud (*Razi Allahu 'anhu*) got up in the middle of a night when he was with the Holy Prophet for the raid of Tabuk He noticed a light near the camp and went after it He found that it was the Holy Prophet himself with Hazrat Abu Bakr and Hazrat 'Umar (*Razi Allahu 'anhuma*) Hazrat 'Abdullah Zul-Bijadayn had just died of some disease and they had dug a grave for him The Holy Prophet first went down in the pit While Hazrat Abu Bakr and Hazrat 'Umar were letting the corpse down to him, he was saying, "Bring your brother near to me." They gently lowered the dead body As the Holy Prophet arranged him in the niche, he feelingly said "O

God! I was pleased with him, You too be pleased with him." Recalling the scene, 'Abdullah bin Masud used to say out of envy: "Would that I had been the man in the grave!" Zul-Bijadayn's love was thus rewarded with love.

AT UHUD: Let us go a few years back. Next to the winning Battle of Badr (2 A.H.), came the major engagement of Uhud (3 A.H.) Here the Muslims suffered a serious setback, the reverse of Badr.

Just when the Makkans had mounted a general attack and the Holy Prophet had by his side only a few Companions, Umm 'Umara (*Razi Allahu 'anha*) quickly sized up the situation Love for the Holy Prophet welled up in her tender heart. With sword and arrows she came forward to protect the Holy Prophet and drove the powerful assailants back. Once, when Ibn Qamiyya rushed towards the Holy Prophet, she stepped forward with great agility and courage, but received a deep wound on her shoulder. No doubt her love for the Holy Prophet gave the noble lady such extraordinary courage in the thick of the battle at a time when the enemy had the upper hand.

When swords were clashing and arrows raining at Uhud, the Companions made a cordon round the Holy Prophet to shield him at the risk of their own lives. It was a demonstration of their selfless love for the Holy Prophet in the environs of a losing battle when ordinarily every one is prone first and foremost to look after himself, unmindful of everybody else.

An inspiring, perhaps the most inspiring, story of love for the Holy Prophet concerns a noble lady of Banu Dinar. She has been named differently as Hind, Umm Aiman, her house about five miles from the scene of the Battle of Uhud. At heart she was ill at ease. Something was tormenting her from within. Perhaps she was anxious about her three near and dear ones — husband, son, and brother — who had gone to fight the holy war. Perhaps she was praying for the safe return of her three warriors. After sometime, a messenger came and said. "Mother! You have become a widow" But the sad news did not move her. She only uttered the Quranic maxim: In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon (To God we belong and to Him is certainly our return). She added, "The best purpose of life is to die a martyr's death" A little later, someone else came to give the news: "Alas! Your son, the light of your eyes, is gone from the world." She listened to this tragic news also with indifference as if it did not at all matter to her She again uttered: In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon In fact, a ray of happiness crossed her face, considering that after all her dear son gave his life for a noble cause. Soon after, another messenger brought the news: "Your brother has also fallen on the battlefield" She again uttered: In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon She only added, "He too has died in the cause of Truth." It seemed then that all was over for her and that she had no one else left for whom to be anxious, but let us see.

In a short while a rumour went the rounds that the Holy Prophet himself was killed by the enemy. On hearing this, she was stirred to the core of her heart. She rushed to the battlefield Impatient and in great hurry, she reached the scene of the battle. When someone pointed her to the corpse of her to inquire about him." Then she was shown the dead body of her son, but she said, "By God, I have not come looking for him." Then her attention was drawn towards the body of her dead brother She said, "By God, I have not come to collect news about him. But do tell me how is my cherished object, the Holy Prophet!" She was told that he was safe and that the rumour about his death was false. On hearing this, an innocent smile appeared on her face. In a state of spontaneous joy she cried, "Every misfortune is negligible now that you are safe!" Indeed with these few words the noble lady of Banu Dinar, thrice-breaved on that day, wrote in gold a whole volume of love for the Holy Prophet.

AT DEATH. Let us now turn to the scene of the passing away of the Holy Prophet The Companions were totally stunned. Out o their deep love, some of them thought that he could not suffer death. Hazrat 'Umar (*Razi Allahu 'anhu*) was one of them. He would not bear the news of his beloved Prophet's death. He thought that the Holy Prophet was wrapt in holy trance and that he would soon come back to consciousness. " shall strike off the head of any one", he threatened, "who should dare to affirm that the Holy Prophe was no more."

Thereupon, Hazrat Abu Bakr (*Razi Allahu 'anhu*) addressed the gethering. "Is it Muhammad or God of Muhammad whom you worship? God of Muhammad lives for ever, but the Prophet was morta like ourselves and, according to his own prediction, he has met with the common fate of mortality" He then recited the Quranic verse:

"Muhammad is no more thar

Apostles that passed away before him. If he died or were slain, will you then turn back on your heels? If any one did turn back on his heels, not the least harm will he do to God, but God (on the other hand) will swiftly reward those who (serve Him) with gratitude" (3:144).

This memorable oration dispelled the doubt and silenced the agitation, but the episode has preserved in history the sincerity and intensity of love for the Holy Prophet as demonstrated in the hour of his demise. Hazrat 'Umar's deep love for the Holy Prophet urged him for a while not to share the grim reality that, by the will of God, the Holy Prophet was gone. Hazrat 'Umar presumed that he was still alive and would rise up from, what he thought, his deep trance. Such was love's wishful thinking

CONCLUSION: The question arises how can we show our love for the Holy Prophet now that for about 1,400 years he has not been in our midst. The answer is that we can do so by following the Quran and his Traditions which are fully preserved In the course of his Farewell Pilgrimage Sermon, he said:

> "I leave with you one thing If you hold fast to it. you shall not be misled. What is that? It is the Book of God (Al-Quran)" (Sihah).

May Almighty Allah grant us the heart that desires to love Him and His Prophet May Allah shower His blessings and send peace in large number, in ever larger number, on Muhammad, his progeny, and his Companions Amen!

IQBAL

THE MOSQUE OF CORDOVA

(Here is a free rendering of 'Allama Iqbal's Urdu poem which he composed in early 'thirties in Spain, mostly in Cordova. There he was granted by the Spanish authorities a special dispensation to offer prayer in this then shut-down Mosque, the most impressive and touching survival of the earstwhile magnificent Muslim rule in Spain.)

The chain of days and nights —
Is the architect of fitful phenomena;
The chain of days and nights —
Is the quintessence of life and death;
The chain of days and nights —
Is two-coloured silken fibre —
With which Divinity designs its robe of attributes;

The chain of days and nights —
Is a cry of Eternity's harp,
In which God symbolises probabilities' rise and fall;

It puts you to test,
It puts me to test,
The chain of days and nights —
Is touchstone for the universe;
And if you prove impure,
Or if I prove impure,
Death is your lot,
And death is my lot.
What else in the reality of your nights and days?

Save a flowing current of time,
Having neither days nor nights.
Momentary and mortal are all wonders of art,

Worldly art is transient,
Worldly art is ephemeral.
Death is its beginning,
Death is its end,
Death to the visible,
Death to the hidden;
Be it antique or modern,
All art is destined to die at last

Yet the piece of art created by a man of God —
Has the hue of permanence.
Love imparts splendour to the creative art —
Of a man of God.
Love is the very essence of life,
Love suffers no death.
Rough and swift is time's pace, though,
Love, itself a tide, holds back time's flood.
Love's calendar also has,
Besides the fleeting Present,
Other times that bear no names!
Love is the breath of Gabriel,
Love is Chosen Prophet's heart;
Love is the emissary of God,
Love is the Word of God;
Love's ecstasy imparts brightness —
To this our earthen form;
Love is new-vintage wine,
Love is also nobleman's drinking-cup;
Love is the priest of the holy shrine,
Love is the commander of the troops;
Love is the wayfarer —
Who has a thousand stations;
Love's plectrum plays music on life's strings;
Love illumes the light of life,
Love blazes the fire of life,

O sacred shrine of Cordova!
Love has given birth to you.
Love is all eternal,
Love suffers no past.
Be it the paint or brick and stone,

Be it the lute or word or tune,
A miracle of art is created —
Out of the artist's lifeblood;
One drop of lifeblood —
Turns stone to a tender heart.
Lifeblood generates, from a mere sound, —
Passion, ectasy and music.
Your expanse illumes the heart,
My song fills the heart with burning passion.
Because of you the heart perceives Divine Presence,
But I make the heart reveal itself;
Man's breast is sublime no less —
Than the High Heaven,
Though the azure sky is —
The limit of his handful dust
Angels, created from light,
Have fealty to prostrate themselves,
But, nay, they lack the rapture —
Of man's spirited prostration
I am an "infidel" from Hind,
But see my passion and love,
In my heart are hymns of Prophet's praises,
On my lips are hymns of Prophet's praises.
Love is in my tune,
Love plays my reed-pipe,
The melody of God's glory --
Runs all through my veins

(To be continued)

—*M. M ANSARI*

AL-HADIS: Narrated Ka'b bin Malik (*Razi Allahu 'anhu*): I said, "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle (*Sallallahu 'alaihi wa sallam*). He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar." (Bukhari)

The Foundation of Universal Model of Management

BY RAIS-UD-DIN KHAN SHERANI

The Foundation of Universal Model of Management has four corner stones, i.e. Thinking, Action, Learning and Knowledge — each one serving as a focal or pivotal point in the functioning of the model.

Thinking, which is the starting point of the foundation of universal model and which also serves as a focal point, generates new ideas, concepts and perceptions. New ideas, when put into action, produce reaction or results The results of action stimulate the learning process causing new discoveries and theories which in turn add to the existing knowledge This process also works in the reverse direction Knowledge is acquired through learning The acquired knowledge, when applied to actions, produces results or reaction Reactions generated by action activate the thinking process, which confirms concepts or rejects preconceived ideas or creates new ideas which add new dimensions to the existing knowledge completing the cycle in reverse direction

New concepts and ideas generated through creative thinking can produce results only when experimented through practical application This practical application of new concepts that is action produces new theories or principles which, through learning process, update and modify existing knowledge. The enhanced knowledge induces renewed thinking. which calls for implementation of new ideas leading to action. Similarly learning and knowledge also serve as pivotal points in this process.

Each cornerstone will now be discussed in detail.

THINKING

Man has been endowed with the unique faculty of thinking — rational and creative thinking. It is this gift of God that made man superior to angels and all other creatures in the world. The Holy Quran says "And He taught Adam the nature of all things". 'We have indeed created man in the best of moulds. Then We abase him to be the lowest of the low; except those who believe and do righteous deeds". Prophet Muhammad (SAWS) said "God created man in his own liking".

Having given the power of thinking and reasoning, God placed all resources of the world within the reach of man. The Holy Quran says "He has subjected to you, as from Him, all that is in the heavens and on the earth, surely, in that are Signs for those who reflect".

Having provided man with full opportunities for exploring His bounties and giving capability to think God requires man to think by saying "Will you not think"? and then invites him to mobilise his power of thinking and resources to break the barriers of time and space in these words:

"God will raise up to suitable ranks and degrees those of you who believe and who have knowledge".

"So neither lose heart nor fall into despair; for surely you will gain mastery if you are true believers".

"O Society of Jinns and men, cross the bounds of the heavens and the earth if you have the abi-

lity, then pass beyond them; but you cannot unless you acquire the law. How many favours of your Lord will you then deny?"

God ordains man to use his intelligence and his sense of enquiry to seek Truth, and distinguish between Right and Wrong. Prophet Muhammad (SAWS) encouraged the sense of enquiry when he said "Knowledge is a treasurehouse and its key is enquiry. So enquire and there are rewards for it for four persons the enquirer, the learned man, the audience and their lover"

In this age of knowledge and technological explosion, it is becoming increasingly important and difficult to keep pace with new discoveries, concepts, ideas and innovations. Today there are more scientists living than all the scientists who ever lived in the history of man, and extensive research being carried out by them throughout the world is opening up new vistas A manager today not only has to cope with the scientific and technological development, he has also to deal with the deep impact these changes are having on human behaviour He is faced with new challenges in performing management functions. It is, therefore, imperative that a manager must have capability for creative thinking, should be able to have new ideas, and be innovative.

Creativity and innovation have become the key to success in this age of high technology specially with the revolution brought about by the advent of micro-chips.

The following quotes [3] from some business executives indicate the trend of thought regarding innovation:

1. "We have got plenty of ideas. What we want is the really good idea that will produce the next 'big bang' in our industry". — British executive.
2. "In Japan we have always had to work hard because we are not creative as a nation".—A Japanese financial manager.
3. "We've grown by 30% a year from products developed with new technology for the past three years. But we aren't really innovative" —A Scandinavian chief executive.

Creativity and innovation have been generally applied to the development of new products and processes with tangible results Let us define innovation and determine how it has been applied with good results.

In 1979, after the petroleum crisis, the second invasion of Japanese cars took place in Europe and the United States. This time the products found a ready market. A Harvard Business School study in 1984 reported that the transformation could only be explained by substantial innovation in production methods, quality control, capital investment, and general managerial approach. This took place in a culture of lower wage rates, and some "creative" application of import tariffs The result was: cars were rolling off lines in 50 hours when it was taking the best European and American lines over 80 hours.

ACTION

If knowledge and thinking are not followed by action, no tangible results are achieved, and learning is also impeded It is through application of knowledge and ideas generated through thinking that our efforts are rewarded fully The finest plans, concepts, techniques and strategies will not help us achieve our individual as well as organisational objectives and goals if not properly implemented. Therefore, a full and thorough implementation of this model will not only produce the desired results but much more than what we aimed at.

God gives rich rewards for man's efforts as He is most gracious, merciful and kind. All those, be they scientists, philosophers, prophets or saints who have devoted their talent, time and energy in seeking the truth, have always been richly rewarded for their actions and deeds for God has made a definite promise to reward them in accordance with the best of what they have done, in the following words.

"That man can have nothing but what he strives for" "What is with you must vanish: What is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions Whoever works righteousness, man or woman and has Faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward".

"Of the bounties of the Lord We bestow freely on all — these as well as those: The bounties of thy Lord are not closed (to anyone). See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence"

It is clear that man must acquire knowledge and strive hard to achieve his objectives. When man begins to strive for understanding and knowledge, he must reflect deeply, evaluate objectively, think rationally, choose logically and take action effectively

LEARNING

As discussed earlier all four cornerstones of the model are inter-linked and inter-dependent, and each one supplements the other three. Learning has always been the key to development of human intellect and advancement of society. In this age of knowledge and information, learning has assumed much greater importance for keeping abreast with latest developments in technology and physical and social sciences

Learning increases the already accumulated knowledge and increased knowledge, stimulates 'thinking' generating new ideas which cause discovery of new knowledge when put into 'action' The discoveries are assimilated through the learning process which further increases the existing knowledge Similarly in the reverse direction when new knowledge acquired by 'learning' through experimentation, tests and observation, etc , is applied to real situation, 'action' generates more new concepts and ideas providing stimulus to 'thinking', and there is a further increase in 'knowledge'.

The main sources of learning are as follows:

1. AVAILABLE KNOWLEDGE: Knowledge is acquired from whichever source and whatever place it is available. For learning various forms of media are used including audio-visual processes

2. SEARCH FOR KNOWLEDGE: A keen learner has to go all out in search of knowledge. He has to have inquisitiveness, a sense of enquiry, sharp perception, keen observation and an analytical attitude.

3. EXPERIENCE AND EXPERIMENTS: New knowledge is acquired through basic and applied research. In spite of big strides made in science and technology, man has only been able to touch the fringes of God's bounties. Organisations that want to survive and make further progress must concentrate on research activities to benefit from its results.

4. EXCHANGE OF IDEAS: One of the best methods of learning is exchange of ideas. Consultation and exchange of ideas result in an increase in knowledge. If in a group of ten persons each one of them has an idea, everyone will have ten ideas through idea exchange. In the case of money or other material things if such exchange takes place, each person will still have only one item even when all of them have exchanged the item they had Knowledge multiplies through exchange of knowledge.

5 KNOWLEDGE THROUGH INTUITION Knowledge is also gained through intuition, the inner experience of man According to Dr Iqbal, "Allah reveals His Signs in inner, as well as outer experience and it is the duty of man to judge the knowledge yielding capacity of all aspects of experience".

The basic role of a manager is to select, train, develop and utilise human resource for ensuring the most judicious and effective use of all other resources. Therefore, learning has to be a continuous process for the manager for acquiring the latest knowledge not only in his technical and professional fields but also in behavioural sciences for sharpening his managerial skills. Islam places great emphasis on learning for the development of mankind, and for a free and fair society based on social justice, equality, brotherhood, love and magnanimity to free humanity from all forms of exploitation and oppression. Learning must, therefore, be given due importance for a successful implementation of the universal model of management.

According to Imam Ghazali, knowledge is the acquisition of that information through which one can successfully attain the true goal of life. The knowledge which is beneficial right to the end of life is the knowledge of God, for it can guide man successfully in this world and the Hereafter.

According to Hazrat 'Ali (KAW), the fourth caliph of Islam, "Knowledge is of two kinds: natural and acquired. Acquired knowledge is useless without the other, just as the light of the sun is rendered useless when the light of the eyes is closed". Hazrat 'Ali (*Karram Allahu Waj-ha-hoo*) has also said "He who is more earnest in obedience to Allah's Commands is greater in intellect".

The Holy Quran contains this beautiful short prayer for intellectual advancement "And say O Lord! increase me in knowledge" (20 114). This prayer has been ordained because of incomplete state of knowledge man has The Quran declares "you have received only a minute quantity of knowledge"

As man has very limited knowledge, the Holy Quran emphasises importance of knowledge and learning for advancement of human intellect in the following verses:

"God is the Light of the heaven and the earth . . Light upon Light; Allah guides whom He pleases to His Light".

"And those who possess knowledge recognise the Revelation that has been sent down to you from your Lord, and know that it is the Truth, and that it guides to the Straight Way of the Al-

mighty, Praiseworthy Lord of the Universe".

"You may enquire from the people who possess knowledge if you do not know yourselves".

"(The Most Gracious) has taught the Quran and it is He who has created man and taught him speech and intelligence to learn and distinguish between right and wrong".

"Light has come to you from God and the Book which guides to the Truth, whereby God leads to the ways of peace to those who seek His pleasure and bring them out of the depths of darkness into the Light of His Grace and guides them towards the Right Way".

There are many sayings of Prophet Muhammad (SAWS) appealing to mankind to acquire more and more knowledge which leads to the Right Way The Prophet was asked about learning "O Messenger of God, is it better than the reading of the Quran? He said· What benefit can the Quran give except through knowledge" In praising learning he said "Whoso honours the learned, honours me".

Some authentic sayings of Prophet Muhammad (SAWS) regarding learning are:

"The ink of the scholar is more holy than the blood of the martyr".

"One hour's meditation on the work of the Creator in a devout spirit is better than seventy years of prayer".

"To listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs, — more meritorious than standing up in prayers for a thousand nights".

"To the student, who goes forth in quest of knowledge, God will allot a high place in the mansions of bliss".

"Every step he takes is blessed, and every lesson he receives has its reward".

"The seeker of knowledge will be greeted in heaven with a welcome from the angels".

"To listen to the words of the learned, and to instill into the heart the lessons of science, is better than religious exercise, better than emancipating a hundred slaves".

"He who favours learning and the learned, God will favour him in the next world".

"Whosoever desires to realise the spirit of his teachings must listen to the words of the scholar".

"He dies not who engages in learning and the worst of man is the one who is a bad learner, and a good learner is the best"

"The desire of knowledge is a Divine Commandment for every Muslim and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels and gold on the necks of swine".

"Seek knowledge from the cradle to the grave"

"Excessive knowledge is better than excessive praying"

"It is better to teach knowledge one hour than to pray the whole night".

"One learned man is harder on the devil than a thousand ignorant worshippers".

KNOWLEDGE· Now let us take "knowledge" as the starting point The proven knowledge and the knowledge yet to be tested leads to 'thinking' which generates new ideas, concepts and perceptions New ideas, when put into action, produce results — at times unexpected results. The results or reactions stimulate the learning process and new discoveries add to the existing knowledge.

The above process also works in the reverse direction. Knowledge is acquired through the learning process. The acquired knowledge, when applied, produces results or reactions Reactions generated by action activate the thinking process, which confirms concepts or rejects pre-conceived ideas or creates new ideas which add new dimensions to the existing knowledge. This process continues in both directions resulting in a constant increase in knowledge.

In the Reader's Digest Great Encyclopaedic Dictionary, knowledge has been defined as "familiarity gained by experience, person's range of information, theoretical or practical understanding the sum of what is known".

Knowledge can also be defined as "clear perception of a truth or a fact". Knowledge is not an "end" but a "means" to an end, and the immediate human end appears to comprise the acquisition of "good" and the warding off of "evil" To know and understand is a natural yearning in man who is gifted with human consciousness and powers of perception. Prophet Muhammad (SAWS) has said that God has not created anything better than "reason". It is by our God's gifted faculty of reasoning that we are so unique from other creatures. It is by exercise of this very faculty that we can recognize His existence. Our material and spiritual progress or degeneration is based also on how we use this unique faculty

Behind every creation there is some "higher purpose" of the Master be it the existence of hundreds of galaxies, or billions of planets which move within their solar system. God's reason for this Colossal

Cosmic Creation was that "His might, His power, His glory be known to His Creatures". The Holy Quran declares that God did not create the universe or anything else without some purpose:

"And We created not the heaven and the earth and what is in between them for sports".

"He hath created everything and meted out for it a measure"

God, therefore, willed that man must understand Him and his own self through the understanding of the purpose of His creations which He has created for the good of human-kind.

Aristotle left the following advice for posterity and ordered it to be inscribed on the walls of his academy:

"O Man Know thyself"

The advice clearly indicates that every person should try to understand one's own self, should discover and cultivate the powers of inquisitiveness and the sense of inquiry given to him by God for penetrating the reality of things, and should attain knowledge of God, His creations and the entire Universe. God created man out of the best structure, taught him the names of all that is in heaven and earth — the knowledge that was not given to angels. This made man superior to angels and, therefore, man was appointed God's vice-regent on earth. God says in the Holy Quran in the first revelation to Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

"Read in the name of thy Lord and Cherisher, who created man, from a (mere) clot of congealed blood: Read and thy Lord is most bountiful. He who taught (the use of) the pen, taught man that which he knew not"

Charles Proteus Steinmetz made the following prediction regarding knowledge.

"There will come an age of small and independent nations whose first line of defence will be knowledge".

Charles Proteus Steinmetz, the man who made this statement, was a German-born Jewish scientist. In trouble with the German authorities for his socialist beliefs and activities, he emigrated to the Unied States, where he made a brilliant career in electrical engineering Today he is remembered for the important research he did in this field

His prediction summarises with accuracy the situation in the world today Only those small and independent nations are in a position to defend themselves who have know ledge as their first line of defence

The Holy Quran had made it abundantly clear fourteen hundred years ago that.

"Those who have no knowledge are not equal to those who have".

History bears witness to the fact that only those nations became super powers in the world that had knowledge and physical strength and when the same nations ceased to acquire, and create new know ledge they were no longer a power to reckno with. Even today, the world is divided into nations that have knowledge and, therefore, are super powers, and those nations which do not have knowledge, and are dependent on those who have knowledge A recent study has revealed that in U.S.A. and U.S.S.R. 85,000 and 83,000 original titles respectively were published during a certain period whereas the number of books produced in the developing countries was very insignificant

ISLAM'S STRESS ON ACQUIRING KNOWLEDGE

Islam has stipulated freedom of conscience, urged its followers to reflect and contemplate, encouraged the study of Nature and enjoined the search for knowledge.

Man has been endowed with two distinct and unique faculties which are denied to other creatures — the ability to seek knowledge and the sense of justice These two faculties are frequently mentioned in the Holy Quran Man is, therefore, urged to utilise these faculties in such a way that his economic pursuits are in complete harmony with the spiritual peace and the socio-economic well-being of the society as a whole

The Holy Quran emphatically states:

"Those who do not observe and understand are worse than cattle".

The Holy Quran advises man to pray:

"O my Lord advance me in knowledge".

The Holy Quran asserts and makes the importance of knowledge abundantly clear.

"That the basic qualities for leadership are among other things, knowledge and physical strength".

"That of all things it is by virtue of knowledge that man is superior to angels and has been made vice-regent of God on earth".

"That whosoever, has been given knowledge indeed has been given an abundant good".

"The meanings of revelation become manifest to those who have knowledge". "And those who have understanding"

"It is He who has raised up among the illiterates a messenger from among them to recite

His signs to them, and to purify them, and to teach them the book and the wisdom".

"And that they who have been given knowledge may know that it is the truth from thy Lord and believe in it, and so their hearts be humble unto Him".

"Who when they are reminded of the signs of their Lord fall not down thereat dead and blind".

The Prophet Muhammad (SAWS) enjoins on all men and women to seek knowledge in his well known saying:

> "To seek knowledge is a duty for every Muslim man and woman".

It is thus clear that the Holy Quran asserts that knowledge is power and strength as it enables man to understand God and the purpose of His creations, and helps to establish peace in the world Prophet Muhammad (SAWS), in obedience to God's commands, enjoins on every man and woman to seek knowledge. and repeatedly prayed "O my Lord! Advance me in knowledge". Opinions and views of some notable non-Muslim scholars, philosophers, political and religious leaders about the Quranic injunctions and Prophet's assertion on acquiring of knowledge are quoted as follows:

From darkness to light

DR. HENRY STUBBE WRITES: "I am Allah the Seeing. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission, from darkness into light, to the way of the Mighty, the Praised One".

"The truth is, I do not find any understanding author controverts the elegance of the Al-Quran, it being generally esteemed as the standard of the Arabic language and eloquence".

ATTRIBUTES OF POWER AND KNOWLEDGE

Rev. J.M. Rodwell says about elements in the Holy Quran on which mighty nations and .... empires can be built:

"It must be acknowledge, too, that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and Universal Providence and Unity that its belief and trust in the one God of Heaven and Earth is deep and fervent — and that . it embodies most of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations and ... empires can be built up".

FOUNTAIN-HEAD OF SCIENCES

Hartwig Hirschfeld calls the Quran the fountain-head of sciences and writes:

"We must not be surprised to find the Quran the fountain-head of the sciences Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy book. In this way the Quran was responsible for great discussions, and to it was indirectly due the marvellous development of all branches of science in the Muslim world . This again not only affected the Arabs, but also induced Jewish philosophers to treat metaphysical and religious questions after Arab methods Finally, the way in which Christian scholasticism was fertilized by Arabian theosophy need not be further discussed.

"Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical, astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations Muhammad repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracles of Allah forced into the service of man and therefore not to be worshipped How successfully Moslem people of all races pursued the study of astronomy is shown by the fact that for centuries they were its principal supporters. Even now many Arabic names of stars and technical terms are in use Medieval astronomers in Europe were pupils of the Arabs .. . In the same manner the Quran gave an impetus to medical studies and recommended the contemplations and study of Nature in general".

ABSOLUTE AUTHORITY IN ETHICS AND SCIENCE

Sir William Muir says that Quran's authority is absolute in all matters of ethics and science. He writes:

"The Qoran is the groundwork of Islam. Its authority is absolute in all matters of religion, ethics and science, equally as in matters of religion....the Qoran is supreme and much of the tendency is so plain as to admit no question, even among contending sectaries".

MORE READ THAN ANY OTHER BOOK

Charles Francis Potter writes: "It is more read than

any other book in the world. The Christian Bible may be a world best-seller, but millions of followers of the Prophet Muhammad read or recite long sections of Al-Qoran five times a day, every day of their lives, from the time they can talk".

GIFT OF LIGHT AND POWER

H.G. Wells believes that the modern world received the gift of light and power through Islam He writes:

"From a new angle and with a fresh vigour it (the Arab mind) took up that systematic development of positive knowledge which the Greeks had begun and relinquished. If the Greek was the father, then the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism Through the Arabs it was, not by the Latin route, that the modern world received that gift of light and power"

EUROPE'S EXTRICATION FROM DARKNESS BY ISLAM

Marquis of Dufferin says "It is to Mussulman science to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages".

It is now clear that mankind was brought from darkness to light through knowledge. The success of nations, countries, organisations and institutions has been the direct result of knowledge in all important fields of human endeavours acquired by various nations or groups of people in the history of mankind.

In the field of management success of any organisation largely depends on the most effective utilisation of human and other resources. In fact the effective development and utilisation of human resources automatically results in most appropriate and economic utilisation of other resources It is, therefore, imperative that managers must have the required level of knowledge of human behaviour, and managerial capabilities of selecting, training and developing most suitable personnel for various jobs for ensuring that fully trained, skilled and experienced manpower is available to meet the current and projected future requirements This requires constant review of personnel inventory, and skills required for ever-changing operational requirements due to technological explosion.

It is through scientific and technological knowledge and human resource development that the developed countries have acquired prominent positions in the world Japan s is a recent case of a country achieving a dominant position in the world economy in spite of the fact that Japan does not have as much per capita resources as some under-developed countries in the world have This unprecedented success has been achieved through most effective development and utilisation of human resources Japan imports raw materials, which are not available within the country, and by using the knowledge and skill of their manpower, the raw material is converted into automobiles, electronic equipment and various other products which are sold at highly competitive prices in the world market In short, what Japan sells is knowledge put into action in the shape of a finished product. Japan spends large funds on training, research and development, and constantly seeks knowledge from wherever they can get it. Japan has reached a stage where U.S.A., from where Japanese acquired considerable managerial and technological know-how, is trying to learn from Japanese experience. We are living in the age of information and knowledge, and those who have knowledge will hold the key to successs.

(*This is taken from the author's book* THE UNIVERSAL MODEL OF MANAGEMENT, *which is under print.)*

ISLAMIC CENTRE IN SWITZERLAND

An Islamic Centre having a big prayer hall and an Islamic school for educating Muslim children in Islamic religion and Arabic language has recently been opened in Lucerne, Switzerland

A course at the secretariat of the Muslim World League has indicated that the Muslims in Lucerne are currently raising funds for the centre They are contacting Muslim philanthropic bodies and individuals for this purpose, the source added

(*Courtesy* Saudi Gazette)

AL-HADIS Narrated Abu Huraira (*Razi Allahu 'anhu*) · When Allah revealed the Verse 'Warn your nearest kinsmen', Allah's Apostle (*Sallallahu 'alaihi wa sallm*) got up and said, "O people of Quraish (or said similar words)! Buy (i.e save) yourselves (from the Hell-fire) as I cannot save you from Allah's Punishment; O Bani Abd Manaf! I cannot save you from Allah's punishment; O Safiya, (the aunt of Allah's Apostle) I cannot save you from Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth. but I cannot save you from Allah's Punishment." (Bukhari).

Concept of Community in Islam

BY M. IQBAL ABBASI

According to the Holy Quran 10:19: "Mankind were but one community, then they differed" This differing refers to devotional attitudes and practices, social laws, etc., rather than races or ethnicism which have only limited significance as clarified in the Holy Quran 49.13:

> "O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)."

Thus the Western concept of community "on geographical locality and physical territorialism" has no relevance to Islam which recognises only two categories of people. believers and non-believers, and embraces all Muslims living anywhere irrespective of their 'land or language', as Ummah The Holy Quran confirms it thus 23·52:

> "And verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher· therefore fear Me (and no other).

This single community of Muslims is the best of all communities as testified by Quran Majeed 3: 110.

> "You are the best of peoples, evolved for mankind, enjoining what is right, forbiding what is wrong, and believing in Allah".

But in the present-day world relations the Muslim block is basically a part of the Third World and that too in almost serfdom to the Super Powers, even though some of these Muslim countries are blessed with precious natural resources This shows an apparent paradox in our present predicament and the reasons are obvious our indifference to the Holy Quran. Could anyone honestly admit that he or she really acts upon any of the three fundamentals, viz., "enjoin right conduct, forbid indecency and believe in Allah."

Only forty years back the Muslims of the Sub-continent had that much faith in Islam that despite heavy odds, hostile Hindoos and the bitter British rulers, they succeeded in creating a separate homeland for the Muslims. But what happened after the achievement of this hard-won freedom is no secret. It only presents a sad spectacle of selfish motives, narrow parochialism, linguistic prejudices and evils of ethnicism, eroding the foundation of Muslim Brotherhood As predicted in the Holy Quran, 3 105:

> "And be not like those who are divided amongst themselves and fall into disputations after clear signs had come unto them. For such there is an awful doom". We are ourselves courting disaster.

With all the loud talk of Nizam-e-Mustafa how many of us have real respect for the Last Pilgrimage Sermon of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) wherein he proclaimed·

> "O people, verily your blood. your property, your honour are sacred and inviolable until you appear before your Lord as the sacred inviolability of this Day of yours, this month of yours, this very town (of yours). Verily, you will soon meet your Lord and you will be held responsible for your actions".
>
> "Nothing of his brother is lawful for a Muslim except that he himself gives, willingly. So do not wrong yourselves".
>
> "O people, every Muslim is the brother of other Muslim and all the Muslims form one Brotherhood."
>
> "Verily I leave amongst you that which will never lead you astray. The Book of Allah! which, if you hold fast to it, you will never go astray."

How far do we hold fast to the Book can be judged from the increasing crime reports in the newspapers. Murders, robberies, rapes and kidnappings have become so common that they hardly move us. The Holy Prophet's command, 'Your blood, your property, your honour are inviolable' remains in books only and the proud proclaimants of Islam are not perturbed over any sacrilege.

Besides, the moral depradation, social injustice and economic exploitation are creating further bitterness amongst the people. Salvation lies in 'obedience to Allah and His Prophet', so often ordained in the Holy Quran. The 'Ulama well versed in the Holy Quran and Sunnah have the onerous responsibility of inculcating the true concepts of Islamic life, failing which the 'drift' may continue further down.

The mushroom growth of Video shops in every nook and corner and their increasing clientele of the youngsters should be an eye-opener. Let alone 'hold fast', we have almost

abandoned the Book or else there could never be such crises as are being faced by us these days.

Howsoever paradoxical it may appear, you will hardly find a Pakistani: we are either a Punjabi, a Sindhi, a Baluchi, a Pathan or a Mohajir; the Muslim Ummah now seems to be a far cry. May God grant us better sense of the unity of brotherhood enjoined by Him.

AL-HADIS: Narrated Ibn 'Abbas (*Razi Allahu 'anhu*): The mother of Sa'd bin 'Ubada died in his absence. He said, "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give Sadaqa (charity) on her behalf?" The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Yes," Sa'd said, "I make you a witness that I gave my garden called Al Makhraf in charity on her behalf." (Bukhari).

AL-HADIS: Narrated Ibn 'Abbas (*Razi Allahu 'anhu*)· The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eight (when the deceased leaves children) or a fourth (when the deceased is childless).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

Boxing Champion Muhammad Ali

Three-time world heavy weight boxing champion Muhammad Ali paid an eight-day visit to Pakistan from October 5 to 12. He travelled to Lahore, Islamabad, Peshawar, and Karachi. He paid visits to mosques, shrines, and spots of historical interest. In Lahore he visited Badshahi Mosque and the Shrine of Hazrat 'Ali Hajveri. In Islamabad, he offered Friday prayer in Faisal Mosque In Karachi, he visited the Quaid-i-Azam's Mazar to pay homage to the Founder of Pakistan.

Muhammad Ali has since retired from the ring but he still remains unmatched hero so far as the art and style of boxing are concerned He indeed gave new dimensions to this sport. His versified motto—Fly like a butterfly and sting like a bee—still rings in the ears in his own resonant voice.

Muhammad Ali who embraced Islam in 1964 at the beginning of his stormy boxing career, said that he did so after a deep study of Islam and thereafter found himself spiritually at peace. He says that he owed his success in the sports to Islam. "I earned a lot of money, honour, and respect through boxing, but the real happiness came to me after becoming a Muslim," said he.

His wife Yolanda said that Ali was keenly interested in acts of charity and philanthropy which include regular visits to hospitals, schools, and orphanages. She said that his love for Islam and faith in it was exemplary and that the first thing he did every day after waking up was to say his prayers and recite the Holy Quran before embarking on his other chores.

Muhammad Ali said that his sole aim after retirement from the boxing ring was to spread Islam in America. He said that Islam was gaining ground in the States He said that ours was to spread the message of Islam, success rests with God alone —YAQEEN INTERNATIONAL.

AL-HADIS: Narrated Ibn 'Umar (*Razi Allahu 'anhu*): I heard Allah's Apostle (*Sallallahu 'alaihi wa sallam*) saying, "All of you are guardians and responsible for your charges: the Ruler (i.e Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father" (Bukhari).

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*)· A man asked the Prophet (*Sallallahu 'alaihi wa sallam*) "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i e. your inheritors)." (Bukhari).

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṣ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=ʼ (Jerk)	
Bold	*Madd*	آ=ãã	وٓ=õõ	یٓ=ẽẽ	Fine	*Madd*	ا=āa	و=ōo	ی=ēe

Part 15 *Sub-ḥaa-nal-la-zee*	*Chapter* 18 *Al-Kahf* ١٨-الكهف	١٥-سبحن الذی
SECTION 8 *(Contd.)*	*RU-KOO' 8 (Contd.)*	رکوع ٨ (متبع)
58 And your Lord is Ever-Forgiving, full of Mercy	58. *Wa rab-bu-kal-gha-foo-ru zur-raḥ-mah*	وربك الغفور ذو الرحمة
If He were to take them to task for what they have done,	*Lau yu-aa-khi-zu-hum bi-maa ka-sa-boo*	لو يؤاخذهم بما كسبوا
He would certainly hasten for them the punishment	*la-'aj-ja-la la-hu-mul-'a-zaab.*	لعجل لهم العذاب
But no, for them there is an appointed time	*Bal-la-hum-mau-'i-dul-*	بل لهم موعد
from which they will find no escape.	*laieen-ya-ji-doo min doo-ni-hee mau-i-laa*	لن يجدوا من دونه موئلا ۝
59 And as for those cities, We destroyed them when they (i.e. their dwellers) did wrong,	59 *Wa til-kal-qu-rãa ah-lak-naa-hum lam-maa ẓa-la-moo*	وتلك القرى أهلكنهم لما ظلموا
and We had set for their destruction an appointed time	*wa ja-'al-naa li-mah-li-ki-him-mau-'i-daa*	وجعلنا لمهلكهم موعدا ۝
SECTION 9	*RU-KOO' 9*	رکوع ٩
60 And when Moses said to his servant I will not stop	60 *Wa iz qaa-la moo-saa li-fa-taa-hu lãa ab-ra-ḥu*	وإذ قال موسى لفتىه لا أبرح
until I reach the confluence of the two seas or I will go on marching for years	*ḥat-tãa ab-lu-gha maj-ma-'al-baḥ-rai-ni au am-ḍi-ya ḥu-qu-baa.*	حتى أبلغ مجمع البحرين أو أمضي حقبا ۝

61 So when they reached the confluence of the two (seas), they forgot (about) their fish	61. *Fa-lam-maa ba-la-ghaa maj-ma-'a bai-ni-hi-maa na-si-yaa hoo-ta-hu-maa*	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
and it took its way, diving as through a tunnel:	*fat-ta-kha-za sa-bee-la-hoo fil-bah-ri sa-ra-baa.*	فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝
62 So when they had gone further he (Moses) said to his servant:	62. *Fa-lam-maa jaa-wa-zaa qaa-la li-fa-taa-hu*	فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ
Bring us our breakfast,	*aa-ti-naa gha-dāā-a-naa*	آتِنَا غَدَاءَنَا
indeed we have suffered fatigue in this our journey	*la-qad la-qee-naa min sa-fa-ri-naa haa-zaa na-sa-baa*	لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا ۝
63 He said: Did you see when we took refuge on the rock,	63 *Qaa-la a-ra-ai-ta iz a-wai-nāa i-las-sakh-ra-ti*	قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ
I forgot (to mention about) the fish,	*fa-in-nee na-see-tul-hoo-ta*	فَإِنِّي نَسِيتُ الْحُوتَ
and none but Satan caused me to forget to mention it,	*wa māa an-saa-nee-hu il-lash-shai-taa-nu an az-ku-rah*	وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
that strangely it (the fish) took its way into the sea	*Wat-ta-kha-za sa-bee-la-hoo fil-bah-ri 'a-ja-baa*	وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝
64 He (Moses) said: This is what we have been seeking,	64 *Qaa-la zaa-li-ka maa kun-naa nab-ghi*	قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ
so they went back retracing their footsteps	*far-tad-daa 'a-lāa aa-saa-ri-hi-maa qa-sa-san*	فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ۝
65 Then they found one of Our servants	65 *fa-wa-ja-daa 'ab-dam-min 'i-baa-di-nāa*	فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا
whom We had granted mercy from Us	*aa-tai-naa-hu rah-ma-tam-min 'in-di-naa*	آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا

Part 15 *Sub-ḥaa-nal-la-zee* | *Chapter* 18 *Al-Kahf* | ١٨ - الكهف | ١٥ - سبحٰن الذى

	English		Transliteration	Arabic
	and taught knowledge from Our presence.		*wa 'al-lam-naa-hu mil-la-dun-naa 'il-maa.*	وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ۝
66	Moses said to him May I follow you,	66.	*Qaa-la la-hoo moo-saa hal at-ta-bi-'u-ka*	قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ
	so that you may teach me some of the right conduct which you have been taught?		*'a-lāa an tu-'al-li-ma-ni mim-maa 'ul-lim-ta rush-daa.*	عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ۝
67	He said: You will surely never be able to bear with me	67	*Qaa-la in-na-ka lan tas-ta-ṭee-'a ma-'i-ya ṣab-raa.*	قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ۝
68.	And how can you bear with that	68	*Wa kai-fa taṣ-bi-ru 'a-laa*	وَكَيْفَ تَصْبِرُ عَلٰى
	of which you do not have comprehensive knowledge?		*maa lam tu-ḥiṭ bi-hee khub-raa.*	مَا لَمْ تُحِطْ بِهٖ خُبْرًا ۝
69	He (Moses) said You will find me patient, if Allah wills	69	*Qaa-la sa-ta-ji-du-nee in shāa-al-laa-hu ṣaa-bi-ranw-*	قَالَ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ صَابِرًا
	and I will not disobey you in any thing		*wa lāa a'-ṣee la-ka am-raa*	وَّلَآ اَعْصِيْ لَكَ اَمْرًا ۝
70	He said So if you do follow me, then ask me no questions about anything,	70	*Qaa-la fa-in-it-ta-ba'-ta-nee fa-laa tas-al-nee 'an shai-in*	قَالَ فَاِنِ اتَّبَعْتَنِيْ فَلَا تَسْـَٔلْنِيْ عَنْ شَيْءٍ
	until I myself speak to you about it		*hat-tāa uh-di-sa la-ka min-hu zik-raa*	حَتّٰٓى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۝
	SECTION 10		*RU-KOO'* 10	
71	So they both set out until, when they embarked in a boat, he made a hole in it	71	*Fan-ta-la-qaa ḥat-tāa i-zaa ra-ki-baa fis-sa-fee-na-ti kha-ra-qa-haa.*	فَانْطَلَقَا حَتّٰٓى اِذَا رَكِبَا فِي السَّفِيْنَةِ خَرَقَهَا
	He (Moses) said Have you made a hole in it to drown its passengers?		*Qaa-la a-kha-raq-ta-haa li-tugh-ri-qa ah-la-haa.*	قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا
	Indeed you have done a dreadful thing		*La-qad ji'-ta shai-an im-raa*	لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا ۝

English	Transliteration	Arabic
72. He said: Did I not say that you would surely not be able to bear with me?	72. *Qaa-la a-lam a-qul in-na-ka lan tas-ta-ṭee-'a ma-'i-ya ṣab-raa.*	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾
73. He (Moses) said. Take me not to task for what I forgot,	73 *Qaa-la laa tu-aa-khiz-nee bi-maa na-see-tu*	قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
nor make my task difficult for me	*wa laa tur-hiq-nee min am-ree 'us-raa.*	وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾
74 So they set out until, when they met a lad, he killed him	74 *Fan-ṭa-la-qaa ḥat-tāa i-zaa la-qi-yaa ghu-laa-man fa-qa-ta-la-hoo*	فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ
(Moses) said Have you killed an innocent person without (his killing) any one?	*qaa-la a-qa-tal-ta naf-san za-kiee-ya-tam-bi-ghai-ri nafs.*	قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ
Indeed you have done an evil thing	*La-qad ji'-ta shai-an-nuk-raa*	لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا ﴿٧٤﴾

PART 15-SUB-ḤAA-NAL-LA-ZEE ENDS HERE. تم هنا الجزء ١٥ - سبحٰن الذى

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية المتداولة السهلة الفهم مع الكتابة الصوتية للنص العربي بالحروف الرومانية و ذلك تسهيلا على قرائنا الكرام النطق الصحيح بكلمات من القرآن العربي ، خاصة الذين ليس لديهم الإلمام اللازم باللغة العربية و نرجو من إخوتنا القراء الكرام أن يبذلوا أحسن اهتمامهم بدرس الكتاب المقدس .

واخرج ابو داود والترمذى عن المقدام بن معد يكرب قال : قال رسول الله ﷺ يوشك رجل منكم متكئا على اريكته يحدث بحديث عنى فيقول بيننا وبينكم كتاب الله فما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمناه الا وإن ما حرم رسول الله مثل ما حرم الله . زاد ابو داود . إلا انى اوتيت الكتاب ومثله معه . والمماثلة للكتاب هى السنة ، ولقد احتفل المسلمون فارخوا باعظم الاحداث فى الاسلام فارخوا ايامهم بتاريخ هجرة الرسول ﷺ .

ولقد احتفل الله تبارك وتعالى بيوم تتويج الرسول بالرسالة يوم نزول القرآن فجعله ليلة قدر و شرف ومما لاشك فيه ان مولد رسول الله ﷺ كان مولدا للنور وللرحمة . ولهداية الانسان . صلوات الله وسلامه عليه وعلى المسلمين ان يحبوا حب رسول الله ﷺ باتباع ما انزل عليه من قرآن وما تركه من سنة شريفة مباركة .

صبر الاخوان

قال بعض الادباء : لاتثق بالصديق قبل الخبرة ولاتقع بالعدو قبل القدرة . وقال بعض البلغاء : مصارمة قبل اختيار افضل من مؤاخاة على اغترار . وقال بعض الحكماء : من لم يقدم الامتحان قبل الثقة ، والثقة قبل الأنس ، اثمرت مؤدته ندما . وقال بعض الشعراء :

لاتحمدن امرأ حتى تجربة
ولا تذمنه من غير تجريب
فحمدك المرء مالم تبله خطأ
وذمه بعد حمد شرتكذيب

ادب الدنيا و الدين

عن هدى رسول الله ﷺ

روى البيهقى فى سننه عن ابى هريرة رضي الله عنه ، ان رسول الله ﷺ قال : اذا كان يوم القيامة أمر الله مناديا ينادى : ألا إنى جعلت نسبا ، فجعلت اكرمكم اتقاكم . فابيتم الا ان تقولوا : فلان بن فلان خير من فلان ، فاليوم أرفع نسبى ، واضع نسبكم ، اين المتقون ؟ "

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

تفصيل إجماله وبيان إبهامه ؟ إذن لابد من البيان والتفصيل والتوضيح » .

فامر الله نبيه في كتابه أن يبين للناس ما نزل إليهم بسنته قال تعالى : « وانزلنا إليك الذكر لتبين للناس مانزل إليهم ولعلهم يتفكرون » .

« وما انزلنا عليك الكتاب إلا لتبين لهم الذى اختلفوا فيه وهدى ورحمة لقوم يؤمنون » . وتكفل الله بعصمة الرسول وامداده بالوحى وعصمته عن الخطا والهوى فى كل ما ياتى به من قرآن وسنة فيها بيان للقرآن او تشريع مستقل .

« وما ينطق عن الهوى إن هو إلا وحى يوحى علمه شديد القوى » « فاذا قرأناه فاتبع قرآنه ثم إن علينا بيانه » .

ومهد له الطريق وعبده لتذليل مهمته فامر الناس بطاعة الرسول ، ونص فى قرآنه على انها طاعة لله كما نص على انه لاخيرة فى الامر بعد كلام الرسول ﷺ قال تعالى « من يطع الرسول فقد اطاع الله ومن تولى فما ارسلناك عليهم حفيظا » وقال تعالى : « يا ايها الذين آمنوا اطيعوا الله ورسوله ولاتولوا عنه وانتم تسمعون » وقال تعالى « فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لايجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما » قال ابن القيم « اقسم الله سبحانه وتعالى على نفى الايمان عن العباد حتى يحكموا رسوله فى كل ما شجر بينهم من الدقيق والجلى ، ولم يكتف فى ايمانهم بهذا التحكيم بمجرده بل حتى ينتفى عن صدورهم الحرج والضيق من قضائه وحكمه ولم يكتف منهم ايضا بذلك حتى يسلموا تسليما وينقادوا انقيادا » .

وقال الامام الشافعى : نزلت هذه الآية فيما بلغنا والله أعلم فى رجل خاصم الزبير فى ارض فقضى النبى ﷺ بها للزبير ، وهذا القضاء سنة من رسول الله ﷺ لاحكم منصوص فى القرآن .

فكل ماجاء به الرسول واثرعنه من السنة فاتباعه إنما هو واجب لصريح امر الله فى قرآنه باتباعه وهو بالتالى اتباع لله ولقرآنه ، وهذا صريح فيما تقدم وفى قوله تعالى « وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا » واخبر تعالى ان الرسول اوتى القرآن والحكمة وهما مصدر التشريع فقال : لقد من الله على المؤمنين إذ بعث فيهم رسولا من انفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين » .

وذهب جمهور العلماء والمحققين بأن الحكمة هى السنة وجزم بهذا الامام الشافعى لتغايرها بالعطف وهما فى مقام المنة ولم يوجب علينا إلا إتباع الرسول فلا يمكن ان تكون شيئا غير السنة « ومن يطع الرسول فقد اطاع الله » .

وحب الله فى إتباع الرسول وسنته « قل إن كنتم تحبون الله فاتبعونى يحببكم الله ويغفر لكم ذنوبكم فالقرآن هو الاصل الاول فى الدين الداعى إلى السنة ، والسنة هى الاصل الثانى فى الدين وهى المبينة للقرآن المفصلة لاجماله ، والمستقلة بالتشريع فيها يعرف مثلا اوقات الصلاة وعدد ركعاتها وسجداتها وما يقيمها ، اويبطلها مما لم يفصلها القرآن بل اجمله فى الامر بالصلاة ، كما انفردت السنة ببعض الاحكام ممالم يذكره القرآن مثل تحريم نكاح المرأة على عمتها او خالتها ، وتحريم الحمر الأهلية ، وكل ذى ناب من السباع او مخلب من الطير إلا ان مثل هذا الامور يمكن ان يقال بانها ليست مستقلة استقلالا تاما عن القرآن حيث أن الاخذ بها مندرج تحت امر القرآن باتباع الرسول وسنة .

ابنى شافه هذا الرجل فشافهه واتانى بخبره وكتابه « يامر بالمعروف وينهى عن المنكر وياخذ فيه بمحاسن الاخلاق ويدعو إلى توحيد الله تعالى ، وخلع الاوثان وترك الحلف بالنيران ، ولقد عرف ذوو الراى منكم ان الفضل فيما يدعو إليه، وان الراى ترك ما ينهى عنه ؛ ويقول الذى يدعو اليه محمد لو لم يكن دينا لكان فى اخلاق الناس حسنا ، فلقد فطن اكثم بن صيفى بان رسالة النبى ﷺ رسالة خير وبركة ، ورسالة محاسن الاخلاق وان الفضل والرشاد فى اتباع كل ما جاء به ، وهذا من القول البليغ الصادق فى وصف رسالة الاسلام ومنهج رسول الله ﷺ وكذلك من القول البليغ فى وصف الرسالة قول جعفر ابن ابى طالب للنجاشى مبينا عظمة ما يدعو إليه الرسول ﷺ قال له : ايها الملك كنا قوما اهل جاهلية نعبد الاصنام ، ونا كل الميتة ونأتى الفواحش ، ونقطع الارحام ، ، ونسئ الجوار ، ويا كل القوى منا الضعيف . فكنا على ذلك حتى بعث الله إلينا رسولا منا نعرف نسبه ، وصدقه وامانته ، وعفافه ، فدعانا الى الله لنوحده ونعبده ، ونخلع ما كنا نعبد نحن وآباؤنا من دونه : من الحجارة والاوثان ، وامرنا بصدق الحديث ، واداء الامانة ، وصلة الرحم ، وحسن الجوار والكف عن المحارم والدماء

ونهانا عن الفواحش ، وقول الزور ، واكل مال اليتيم ، وقذف المحصنة ، وامرنا ان نعبد الله وحده ، لانشرك به شيئا وامرنا بالصلاة والزكاة والصيام — وعدد عليه امور الاسلام — فصدقناه وامنا به ، واتبعناه على ما جاء به من الله ، فعبدنا الله وحده ولم نشرك به شيئا ، وحرمنا ما حرم علينا ، واحللنا ما احل لنا ، فعدا علينا قومنا ، فعذبونا ، فتنونا عن ديننا ليردونا إلى عبادة الاوثان عن عبادة الله تعالى ، وان نستحل ما كنا نستحل من الخبائث ، فلما قهرونا ، وظلمونا ، وضيقوا علينا ، وحالوا بيننا وبين ديننا خرجنا إلى بلادك . ولما قرا عليه صدرا من سورة مريم بكى النجاشى ، ثم قال : ان هذا ، والذى جاء به عيسى ليخرج من مشكاة واحدة .

لقد علم النجاشى من عرض سيدنا جعفر بن ابى طالب لرسالة الاسلام ومحاسنها بانه صادق ، وبان رسالة الاسلام رسالة خير على الانسانية ، وبأنها لايمكن ان تكون إلامن عند الله تبارك وتعالى مرسل الرسل لاصلاح البشرية وهذا حق فان الله اصطفى سيدنا محمد ﷺ واعده إعدادا كاملا ليتحمل أسمى رسالة يعطر تاريخها الدنيا تزكية للنفوس ، تطهيرا للقلوب ، وتثبيتا للعقيدة الصحيحة وسيرا نحو الفوز فى الطريق المستقيم فى ميدان العقيدة والشريعة فأنزل على نبيه ﷺ كتابا لاياتيه الباطل من بين يديه ولامن خلفه « ذلك الكتاب لاريب فيه هدى للمتقين » وأشرق ذلك الكتاب المبين يحمل فى نفسه دليل صدقه وهو الدليل الخالد على صدق الرسول ﷺ فى كل ما جاء به ، وكان المعجزة الكبرى ، وبه تحدى الانس والجن « قل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا ياتون بمثله ولوكان بعضهم لبعض ظهيرا » وعرف ارباب الفصاحة والبلاغة حلاوته وطلاوته وبلاغته وفصاحته وايقنوا انه ليس من كلام البشر وان الذى جاء به انما هو رسول رب العالمين وحمل القرآن الأسس الكاملة للرسالة العامة الخالدة . « قل يا ايها الناس إنى رسول الله إليكم جميعا » وامره الله تبليغه .

« يا ايها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس إن الله لايهدى القوم الكافرين » ولكن هل كل العقول مستعدة لفهم كل ما جاء به القرآن وإذا فهمته فهل من سبيل الى

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

مولد الهدى والنور

دكتور الحسينى هاشم

إن مولد رسول الله ﷺ هو مولد النور والهداية ، شاءت إرادة الله تبارك وتعالى ان ينقذ البشرية من الضلال ، ويوجهها إلى الخير وشاء الله ان يختتم سلسلة الرسالات السماوية بخاتم الانبياء والمرسلين ، فكان مولد رسول الله ﷺ وكانت الرسالة ولقد اعده الله قبل الرسالة فادبه ربه فاحسن تاديبه وفطره على الخلق العظيم وابعده عن كل رجس وكمله بالطهر فكان سلوكه قبل البعثة كسلوكه بعد البعثة فهو خير على الانسانية صادق مع نفسه وأسرته وجيرانه وكل من يتعامل معهم ، لذا كانت حياته قبل البعثة دليلا وبرهانا على صدقه عندما وقف ليعلن الرسالة على جبل الصفا فقالت قريش محمد على الصفا يهتف فاقبلوا فقالوا مالك يا محمد ؟ قال ارايتكم لو اخبرتكم ان خيلا بسفح هذا الجبل اكنتم مصدقى ؟ قالوا نعم انت عندنا غير متهم وما جربنا عليك كذبا ، قال فانى نذير لكم بين يدى عذاب شديد يا بنى عبد المطلب ، يا بنى عبد مناف ، يا بنى زهرة ، حتى عدد الافخاذ من قريش « إن الله امرنى ان انذر عشيرتى الاقربين وإنى لا املك لكم من الدنيا منفعة ولا من الآخرة نصيبا إلا ان تقولوا لا إله إلا الله » .

ففى هذه الدعوة الصادقة قدم الرسول ﷺ حياته كلها بطولها وعرضها قبل البعثة كدليل على صدق رسالته وا على ذلك وهو مطمئن لنقاء سلوكه وفعلا شهد له الملا بأنه غير متهم وانهم ما جربوا عليه كذبا مطلقا وما ذلك إلا لان الله أعده واصطفاه وفطره على النبل والعفاف والصدق والفطانة ، انه وصل إلى ذروة الأخلاق فتوج الله وصفه فى القرآن الكريم بقوله « وانك لعلى خلق عظيم » نعم إن افعاله ﷺ واقواله يصدق بعضها بعضا وكلها سمو وإتمام للمكارم (انما بعثت لاتمم مكارم الاخلاق) ولمكارم الاخلاق اهميتها فى العقيدة ، ولمكارم الاخلاق اهميتها فى العبادات ، ولمكارم الاخلاق اهميتها فى السلوك فى حياة الاقتصاد ، والسياسة والحياة الاجتماعية عامة إنه يجملها ويرشدها ويصلحها الخلق الكريم ولقد شهدت الدنيا بأن تعاليم رسول الاسلام فى مجالات الحياة جميعها إنما هى ذروة مكارم الاخلاق إن اكثم بن صيفى من كبار حكماء العرب يقول لما ظهر النبى محمد ﷺ بمكة ودعا إلى الاسلام بعثت إليه بابنى حبيشا فاتانى بخبره فجمعت بنى تميم وقلت لهم « ان

بسم الله الرحمن الرحيم

عن ابی ہریرة رضی الله عنه : ان رسول الله ﷺ قال : ان من اشد امتی لی حبا ناس يكونون بعدی يود احدهم لو رآنی باهله وماله .

(رواه مسلم)

فی الحديث الشريف بشری لمن جاءوا بعد رسول الله ﷺ ولكن من الممكن انهم ان يتميزوا باشد المحبة والفداء لرسول الله ﷺ ، بفضل خالص ايمانهم واعمالهم .

المحرر

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مولد الهدى والنور

— شاء الله تعالى ان يختتم سلسلة الرسالات السماوية بخاتم الانبياء والمرسلين ﷺ .

— توج الله وصفه فى القرآن الكريم بقوله : وانك لعلى خلق عظيم .

— دعانا الرسول ﷺ الى الله لنوحده ونعبده ونخلع ماكنا نعبد نحن وآباؤنا من دونه .

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In the name of Allah, the All Compassionate, the Most Merciful

LOVE OF HOLY PROPHET MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

(I)

When we reflect on the cosmos and observe its perfect concord and harmonious concourse, we cannot help feeling that the whole universe is held together by some invisible force of love Poet Shelley (1797-1822) was very much near the truth when he discerned an affinity of love even in inanimate objects of nature. In his poem Love's Philosophy he sings of love's pervading phenomenon·

The fountains mingle with the river
And the rivers with the ocean.
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle —

* * * *

See the mountains kiss high heaven
And the waves clasp one another;
No sister-flower would be forgiven
If it disdain'd its brother·
And the sunlight clasps the earth,
And the moonbeams kiss the sea —

* * * *

If love be the general law of nature, how can man created in the best of moulds (95·4), escape its powerful influence?

Mystics say that God, in essence, is Love, and Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is His best Beloved When a mystic loves God, he goes through a spiritual transformation and, in a state of superb ecstasy, attains closeness to Him. Love of God lies entirely in total submission to His will Love is reciprocal Love breeds love. Almighty God says.

"——I listen to the prayer of every suppliant when he calls on Me——" (2 186).

"——God loves those who do good." (2 195)

Sahih Bukhari records a Divine Saying (Hadis Qudsi), thus

"Nothing is more pleasing to Me, as a means for My slave to draw near unto Me, than worship which I have made binding upon him, and my slave ceases not to draw near unto Me with added devotions of his free will until I love him; and when I love him I am the hearing with which he hears, and the sight with which he sees, and the hand by which he grasps, and the foot on which he walks"

And Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) exhorted:

"Love God for He bestows upon you His bounties; and love me because God extends His love to me" (Tirmizi).

One of the illustrations of His bounties can be found in the following Quranic verse:

"It is He Who sends the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy—laden clouds, We drive them to a land that is dead, make rain to descend on it, and pro-

duce every kind of harvest with them ——" (7:57).

Love of God and obedience of the Holy Prophet are spoken of in Quran Majeed, thus:

"Say: If you do love God, follow me, God will love you ——" (3:31).

"Say: Obey God and His Apostle ——" (3:32).

MERCY: The Companions of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) vouched that he was "full of mercy and tender of heart". (Bukhari). Almighty God has Himself testified·

"We sent you not, but as mercy for the worlds." (21 107)

In human affairs love is the motivating force behind acts of mercy The Holy Prophet's mercy emanated from deep love The rarest quality of mercy is to show kindness to one's bitterest enemy

At Uhud (3 A H), Hind wife of Abu Sufyan had ripped open the chest of the Holy Prophet's dear deceased uncle, Hazrat Hamza (*Razi Allahu 'anhu*), and mercilessly chewed his liver In the wake of the Conquest of Makkah (8 A H.), she appeared before the Holy Prophet putting a veil on her face in order to secure immunity from prosecution incognito She was nevertheless identified, but the Prophet of Mercy did not make any mention of her past despicable brutish deeds Struck with such unique forbearance, Hind burst into spontaneous exclamation:

"O Messenger of God! I could think of no place more detestful to me than this tent of yours, but now I feel of no place lovable more than this." (Bukhari).

Thus was at work the love of the Holy Prophet. His message to the followers of Islam was· "None of you can be a true Muslim unless he wishes for others just what he wishes for himself, and unless he loves his fellow-men for only God's sake and not out of any selfish motives" (Musnad Ahmad).

LOVE FOR PROPHET. There is no reward of love except love. The followers of the Holy Prophet were all love for him, not hesitating to sacrifice their all in his cause which, in fact, was to promote the cause of God Himself

TABUK. In the year 9 A H., following the Conquest of Makkah, the Holy Prophet decided to mount an expedition to Tabuk in order to forestall a possible massive attack from the Byzantines The Holy Prophet raised an unusually large force for this purpose The conditions prevailing at that time were very hard There was a continuing drought, causing scarcity of foodgrain, fodder, and water. The heat was oppressing The journey was long The most difficult proposition was to provide equipment and outfit to a large force. The Muslim force was ill-prepared so much so that it came to be known as "Jaish-ul-'usrah", or an army in distress

To meet the situation, the Holy Prophet appealed for donations in cash and kind The outstanding love and devotion of Hazrat Abu Bakr (*Razi Allahu 'anhu*) once again outshone every one else. He brought his all to give Surveying his donation and seeing its magnitude, the Holy Prophet asked, "Abu Bakr! Have you left behind something for the sustenance of your household?" The love-bearing mild reply of Hazrat Abu Bakr was, "God and the Prophet are enough for them!" This episode shows the high esteem and selfless love in which the Holy Prophet was held by his Companions.

On his return from Tabuk, the Holy Prophet was given a hearty welcome at Madinah. Out of their warm affection for him, even women-folk living in seclusion came out to greet him Little girls, too, were joyfully singing in chorus:

The moon shone on us from
the valleys of Wida',
We owe thanks to God
as long as there breathes —
One true worshipper.

SA'D· Let us recall another example of tender love for the Holy Prophet The door of a Companion is locked from inside. The master of the house together with his wife and son is sitting there.

A familiar voice comes from outside· "As-salaamu 'ala kum (Peace be on you)." The outsider does not hear any respon e He again says: "As-salaamu 'alaikum." But again he listens not any reply coming from ins.de. For t e third time he says. "As-salaamu 'alaikum", and yet there comes no answer from the inmate of the house.

As was his wont, after wishing thrice and getting no response, he retreated. The son of the Companion was surprised He sa d, "Father! Do you not recognise who is calling?" Upon this the Companion rushes out, overtakes the stranger, and embraces him out of profound affection. The stranger was Holy Prophet Muhammad (*Sallallahu 'alaihi was sallam*). The Companion was one of the Sa'ds (*Razi Allahu 'anhu*) who did respond to the Holy Prophet's greetings but in an inaudible voice. He did so out of his fond love to listen the Holy Prophet's comely voice sending peace greetings again and again. Such was the tender love for the

Holy Prophet, even for his utterance of greetings in a sweet and affectionate voice.

AT HUDAIBIA: In the month of Zi-qa'd, 6 A.H., a caravan of intending Pilgrims led by the Holy Prophet was held up at Hudaibia. The infidel Quraish sent 'Urwa there to assess the prospects of a truce with the Muslims. When 'Urwa returned, he reported "I have had occasions to attend the royal courts of Hiracleus, Chosroes, and Negus, but could nowhere see such devotion and ecstasy of love Pin-drop silence prevails when Muhammad (*Sallal-lahu 'alaihi wa sallam*) speaks No person can dare cast a gaze at him. When he performs ablution, many of them rush up to take in their hands the water droppings. When he spits, his sputum is received by his Companions on the palms of their hands and rubbed on their faces." (Bukhari). What a real scene of love for the Holy Prophet did 'Urwa draw up!

We shall continue this dissertation in our next issue, Insha' Allah

MUSLIMS IN U K.

A total of 150 churches in Great Britain have so far been purchased by Muslim organisations and converted into mosques, part-time schools and centres for imparting Quranic education.

Muslim organisations had also established nine private schools in various parts of Great Britain exclusively for Muslim girl students.

Following representations made by Muslim organisation in the UK, the authorities there have made arrangements for the supply of 'Halal' food to Muslim students in schools and patients in hospitals.

IQBAL

PASSION AND LOVE

(On the occasion of 110th birth anniversary of 'Allama Iqbal, falling on November 9, 1987, we present here a free rendering of his Urdu poem Zauq-o-Shauq which he mostly composed during his soujourn in Palestine in early 'thirties. The main theme of the poem is praise of the Holy Prophet.)

Alas! I come from that luxuriant garden-side.
Walking empty-handed towards friends. — *Sa'di*

The glory of daybreak
in the desert,
Excites the eyes and the heart
From the spring of the sun flow
streams of light;
Creation's veil is torn,
The eternal beauty has come out,
The loss of a single glance —
Brings back to the heart
a thousand gains.
The nightly cloud has left
Specks of crimson and blue,
Which attire Mount Edham —
With a multi-coloured robe
The air is free from dust,
Clean-washed are leaves of
date-palm trees,
Soft like silk are the sands
of the suburb of Kazimah
Here an extinct fire,
There a tent's broken cord,
Who knows how many caravans
have passed this way!
Gabriel's call came:
"Your station is this;
Here is eternal joy for lovers
Afflicted with pangs of separation."

Whom can I tell:
Life's wine is poison for me;
Time-worn is Creation's
assemblage,
Fresh are my heart's affairs!
Is there no other Ghaznavi
in life's workshop?
Since how long have been
waiting? —
Many a Somnath set up by the
priests
Of the Sacred Shrine themselves!
In the fiery Arabian recitals,
Or in the sweet Persian melodies,
There now are neither Arab
imageries,
Nor the fantacies of Persia.
In the whole caravan of Hejaz,
There is not one Husain,
Although resplendent are even
now,
The curls of Euphrates and
Tigris!
Love is the foremost guide of
the heart, mind and vision;
Without love, faith and theology
are mere idols of fancy
Love is the sincerity of Abraham,
The Friend of God,
Love is the fortitude of Husain
In the battle of Karbala;
In the struggle for existence
Battles of Badr and Hunain,
too, are love.

You are the Creation's
ultimate purpose;
In your quest set out
caravans of colour
and perfume.
The luminaries of Madressah
are blind and devoid of passion;
The hermits inside the tavern
have no thirst for love's wine.
Though empty are their bowls!
And me! My love lyrics
have traces of fire of the past,
My whole tale hangs by
my quest for the lost ones.
Like the gentle breeze that
nourishes weeds and thorns,

The blow of my breath
makes desire blossom;
My anguished heart nurses my melodies,
For in the harp's strings runs
the passion of the music-maker himself.
Let not my restless heart
fall into hesitation and doubt,
Add one or two more curls
to adorn your
lustrous tresses.

You are the Tablet,
You are the Pen,
Your being is also the Book;
The crystal-coloured canopy
of the sky —
Is but a bubble in your
vast ocean;
This world of water and dust
receives glory from your
countenance;
To a particle of sand —
You have given the glow
of sunrise;
The elegance of Sanjar
and Saleem —
Is a token of your majesty;
The contentment of Junaid
and Bayazid —
Reflects your unveiled grace.
If my love for you leads
not my prayer,
My standing is a veil,
My bowing, too, is a veil.
By your tender glance —
Both have attained fulfilment·
Reason swinging between
the unseen and its quest,
Love between the visible
and its curiosity.
The setting sun has plunged
the earth into darkness,
Come out of your veil and
reverse trends of the time

All my past days and nights
are known to you;
I knew not that learning
was a fruitless date-palm tree;

In my heart arises again —
The old conflict between
love and reason;
Love that is wholly the way of
the Chosen Prophet,
Reason that is altogether the
cult of Bu Lahab
Love sometime takes one
by surprise,
At some other time it pulls
its victim by compulsion,
Unique is the beginning of love,
Unique also is its end.
In the world of burning passion
and anguish,
Pain of separation is better
than pleasure of union·
Union kills desire,
Separation keeps up
pleasure of quest;
In the face of union —
I dared not cast a glance
at the beloved,
Though my insolent eye
was ever seeking for a chance
Separation fans the fire
of emotion,
Separation gives rise to cries of
love's rapture,
Separation is sought after by
restless waves,
Separation adds pride to the
drop when it is out of the sea

—*M. M. ANSARI*

ARABIC LANGUAGE

The Arabic Language — Its Importance

By Iqbal Husain Ansari

The importance of the Arabic language to the Muslims all over the world is so obvious that it is hardly necessary to furnish any far-fetched arguments to project it All know that it is the language in which the Quran Majeed was revealed. It is the language which Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the last of the Prophets spoke It is therefore the language in which stand recorded and preserved his sacred Traditions Thus the two basic sources of Islam, the Holy Quran and the Sunnah, are available in the Arabic language.

Unity, fraternity and fellow-feeling so desirable to pervade the entire Muslim world emanate from the common faith, Islam, which all Muslims profess. Close in importance to this common faith in the matter of Muslim brotherhood and cooperation comes the Arabic language which is the language of Quran Majeed and the sacred Traditions of the Holy Prophet.

The fact about the importance of the Arabic language in promoting unity and friendship among the Muslim world and thereby stabilising its position in the global comity of nations, has always been keenly felt and stressed by sincere and right-thinking Muslim leaders They also warned that, realising the benefit and importance of the Arabic language to the Muslims, the adversaries of Islam, particularly the Western imperialists, were very active in diverting the Muslim mind from the Arabic language and alluring it to the false glamour of the English, French, German, or Russian languages. They have been doing so by dint of the political sway which they held over Muslim lands for a considerable period. In certain cases these political powers even succeeded in winning over the Muslims to aban-

don the Arabic script in favour of the Roman script.

Realising the gravity of the situation and foreseeing the great harm that could be done to the Muslim culture, civilisation and the Muslim Faith itself, the well-wishers of Islam raised their voices against this inherent danger and exhorted the Muslims of the world to adopt Arabic as their common language. Among such personalities was H. H. the late Sir Sultan Muhammad Agha Khan who had long ago advised the people of Pakistan to adopt Arabic as their national language in order to bring themselves closer to the Muslims of the world. The common language can weld them into one close-knit bloc. The renowned Muslim scholar and missionary, Ahmad Deedat, addressing recently a press conference in Riyadh, Saudi Arabia, has laid great stress on adopting the Arabic language as the common language of the entire Muslim world. He said, and rightly, that had Arabic been the common language of Pakistan, East Pakistan would not have drifted and eventually seceded from Pakistan. He has pointed out with added emphasis that the need to give attention to this important point and to work for the achievement of our objective, was at no time as pressing as it is now He said that the recent holocaust that occurred in Pakistan can be traced, among other things to linguistic differences. He has therefore, urged that there was still time to give serious thought to his advice and introduce Arabic in the country as its national language in order to mould the people of Pakistan into a strong, united and invincible Muslim nation He added that, in so far as Pakistan is concerned, the task is not difficult, as about forty per cent of the words used in the Urdu language are derived from Arabic roots.

In the circumstances, it is the duty of every Muslim to learn the Arabic language, so that he may be able to understand the Holy Quran, the sacred Traditions of the Holy Prophet and other literature on religious topics available in the Arabic language. Further more, all categories of Salaat (Prayer) are offered in the Arabic language. There are many invocations (Ad'iyah) and items of remembrance (Zikr) which are rehearsed in the Arabic language In order to obtain the desired result, it is essential that one must understand the meaning of what he is rehearsing

Islam is the last revealed religion, Muhammad (*Sallallahu 'alaihi wa sallam*), the last of the Prophets, and the Quran the last of the revealed books to guide humanity on to the right path till the Day of Judgement. The Book must, therefore, remain safe from all sorts of corruption, interpolation and distortion to which the earlier revealed books had fallen victim The Omniscient Almighty Allah Himself took over the responsibility of protecting His Final Book from every onslaught of human mischief and the vicissitudes of time He says:

"We have, indeed, sent down the Message (Qur'an) and We will assuredly guard it (from corruption." (15:9).

Now the process of protecting the Book involves two distinct aspects: (i) protecting the words of the Quran from being tampered with, and (ii) protecting the meanings of these words from being misinterpreted or changed with some evil intention So far as the protection of the words is concerned Allah has, in His infinite Grace created a class of Huffaz (those who commit the text of the Quran to memory) at all times and in all parts of the world where Muslims live. This is an institution which is unprecedented and unique. It is in fact a miracle which proves that the Quran is a divinely revealed Book. As regards the protection of the meanings of the divine words, just like the class of Huffaz, Allah has created a class of devout Arabic scholars who protect the meanings of the words of the Quran. To learn the Arabic language and acquire a good knowledge of it so as to be able to understand the correct meaning of the words and verses of Quran Majeed as was intended by Allah, is a deed of high virtue which means active contribution to the divine scheme of protecting the Divine Book.

Allah has commanded all believers to understand and reflect upon Quran Majeed, thus:

"Do they not consider the Quran (with care)? Had it been from other than God, they would surely have found therein much discrepancy." (4:82)

"We have sent it down as an Arabic Quran, in order that you may learn wisdom" (12:2).

"A Book, whereof the verses are explained in detail, — A Quran in Arabic for people who understand;" (41:3).

"And We have indeed made the Quran easy to understand and remember. then is there any that will receive admonition?" (54 17)

Now, therefore, how can a man ponder on Quran Majeed unless he understands the meaning of the verses of the Quran, and for this understanding it is indispensable for him first to learn the Arabic language.

Quran Majeed is a living miracle of Allah associated with Holy Pro-

phet Muhammad (*Sallallahu 'alaihi wa sallam*). It is unique in the beauty of its diction, expression and eloquence. It has a melody and symphony of its own that moved to tears even the most hard-hearted enemies of Islam. To verify the truth of this statement, let one recall the event of acceptance of Islam by Hazrat 'Umar (*Razi Allahu 'anhu*). It is a Muslim's duty to qualify himself to be able to experience this unique miraculous distinction of Quran Majeed This again requires a thorough knowledge of the Arabic language

In addition to the many exhortations in Quran Majeed and the Traditions of the Holy Prophet for the believers to learn and teach the Book of Allah, there is another indication in Allah's scheme of things that in order to preserve the Divine Book genuinely pure and unaltered till the Day of Judgement the believers should be provided ease and facility to learn the Arabic language without any let or hindrance. It is another clear miracle that Allah has, in His Grace, protected the language of the Holy Quran from undergoing any drastic changes during the last fourteen centuries. This is a period sufficient for a language to fall into disuse and become dead or at least become so drastically changed that it is very difficult to understand it without the guidance of an expert.

Examples are the Hebrew, Greek, Latin, Sanskrit, and more recent Shakespearian English or Persian as it was before the Pahlavi period The Arabic language has been safe from such changes and will remain so till the Day of Judgement If the Arabic language had also met the same fate which has overtaken many languages of the past that are now totally dead or obsolete, it would have been beyond the capacity of the average Muslim to memorise Quran Majeed or learn its language. Allah, however, does not throw on anyone's shoulders a burden which one cannot bear:

"On no soul does God place a burden greater than it can bear. . " (2.286).

The more one goes into the subject the more benefits and advantages will come to one's mind resulting from adopting the Arabic language as the lingua franca of the Muslim world. So it is not necessary to stretch this point any further. What is really necessary is to find ways and means to achieve this objective. The Muslims whether residing as a majority in Muslim countries or as minorities in non-Muslim countries, have been serving the cause of Arabic language in their own way through Masjid schools, private schools and colleges with special courses of Arabic, and through exclusively religious Universities (Darul Uloom). However, their instructions in the Arabic language have in general been confined to giving the students lessons only in the Quran, Hadith and Fiqh, with the exception of a few institutions which are run comparatively on modern lines The older institutions following the time-honoured Dars-i-Nizami have not paid much attention to the pressing contemporary need that Arabic language syllabus needs to be expanded to enable their students to read, write and speak Arabic with ease and fluency. If this is done, it will be an important step towards making Arabic the language of the Muslim world

The entire non-Muslim world is striving hard to estrange the Muslims from their religion and culture and they know that the most effective way to achieve this nefarious objective is to weaken and ultimately sever the relation of the Muslims from the Arabic language The counter efforts made in this respect by Muslim countries, or Muslim associations in their respective capacities, will not be effective. This important issue must be studied and tackled on the international forum through organisations like the World Muslim League, the Organisation of Islamic Conference, etc. They should have branches spread throughout the Muslim majority and minority countries to introduce a common syllabus for teaching the Arabic language by trained teachers and to set up the requisite machinery to supervise, co-ordinate and promote the teaching programmes The responsibility of the Arabic-speaking countries for launching and working these programmes is much greater and they should therefore step forward to play their due role in this important field without delay

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MUSLIMS IN GERMANY

Some 40,000 Muslims have acquired German citizenship, bringing the total Muslim population to 1.9 million in Germany.

The report said there were in all 194 Masaajid and places of worship for them in West Berlin Majority of the Muslims are Turks, whose number is given as 1 4 million besides 130,000 Arabs and 100,000 Yugoslavs, the report added

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AL-HADIS:

Narrated 'Abdullah bin 'Umar (*Razi Allahu 'anhu*): Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him." (Bukhari).

A Letter From Shanghai

ISLAMIC SPRING RETURNS

I am a Muslim retired cadre, living in the southern district of the city of Shanghai, for generations. When I was a child, I received Islamic education with my three elder sisters at home. My parents specially invited an Islamic scholar for teaching us lessons of the Holy Quran and Arabic language. However, it is deplorable that when I myself have become an old folk at home, I could do nothing to my children as my parents did for us earlier.

It is a fact that during the Cultural Revolution (1966-1976) the Muslims in China underwent suppression. All religious activities were suspended. Religious books and the Holy Quran were confiscated from my house by Red guards. So afterwards, the majority was afraid to learn Islam Most children and adults were rendered ignorant of Islamic principles and lessons. To their best, at times they copy the elementary books from their elders, but sometimes they would refuse to do so. Therefore the Muslims over here remain without fundamental knowledge of religion Their religious faith is not firm. The progress of Islam would consequently be retarding.

But the conditions are turning quite different now, thanks to the current policy of the Chinese Communist Party and of our Government leaders. The policy about minority nationality has been brought into effect. We, the Muslim brothers and sisters, now happily enjoy unprecedented freedom of religion. Our minority nationality sustoms meet with social respect.

Presently, by the help of our country, the Islamic Association of Shanghai promotes Islamic education vigorously. A few years ago, Islamic Quranic Training Course was started at the small peach orchard Mosque to teach the Holy Quran, sayings (Hadith) of Holy Prophet Muhammad, (peace be upon him), and the Regulations of Islamic Religion. The best student of the above training course this year is to be granted by Islamabad facilities for a 6-year research course simultaneously, "Spare time Islamic Religion Training Class for Youth" was also set up at Old North Gate Mosque with great effects.

For pupils of primary school and junior middle school, aged around 7 to 16, Islamic Knowledge and fundamental education is earnestly required. The Islamic Association of Shanghai attaches importance to the problem of pupils' education. They are determined to set up "Muslim children summer supplementary study class" at small peach orchard mosque, to attract those grown up children who wish to take advantage of the summer vacation to acquire elementary Islamic lessons twice a week from sophisticated teachers. In Shanghai, Islam is marching forward! We extend our heartiest greetings to our Muslim brothers all over the world

May Allah bless us! We should be firm in our faith, be steadfast in prayer.

We should be loyal to our country and work hard towards the modernization of our country.

MA WEI-SHOU
(July 10, 1987.)

THE MOSQUE THAT WAS?

The 'Umar Mosque in Catania, Sicily, can no more be cleaned, maintained or illuminated. Mr. Michele Papa who had been acting as its caretaker has written to the Islamic Centre of Italy in Rome that having ceased to receive the monthly maintenance fee of 520,000 Italian Liras, he was unable to look after the mosque.

The Libyan embassy which had been making this payment confirmed that they have stopped the payment they had been making previously. It seemed rather a curious situation. Are there any Muslims in Sicily? How many? Why can't they clean and maintain the mosque.

Meanwhile the Director General of the Islamic Centre, Prince Amini, has donated a sum of one million Italian liras from his own pocket. That would have lasted for two months. — IMPACT.

EMINENT MUSLIMS

IBN-UL-QAIYIM

By Syed Mahmood Akhtar

Shamsuddin Abu 'Abdullah Muhammad bin Abi Bakr bin Aiyub bin S'ad-uz-zar'i was born in Damascus in 691 A.H./1098 C.E. His father Abi Bakr bin Aiyub held the post of Qaiyim (Administrator) of the Madrasa-tul-Jauziyah in Damascus. For this reason he was known by his pseudonym as Ibn Qaiyim-ul-Jauziyah which later on was cut short by frequent use into Ibn-ul-Qaiyim.

Ibn-ul-Qaiyim received his early education from his father and acquired knowledge in various faculties current in those days from the renowned Shiyukh of his time

In 712 A.H./1312 C.E., when Imam Ibn Taimiyah returned to Damascus from Egypt Ibn-ul-Qaiyim appeared before him and stayed with him as a faithful disciple till the death of his mentor in 728 A.H.

During this long association, Ibn-ul-Qaiyim adopted the very style of his master and he became a true successor and bearer of his teachings. After the death of Imam Ibn Taimyah, the work of compilation and edition of his books was undertaken by Ibn-ul-Qaiyim.

On the questions of paying visits to the graves and on divorcing a woman with three time pronouncement Ibn-ul-Qaiyim supported the verdict of Imam Ibn Taimiyah. The Muslim scholars of that age did not approve of their ideas. The result was that riots broke out and Imam Ibn Taimiyah was taken a prisoner and lodged in the fort of Damascus (1326 C.E./726 A.H.). Ibn Qaiyim stayed along with him over there

Since Ibn-ul-Qaiyim was Ibn Taimiyah's most loving disciple, he was made a special target of wild aggression. He was seated upon a camel with hands tied behind his back and face done in black as a mark of disgrace and taken round the streets After that, he was imprisoned in the fort of Damascus and kept in a lonely cell away from Imam Ibn Taimyah. After the death of Ibn Taimiyah, however, he secured his release.

In principles and creed Ibn-ul Qaiyim, like his master Ibn Taimiyah, was inclined towards Imam Ahmad bin Hanbal but in practical parts of religious doctrines he was independent and like him too he was deadly against the philosophers of M'utazilees, Juhaimees and Hashwees. Besides, in scholasticism and narration of Traditions he strictly followed the predecessors He disliked innovation in Islam and emphasised upon the people to follow Islam in its pristine purity He wrote several books against the creeds of the Christians and the Jews. Brockelmann has mentioned 52 books of Ibn-ul-Qaiyim in his History of the Arabic Literature

Ibn-ul-Qaiyim died on Thursday, the 13th Rajab, 751 A H /16 August, 1350 C.E, at the call to 'Ishaa prayers and buried the next day near his father's grave in the cemetery of Baab-us-Saghir in Damascus at the age of sixty years.

ISLAMIC LITERATURE

Alist of Books on Islam appears on the inner side of Title cover.

AL-HADIS:

Narrated Sa'd bin Abu Waqqas (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) came visiting me while I was (sick) in Makkah, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn 'Afra' (Sa'd bin Khaula)." I said, "O Allah's Apostle! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No" I said, "One third?" He said "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you."

At that time Sa'd had only one daughter (Bukhari).

AL-HADIS:

Narrated Talha bin Musarrif: I asked 'Abdullah bin Abu Aufa (*Razi Allahu 'anhu*), "Did the Prophet make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet bequeathed Allah's Book (i e Qur'an)." (Bukhari).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

BOOK REVIEW

SEERAT AHMED-I-MUJTABAA (*Sallallahu 'alaihi wa sallam*), by Shah Misbahuddin Shakil, Ist edition 1986, Size Octavo, pages 512, Hardbound, Published by Pakistan State Oil Co. Ltd., Dawood Centre, Maulvi Tamizuddin Khan Road, Karachi, Price not mentioned

The book (in Urdu) deals with the biography of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It has been foreworded by Sa'eed Ibrahim, Managing Director of the Pakistan State Oil Co., who have sponsored the publication of the book. The efforts of P S O in this behalf are indeed worthy of praise and provide an example for other similar organisations to promote the cause of Islam.

It appears from the Foreword of the book that its contents were originally published in the Company's monthly journal, the P S.O Review, under the following scheme.

1. In the Issue of Rabi'ul Awwal 1405 A.H./Dec. 1984 C.E.
   — From the Birth of the Holy Prophet to the Cave of Hira
2. In the Issue of Rabi'ul Awwal 1406 A.H./Nov. 1985 C.E.
   — From the Cave of Hira to Emigration to Habashah.
3. In the Issue of Rabi'ul Awwal 1407 A.H /Nov 1986 C.E.
   — From Emigration to Habashah to Masjid al-Qubah

In the book under review, however, all the above parts have been combined and presented in a single, continuous narration, with the additions of charts, maps and photographs of sacred places.

It attempts to cover the thirteen years of the Makkan period of the life of the Holy Prophet within the compass of twenty-five chapters of reasonable length, besides bibliography and references at the end of the book.

A cursory glance over the pages of the book will convince the reader that it is replete with information so necessary for students and research scholars in Islamic history. The author has admirably done his job. The narration is exhaustive and lucid throughout. We hope the next volume, too, consisting of the Holy Prophet's state activities at Madinah, will likewise be useful.

The calligraphy, printing, binding and general get-up are excellent.

The reader, however, acutely misses the index at the end of the book inasmuch as index is so essential to the reader busy in research pursuits. Indexers are easily available and their services should be utilised for the next volume of the book — SMA

The mosque-builder of Yaama

BY SAJID RIZVI

MARRAKESH, Morocco: After a lifetime spent in pursuit of simplicity, fame has come to El Haji Falke Barmou.

Master mason, folk architect and builder of the Friday mosque in Yaama, a village in the Sahel region of Niger, Falke Barmou was one of the six recipients of the 1986 Aga Khan Award for Architecture at a recent ceremony here.

The award citation, representing views of architects in the developed and developing worlds, hailed the mosque as "a vibrant expression of the total act of building."

Speaking in Hausa, interpreted by an assistant, Barmou said in an interview, "The honour really goes to the Niger nation. I am just an executor of the people's will"

"We worked selflessly to build the mosque. Now everybody looks after it. It belongs to the whole community."

The mosque is neither the grandest, nor the biggest in Niger, a land-locked West African nation of 6 5 million people, 85 per cent of whom are Muslim.

But it is the core of a microcosm of life in Niger, where deprivation caused by famine and poverty has drawn people increasingly towards religion.

Mosque education still figures in a fledgling schooling system which covers only 34 per cent of the male and 19 per cent of the female population.

Yaama, inhabited by "a few hundred" people, sits on the edge of the Savanna and Niger river delta in the country's south-west, now witnessing a population boom A 3.2 per cent a year increase in numbers compares with a 1 3 per cent a year decline in GNP.

Until a few years ago, the village, like other settlements in the Tahoua region, had very basic amenities. Worshippers travelled to neighbouring villages for the Friday congregation.

As Yaama grew, however, villagers decided they needed a mosque of their own, and in 1962 village elders approached Falke Barmou with a simple idea.

They asked him to build a rectangular hall, using local materials, with the *mihrab*, a niche in the direction of Makkah, as the only external ornament.

But simple the mosque was not to be. Putting off work on a basic structure, Falke Barmou went to Makkah in 1966 and returned a Haji, or accomplished pilgrim. He also brought back impressions of varied architectural designs unseen in Yaama.

For the next 10 years, Falke Barmou repaired and embellished the existing structure, adding an arched room and a dome. Next he erected four corner towers

"Building and improvement goes on," he said. "Our whole community plays some part or the other Everyone works for it."

Although Falke Barmou vastly changed the elders' plan, he retained one fundamental aspect. Most of the material is local, from wood of all sorts to mud plaster and sun-dried mud bricks reinforced against cracking with straw

The dome was achieved by placing arches made of bundles of sticks at different angles Three other masons helped Falke Barmou and villagers provided unskilled labour.

"The cost? It's hard to tell," he said. "Everyone contributed something."

Falke Barmou said he would like to build more mosques. "Our country needs a lot more mosques, but one needs also funds for building more."

He said he would not like always to build in mud. "My style is traditional, but techniques must evolve, and mine would, too, with time and need," he said.

"Mosque attendance is going up, and one sees more young people coming to pray," said Imam Mohamadou Nomaou, who leads Yaama residents at prayer every Friday.

"I would have gone on being a simple mason," reflected Falke Barmou. "But I saw the mosque as a way of ameliorating my people's way of life."

He said he had been vindicated, with the mosque now established as the focus of village activity.

— (*Courtesy*: *DAWN*)

More And More Germans Are Taking To Islam

They were German Protestants or Catholics, but they no longer felt at ease with Christianity as it is practised today.

They are more convinced by the Quran than by the Bible.

The head of the central residents' registration office in Hamburg, Manfred Sorg, said that parallel to the trend to leave the churches there was a slight tendency for more Germans to take up Islam.

There is no precise data, because people in this country are not recorded according to religion

German Muslim Erwin Bauer, 33, editor of the monthly magazine al-Fadschr (The Dawn), published by the Islamic Centre in Hamburg, said that in the Hamburg region alone 200 people were converted to Islam last year.

He estimated that there are about 10,000 German Muslims in the Federal Republic to which could be added about 40,000 German women, married to foreign Muslims.

Wearing a Bavarian jacket Bauer said he could see no way of disposing of the cliche of a Muslim with turban and baggy trousers.

He said: "I have no difficulties linking the positive sides of German culture with Islam so long as they are not in contradiction of Islam."

Bauer converted from the Protestant Church because it did not provide him with any spiritual belief. He added: "Religion and politics in West Germany are widely separated from one another, which would be impossible in the Islamic world"

Bauer is called by his coreligionists Ali. He himself says that he learned about Islam "at an emotional, internal level"

He was dissatisfied as a teenager and thought about the meaning of life. Later he studied computer science.

"But this was not what could fulfil me in the long term," he said. So he discontinued his studies and went to Pakistan There he came in contact with Muslims, who took him to a holy shrine He said "I understood that the saints lived still, because their spiritual thoughts still had influence." He said: "This new level of communication meant for me my admission into Islam." He studied the Quran for a year at the Iranian holy city of Qum and learned Arabic and Persian before he returned to Hamburg. Twenty-seven-year-old Sabine Schmidt, a language student from Hamburg, came to Islam by a very different path. She said: "My way was intellectual. I got to know some Muslims at the university They were Persians, Arabs and Turks, whose humane behaviour impressed me"

But Sabine Schmidt only concerned herself deeply when she met

her husband, a Muslim from the Lebanon.

She said: "I read many books about Islam. This brought me into intellectual conflict with the Bible and discussions with Muslims.

She said that after she had been converted she had to come to terms with a headscarf and other clothing ordained by Islam. She said: "But I dared to take the step."

She and other women students regularly met. They believed that "it was no longer necessary to appeal to men and that woman was not looked upon as a sex object, but as an equal member of society."

When she appeared in the university with a headscarf for the first time she was surrounded by five men.

She said: "They mocked and abused me. They were the only bad experience I have had."

She has also had pleasant experiences. She said· Muslim women speak to me on the street and they are delighted when they discover that I am German. Or I get a smile in unfriendly shopping precincts."

Many people take her for a Turkish woman and express astonishment that she can speak German so well.

Sabine Schmidt is accepted by most of her friends and defended from her critics. Others retreat from her.

She said: "Going over to Islam was a dramatic thing for my Catholic family." But she was not disconcerted because she can practise "pure Islam" in the Federal Republic without any limitations to her personal freedom.

She said: "I would find this difficult in many countries "

(*Courtesy*: Gulf Times)

New Mosque for Sydney

One of the largest and most ambitious Islamic projects in Australia is gradually taking shape at Auburn, on the main line betweeen Sydney and Parramatta.

A large mosque in the traditional Turkish style is being built by the 'Auburn Islamic Society', and when completed in a little more than twelve months will be a dominant landmark visible from as far as ten kilometers away

The site is 3.5 hectares, and the society hopes to purchase adjacent properties at a later date to enable a coffee shop and Imam's residence to be built in surrounding gardens.

The main surface area, which includes an extensive car park, is 49 meters square (49mX49m). The main prayer hall is 30 meters square (30mX30m), and will be topped by a majestic dome rising to a height of 27 meters and this will be supported by eight smaller domes Two typical Turkish 'pencil' minarets will dominate the skyline at a height of 40m The minarets are to be fully functional, not merely decorative, and will each contain an aluminium stairway to the top.

Once structural construction has been completed, craftsmen and artisans will be brought from Turkey to complete the all-important interior decoration. So hopefully we may at last have a mosque which actually looks like a mosque and not a converted disused cinema!

The local Muslim community has already spent $700.000 on the project but the total cost is expected to exceed three million dollars which is far beyond the financial capacities of the Auburn community.

A large mosque which is easily accessible to public transport and to which all nationalities and races will feel welcome is an urgent need in the Sydney metropolitan area and it is hoped that all Muslims will support this important project.

NOTED TAMIL NEWSMAN EMBRACES ISLAM

Noted Tamil journalist and novelist Mr. Adiyar, who embraced Islam recently in the presence of important citizens of the city, is now writing books on Islam in Tamil language.

The name 'Abdullah Adiyar served on important posts in the DK and Davidrad Munitra Kazgham parties. He was editor of DMK spokesman "Muraslio". He became known for his forceful and fiery writings.

Adiyar edits now the popular Tamil weekly Thanga Garuden (Golden Eagle) from Madras, He previously served as editor of dailies "Neerotam" and "Nettolai. His series of articles "Naan Kadilikkum Islam" (I love Islam) which gained wide recognition in the sub-continent and were translated as a book in Urdu, Sindhi, Arabic, Telegu, Hindi and Malayalam, are selling fast in large numbers

Adiyar says Islam's rational appeal converted him. He has studied Qur'an and Hadees books written by Maulana Maudoodi, Abul Hasan Ali Nadvi, Iqbal and Sayyed Suleman Nadvi.

Adiyar says he is proud to introduce Islam to Tamil masses by using the common man's idiom and language. He regretted that Islam has been misrepresented before non-Muslims in South India.

School syllabus for Islamic states

Uniform syllabi of all subjects at secondary and higher levels will be introduced in three dozen Islamic countries which are members of the Islamic Educational, Scientific and Cultural Organisation (ISESCO).

The primary objective of this scheme is to enable the students of one country to get education in any of the ISESCO countries without facing any problem, highly placed ISESCO sources told *Dawn*.

The syllabi are being prepared by various ISESCO committees which will be provided to all ISESCO members for implementation under a phased programme.

Syllabus of every subject will be translated into three languages: Arabic, English and French and every country will be free to introduce it in the language of its own choice.

The syllabus of Biology for secondary level has already been prepared and will be provided to the ISESCO countries soon. Work on the Chemistry curricula is in progress. The committee preparing this syllabus elicited proposals from various countries which have been provided to it. In the light of these proposals, the committee has prepared a revised syllabus which will be finalised within the next two months Syllabi of Arabic and Islamiyat have also been finalised and now they are being translated into English and French. Their dissemination will not take long, ISESCO sources said.

As regards the syllabi for History and Geography, the sources said the special committee on these subjects will be meeting in Cairo October this year to finalise them

In this way, curricula of all subjects at all levels will be made uniform gradualy, the sources adde

ISESCO realised that since sor Muslim countries are following Anglo-Sexon system of educati while the others were following French one. transfer of the stude from one country to another w very difficult. With the adoption indentical syllabi, this would r longer be a problem.

Meanwhile, ISESCO has ranged an in-service training pr gramme for Arabic teachers Pakistan. Thirty teachers a participating in the four week pr gramme ISESCO has secured th services of some Jordanian an Moroccan teachers for this pr gramme in addition to providin technical assistance and teachin material.

COPIES OF QUR'AN FOR BLIND PEOPLE

The Custodian of the two Holy Mosques, King Fahad Ibn Abdul Aziz, has granted SR3 million for producing Qur'anic copies in Braille to enable blind people to read the Quranic verses by touch, 'Abdullah Al-Ghanem, the President of the World Association of Blind said.

Mr. Ghanem, also President of the Middle East Committee for blind affairs, has thanked King Fahad, in the name of the Muslim blind, for this generous gift. He said that the project, which would become a reality by the help of the Custodian of the two Holy Mosques, would benefit many Muslims who were deprived of the bounty of reading the Holy verse of the Qur'an without help from others.

This aid was not, in anyway, the first which King Fahad has extended, Mr. Al-Ghanem said.

The project is intended to produce primarily 10,000 copies of the Qur'an in Braille. The copies would help blind students, and teachers as well, especially those who are eagerly seeking the knowledge of the Qur'an and the greatness of its meanings.

—*AL ISLAM THE MUSLIM VOICE, FIJI*

AL-HADIS: Narrated 'Aisha (*Razi Allahu 'anha*)· A man said to the Prophet (*Sallallahu 'alaihi wa sallam*), "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf?" (Bukhari)

AL-HADIS:

Narrated 'Amr bin Al-Harith the brother of the wife of Allah Apostle (*Sallallahu 'alaihi wa sallam* Juwaira bint Al-Harith Whe Allah's Apostle died, he did n leave any Dirham or Dinar (i money), a slave or a slave woma or anything else except his whi mule, his arms and a piece of lan which he had given in charity (Bukhari).

ISLAMIC UNIT TRUST

The first ever Islamic Un Trust (IUT) with an authorise capital of dollar 20 billion will b launched in UK in Novembe under the name of the Umma Fun to channelise savings of Muslims n Europe in non-usury investments

The proposed IUT will be one dollar denomination

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث=ṯ Bold	ح=ḥ Madd	ز=ẓ آ=ãã	ص=ṣ ؤ=õõ	ض=ḍ ئ=ĩĩ	ط=ṭ Fine	ظ=ẓ Madd	ع=' آ=ãa	ء=' (Jerk) ؤ=õo	ئ=ēe

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SECTION 6 (*Contd.*)	*RU-KOO'* 6 (*Contd.*)	ركوع ٦ (متبع)
46 Wealth and sons are decorations of the worldly life,	46 *Al-maa-lu wal-ba-noo-na zee-na-tul-ḥa-yaa-tid-dun-yaa*	اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا
but the lasting good deeds are better with your Lord in reward and better in hope	*wal-baa-qi-yaa-tuṣ-ṣaa-li-ḥaa-tu khai-run 'in-da rab-bi-ka ṯa-waa-banw-wa khai-run a-ma-laa.*	وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ۝
47 And the day We move the mountains	47 *Wa yau-ma nu-saiee-yi-rul-ji-baa-la*	وَيَوْمَ نُسَيِّرُ الْجِبَالَ
and you see the earth levelled,	*wa ta-ral-ar-ḍa baa-ri-ẓa-tanw-*	وَتَرَى الْاَرْضَ بَارِزَةً
and We gather them together, then We will not leave any one of them out	*wa ḥa-shar-naa-hum fa-lam nu-ghaa-dir min-hum a-ḥa-daa.*	وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ۝
48 And they shall be presented before your Lord in ranks	48 *Wa 'u-ri-ḍoo 'a-laa rab-bi-ka ṣaf-faa.*	وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا
(We will then say:) Indeed you have come to Us as We had created you the first time,	*La-qad ji'-tu-moo-naa ka-maa kha-laq-naa-kum aw-wa-la mar-ra-tim-*	لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ
but you thought that We had not appointed a time for you	*bal za-'am-tum al-lan-naj-'a-la la-kum mau-'i-daa*	بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ۝
49 And the book (of their deeds) shall be placed (in their hands), then you will see the guilty	49 *Wa wu-ḍi-'al-ki-taa-bu fa-ta-ral-muj-ri-mee-na*	وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ

in fear of what is in it and they shall say:
mush-fi-qee-na mim-maa fee-hi wa ya-qoo-loo-na
مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ

Alas for us, what a book is this
yaa-wai-la-ta-naa maa li haa-zal-ki-taa-bi
يَٰوَيْلَتَنَا مَالِ هَٰذَا الْكِتَٰبِ

that omits neither a small thing nor a great thing from noting it down,
laa yu-ghaa-di-ru ṣa-ghee-ra-tanw-wa laa ka-bee-ra-tan il-lāa aḥ-ṣaa-haa
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

and they shall find confronting them what they had done
wa wa-ja-doo maa 'a-mi-loo ḥaa-ḍi-raa.
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا

And your Lord will not do injustice to any one
Wa laa yaẓ-li-mu rab-bu-ka a-ḥa-daa.
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝

SECTION 7
RU-KOO' 7
ركوع ٧

50. And when We said to the angels Bow down to Adam,
50 Wa iz qul-naa lil-ma-lāa-i-ka-tis-ju-doo li-aa-da-ma
وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ اسْجُدُوا لِآدَمَ

they all bowed down except Iblees.
fa-sa-ja-dōo il-lāa ib-lees.
فَسَجَدُوا إِلَّا إِبْلِيسَ

He was one of the jinn and he revolted against the command of his Lord
Kaa-na mi-nal-jin-ni fa-fa-sa-qa 'an am-ri rab-bih.
كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

Now then, will you take him and his offspring as friends besides Me,
A-fa-tat-ta-khi-zoo-na-hoo wa zur-riee-ya-ta-hōo au-li-yāā-a min doo-nee
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي

while they are an enemy to you?
wa hum la-kum 'a-duw.
وَهُمْ لَكُمْ عَدُوٌّ

How evil is the return for the wrongdoers!
Bi'-sa liẓ-ẓaa-li-mee-na ba-da-laa.
بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ۝

51. I called them not to witness the creation of the heavens and the earth
51. Maa ash-hat-tu-hum khal-qas-sa-maa-waa-ti wal-ar-di
مَّآ أَشْهَدتُّهُمْ خَلْقَ السَّمَٰوَٰتِ وَالْأَرْضِ

nor their own creation;
wa-laa khal-qa an-fu-si-him
وَلَا خَلْقَ أَنفُسِهِمْ

nor am I the one to take as helpers those who lead (others) astray.
wa maa kun-tu mut-ta-khi-zal-mu-ḍil-lee-na 'a-ḍu-daa.
وَمَا كُنتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ۝

52. And the day when He will say:	52	*Wa yau-ma ya-qoo-lu*	وَيَوْمَ يَقُولُ
Call those whom you considered to be My partners;		*naa-doo shu-ra-kaa-i-yal-la-zee-na za-'am-tum*	نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ
so they will call them but they (the partners) will not answer them		*fa-da-'au-hum fa-lam yas-ta-jee-boo la-hum*	فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ
and We will set a gulf of doom between them.		*wa ja-'al-naa bai-na-hum mau-bi-qaa.*	وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ۝
53. And the guilty shall see the Fire	53	*Wa ra-al-muj-ri-moo nan-naa-ra*	وَرَأَى الْمُجْرِمُونَ النَّارَ
and know that they are about to fall into it		*fa-zan-noo an-na-hum-mu-waa-qi-oo-haa*	فَظَنُّوا أَنَّهُم مُّوَاقِعُوهَا
and they shall find no escape from it		*wa lam ya-ji-doo 'an-haa mas-ri-faa*	وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝
SECTION 8		*RU-KOO' 8*	رکوع ٨
54. And indeed We have explained in detail in this Quran	54	*Wa la-qad sar-raf-naa fee haa-zal-qur-aa-ni*	وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ
every kind of parable for mankind.		*lin-naa-si min kul-li ma-sal*	لِلنَّاسِ مِن كُلِّ مَثَلٍ
but of all things man is the most quarrelsome.		*Wa kaa-nal-in-saa-nu ak-sa-ra shai-in ja-da-laa.*	وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝
55. And now that guidance has come to them nothing prevents men from believing	55	*Wa maa ma-na-'an-naa-sa aieen-yu'-mi-noo iz jaa-a-hu-mul-hu-daa*	وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
and seeking forgiveness of their Lord,		*wa yas-tagh-fi-roo rab-ba-hum*	وَيَسْتَغْفِرُوا رَبَّهُمْ
except that the fate of the ancients should overtake them,		*il-laa an ta'-ti-ya-hum sun-na-tul-aw-wa-lee-na*	إِلَّا أَن تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ
or the chastisement should confront them		*au ya'-ti-ya-hu-mul-'a-zaa-bu qu-bu-laa*	أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝

English	Transliteration	Arabic
56. And We send not the Messengers but as bearers of glad tidings and warners	56. *Wa maa nur-si-lul-mur-sa-lee-na il-laa mu-bash-shi-ree-na wa mun-zi-reen,*	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ
And those who disbelieve contend by means of falsehood	*Wa yu-jaa-di-lul-la-zee-na ka-fa-roo bil-baa-ṭi-li*	وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
so that they may refute the Truth with it,	*li-yud-ḥi-ḍoo bi-hil-ḥaq-qa*	لِيُدْحِضُوا بِهِ الْحَقَّ
and they take My revelations and what they were warned of, as a jest.	*wat-ta-kha-zoo aa-yaa-tee wa māa un-zi-roo hu-zu-waa*	وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا
57 And who is a greater wrong-doer than he who was reminded of the word of his Lord,	57 *Wa man aẓ-la-mu mim-man zuk-ki-ra bi-aa-yaa-ti rab-bi-hee*	وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
then he turned away from it and forgot what his hands had sent forward	*fa-a'-ra-ḍa 'an-haa wa na-si-ya maa qad-da-mat ya-daah.*	فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ
Surely, We have cast veils over their hearts	*In-naa ja-'al-naa 'a-laa qu-loo-bi-him a-kin-na-tan*	إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
lest they should understand it (i.e., the Message) and a heaviness in their ears	*aieen-yaf-qa-hoo-hu wa fee aa-zaa-ni-him waq-raa*	أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
And if you call them towards guidance, they will never be guided	*Wa in tad-'u-hum i-lal-hu-daa fa-laieen-yah-ta-dōo i-zan a-ba-daa.*	وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM

Yaqeen International English translation of Quran Majeed

Issue	Location	Correction
Vol. 36 No. 11, dated 7-10-1987.	Page 41, verse No. 31, Line No 2	Add semicolon after Eden
	Line No 3	Replace which by them
	Page 43, verse No. 42, Line No 4	Replace hand by hands
Vol. 34, No. 12, dated 22-10-1985	Page 45, verse No 102, Line No 1	Replace So by Do and add a question-mark at the end of the line

وها هي ذي علوم الكون تتقدم تقدما سريعا لمن استخدموا النظر القرآني الذي حث عليه القرآن الكريم ، والاحاديث النبوية الصحيحة ، والتي وقفت الاديان الأرضية او الديانات السماوية التي حرفت دون التفكير في الكونيات ، وعدت ذلك نوعا من استجلاء اسرار الله والتدخل في شئونه الخاصة .

وبفضل هذا التقدم الفكري الاسلامي ، لقد قرأت وشاهدت . .

شاهدت طبيبا يعرض في التلفاز المصري اختراعه قلبا من البلاستيك ، يخفق بدون باعث (حركات لا تلقائية) . .

وآخر زرع مكبرا صوتيا في احد ضروس الاسنان لمعالجة الصمم وهذا يرسم خريطة لشبكة العين ترسم الامراض داخل الجسم . .

وهذا يزرع اجهزة منمنمة تحت الجلد تقوم بالتقاط الذبذبات الصادرة من الدماغ وتخزينها في حاسب الكتروني . .

هذا على مستوى الافراد اما على مستوى الامم ، فان المانيا — وقد خرجت مطحونة من حروب هتلر — قد ارسلت سفن فضاء الى الشمس ، واليابان ارسلت صواريخها الى ما بعد الشمس : والروس ، والامريكان ...

هذا في مجال الفلك ، اما في مجال التكنولوجيا فحدث بما شئت ان تحدث . . .

والذي يعنيني من هذا البحث ، ان اقول للقارئ ، ان القرآن الكريم قد تحدث قبل ان يتحدثوا فهم ان لم يكونوا مسلمين او لم يقرءوا كتابنا المقدس فقد برهنوا — من حيث لايدرون — عن الحقائق الاسلامية ، التي قد نكون نحن قد تناسيناها ، او وضعناها موضع الخرافة في كتبنا ، او نسينا احاديث من الرسول ﷺ تبطلها ، وتبطل قضية العقلانية ، وهي مناط التكليف قال تعالى في حق اصحاب النار (وقالوا لو كنا نسمع او نعقل ما كنا في اصحاب السعير) .

ان مؤتمر السرطان الدولي الذي انعقد في الولايات المتحدة اختلف اعضاؤها عن مركز العقل في الانسان ، وقد كان المرجع انه في المخ ، او الكبد ، او الكلى ، ولكن عند ما ازيل من مقدم المخ الفصان الاماميان مركز التعقل كما يقولون ، وجدوا ان الشخصية الانسانية لازلت متكاملة الا من بعض انحرافات .

والقرآن الكريم يوضح مركز العقل في قوله تعالى (افلم يسيروا في الارض فتكون لهم قلوب يعقلون بها) ويقول (فانها لاتعمى الابصار ولكن تعمى القلوب التي في الصدور) والمقصود ليس القلب العضوي انما المقصود — والله اعلم — هذا الاشراق النوراني الذي لايمكن تعليله والذي يضيء للانسان طريق الخير والشر ويشرق الاعضاء جميعها من منبع الحياة في الانسان وهو القلب المعروف .

اننا في حاجة ملحة لتنقية الكتب القديمة من خرافاتها ، والتعليق عليها بالحواشي : حتى لاتكون مصدرا من مصادر محاربة اعداء الاسلام للاسلام ونبي الاسلام . .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

دنياكم ، انما مهمه الرسول ﷺ دفع العقول البشرية الى ان هذه الدال الكونية خاضعة لبارئ هذا الكون ، الذى يجب ان تكون العبادة له خاصة (وما خلقت الجن والانس الاليعبدون) .

واذا رايت أيها القارئ هذه الخزعبلات فى الكتب القديمه — وعلماؤها فضلاء نجباء — فلا تتهم هؤلاء الاجلاء بالخرافة ، فقد كانوا يحتاطون اذا تكلموا فى الشريعة، ولا يحتاطون اذا تكلموا فى الكونيات فهذه النظريات الخاسئة التى نسبت الى احاديث الرسول ﷺ ظلما ، كانت نظريات مرفوضة قال بها قدماء المصريين فهم الذين ادعوا ان الارض والسموات محمولة على قرن « اله » كالثور يسمى « اطلس » ولا زالت الخرائط الجغرافية للآن تنسب الى هذا الاله الخرافى ، فيقال اطلس ، جغرافى ، وكذلك نظرية الحوت والماء الجمد كلها دخيلة خرافية لم تستسغها عقول المفكرين القدامى فى الجغرافيا وغيرها فلم تظهر فى كتبهم انما استساغها قوم يضمرون للاسلام شرا ، فاذاعوها فوصفها المفسرون فى تفسيراتهم ظنا منهم ان ذلك احتياطا من احتياط العلم او رايا من آراء العلم ومع الاسف الشديد قد تجد ما ينسب الى ابن عباس رضي الله عنه من هذه الخزعبلات الشئ الكثير ، وابن عباس حبر هذه الامة كما جاء فى الحديث الشريف ، فهم يظهرونه بمظهر الاسطورى الذى يكذبه العقل وتدمغه الافكار الصحيحة .

بل انى وجدت « حديث » حملة العرش على ملائكة كالاعنز موجودا فى الرسالة الحموية لابن تيمية ، وكان معروفا رحمه الله انه لا يستشهد الا بالاحاديث الصحيحة ، وله فى ذلك جولات موفقة فى العقيدة والتشريع ، وهذا الحديث يقتضى بطلانه ، فما معنى ملائكة كالاعنز تحمل العرش على اكتافها ، ولو كان هذا الحديث صحيحا لاخذ به بعض الصحابة الذين فسروا قوله تعالى (ويحمل عرش ربك فوقهم يومئذ ثمانية) . .

واخيرا فان علوم الكون التى قد دعا اليها الاسلام . . هبطت لدينا هبوطا شديدا بعد الحروب الصليبية والتترية ، واستفاد منها غيرنا من الاوربيين كما وضحت بل ان منهم من آمن بربه وبرسوله ، عند ترجمتها ، منهم من اعتصم بباطله ، ولما راى علماؤهم ان المسيحية فى القرون الوسطى كانت تحارب حربا لاهوادة فيه البحوث الكونية ، وضعوا المسيحية على الرف ، وقامت الثورة الفرنسية ضد الكنيسة والاشراف فى الوقت الذى دعا الاسلام الى النظر فى الكونيات (افلم ينظروا الى السماء فوقهم كيف بنيناها وزيناها ومالها من فروج والارض مددناها والقينا فيها من كل زوج بهيج تبصرة وذكرى لكل عبد منيب) .

ودعا الى التنقيب فى اصل الكون « قل سيروا فى الارض فانظروا كيف بدا الخلق ثم الله ينشئ النشاة الآخرة » .

وما اردت من تقديم ذلك الا لابرهن بما لا يثير الشك ان الاحاديث التى نسبت الى الرسول ﷺ من حيث وقوف الارض على حوت ، او ثور ، او على ما جمد ، او . . او . . لم تكن هذه الحقائق المزعومة فى حسبان علماء الفلك من المسلمين الاوائل وانما دست هذه الاحاديث لتظهر الاسلام بمظهر الخرافة ، ولتعطى اعداء الدين من الغربيين اسلحة فتاكة يحاربون بها المسلمين ، ولاتعجب فان اكثر الذين قدموا العلمانية لامهم ، كانوا يحتجون بالخرافات الدينية المنتشرة فى كتب الافاضل من علماء المسلمين . .

وبعد فيا ايها القارئ الفاضل : ما كان النبى ﷺ ان يخالف القران الكريم فى احاديثه ، والقرآن الكريم قد تناول الاشارة الى علوم الكون بما لا يدع للخرافة مجالا فيها . .

« جرهارد فون كريمونا » من اللغة العربية الى اللاتينية مؤلفات « البطانى » والفارابى ، وخازن . .

ويرجع ما نحن بصدده عن الارض الى « البطانى » اذ تكلم عن دورتها ودورات الكوكب الاخرى والشمس والقمر والكواكب السيارة الاخرى قبل ان يتحدث عن ذلك « جاليليو » فى القرن السادس عشر ، ولاتجد فى مؤلفات البطانى هذه الخزعبلات المنتشرة التى اذاعها بعض ذوى الاغراض الخبيثة ضد الاسلام ونبى الاسلام . من ان الارض على ماء جمد ، او على قرن ثور ، او على ظهر حوت كما وردت فى التفاسير القديمة وفى كتب القديمة « كان ايام » فبالرغم من ان هذا الكتاب مرجع تاريخى الدولة العباسية ، لاسيما ما وقع للبرامكة مع بنى العباس ، ففيه من الخرافات التى يسب بعضها الى احاديث الرسول ﷺ ، والرسول منها براء .

وكان الاولى ان تكون فى مؤلفات « الجهابذة العلمانيين » امثال الفارابى والبيطانى ، الذين تحدثوا — وكانوا فى خدمة المامون — عن هيئة الأملاك ، فاثبتوا خطا نظرية قدماء المصريين ، والنظرية اليونانية . وصلوا الى ما يوكد ان مواقع الشمس وقطرها يتغيران ، وان كسوف للشمس وخسوف القمر يقعان فى ازمان محددة وقطعوا شوطا كبيرا فى ابحاث الفضاء ، واختراع الزوايا والدوائر وحسابها الذى لا يزال مستعملا فى اوربا حتى الآن . ولمؤلفات « اخوان الصفا » القدح المعلى فى الدراسات الفلكية والطبية والاجتماعية فما ترى فيها خرافة من هذه الخرافات ، بل انهم اول من وضعوا الخرائط الجغرافية سنة ٨٥٠ م وعرفوا كثيرا عن الصين والهند وسيلان والفوا مايسمى فتوح البلدان فى القرن التاسع الميلادى ، وفى القرن العاشر قدم محمد المقدس اهم واشهر مرجع فى الجغرافية العربية ، (والبيرونى ٩٧٣ — ١٠٤٨) فشاوه فى هذا الموضوع لاينكره ناكر ، وكذا الكندى والرازى ، ومن المعروف ان العالم العربى كان دائرة معارف لكل العلوم من الفقه والطب والكيمياء والفلك .

وكذلك نرى ان كل نظريات علم النجوم ، اعتمدت فى القرون الوسطى على ابحاث الكندى فى مجال الفضاء ، وقد كتب الكندى عن الاشعاعات الكونيه التى لها تاثير قوى على الكائنات الحية ، ونذكر ان بغداد كانت مركزا للابحاث الفضائية فى هذا العصر . .

ما قصدت بهذه الرجعة الى الزمن القديم الا لابين براءة العرب ورسول العرب ﷺ من تهمة هذه الاحاديث التى يتشدق بخرافاتها ذوو القلوب المريضة من اعداء الدين من الملاحدة والشيوعيين : الذين يدعون ان كتب التفاسير القديمة كابن كثير ، والقرطبى ، والخازن والجلالين وغيرها قد اثبتت عن الرسول ﷺ هذه الاحاديث النبوية ، والرسول برئ منها ، ولا ادرى كيف دست هذه الدسائس الخبيثة ، فان كانت هذه التفاسير مراجع لا بد للباحث الفقيه من الرجوع اليها فى التشريع الاسلامى ، فقد اساء من وضع الحديث الخرافى ليطعن فى عدالة هؤلاء العلماء فيظهر هم بمظهر الاسطوريين . .

ونقطة اخرى لا بد لى من البحث حولها

ان القرآن الكريم قد وجه النفوس الى الفائدة من علوم الكون ، وترك تفاصيل ما هيتها العقول البشرية الباحثة ، نرى ذلك جليا فى قوله تعالى (يسالونك عن الاهلة قل هى مواقيت للناس والحج) فانه سبحانه وتعالى لم يجب عن سؤالهم عن الهلال كيف بدا صغيرا ثم بدرا ، انما اقتضت ارادته ان يترك ذلك للبحث العقلى فلا يركد العقل عما خلق لاجله .

وليس من مهمة الرسل صلوات الله عليهم وسلامه البحث فى الكونيات او التفلسف فى عللها ، واذا تكلموا فى ذلك تكلموا بحكم الفطرة الانسانية لا بحكم التشريع السماوى ، وفى الحديث الشريف « انتم اعلم بامور

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

سنريهم آياتنا : نظرة فى الكون

الدكتور عبد الكريم دهينة

كلما مررت فى تلاوتى للقرآن الكريم بقول تعالى (سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه الحق او لم يكف بربك انه على كل شئ شهيد) تطوف بذهنى ظلال من صدى قراءاتى المتعددة للكونيات باحثا عن آخر ما وصل اليه العقل البشرى من كشف فى مجال العلوم التى تفسر للقرآن الكريم اذ يتحدث عن الكون .

لقد ساءنى « شهد الله » وان يجابهنى احد الطلبة المتدينين فى ندوة عقدتها باحدى الجامعات الاقليمية ، ويقول انه قرا حديثا نبويا شريفا فى تفسير ابن كثير يذكر فيه ان الارض على ظهر حوت يدعى « نون » ولم يكذب صاحبنا فالحوت موجود حقا فى تفسير ابن كثير ، وان كان قد اشير اليه بالضعف فجابهته ان هناك اثرا آخر يدعى ان الارض على قرن ثور ، وقد خدعنا بهذه الفكرة حينا من الدهر كنا فيه فى طفولة العلم والجسم ، وكنا نسمع من وعاظ المساجد فى الارياف ، وكنا نطرب لراى آخر ، اذا تحدث الخطيب على منبره وقال : سبحان الذى خلق السماء بلا عمد ، و وضع الارض على ماء جمد ، فما سر هذه الخزعبلات ؟ ، وكيف جاءت فى تفاسير كثيرة من اهل الثقة منسوبة الى الرسول ﷺ ، والرسول منها براء (راجع المنار لابن الجوزية) .

ان هذه الاساطير ، التى اساءت للاسلام والمسلمين : ومثلها كثير جدا فى الكتب القديمة اقتضت منى وقفة لابحث هل قال العلماء القدامى من العرب ذلك ، ام هى نفاثات دخلية من قوم يضمرون للاسلام سوءا ؟ ، قوم يريدون ان يضعوا الرسول ﷺ واحاديثه موضع الخرافة ، فيسئ الناس به الظن ، فيحاربون الاسلام محاربة علمية عقلية . .

نظرة الى الوراء

فى القرن التاسع الميلادى ، انتقلت المعارف اليونانية الى المسلمين من طريق الترجمة فقد اهتم خلفاء المسلمين بالحصول على الكتب من « بيزنطة » فترجمت معظم مؤلفات جالينوس ، وافلاطون ، وبقراط ، وارسطو وترجمت مراجع الفلك عامة والطب ورياضة الى اللغة العربية .

وفى القرن الخامس عشر الميلادى . . تتلمذت اوربا على ايدى العرب لتاخذ منهم هذه العلوم مضافة اليها ابحاث سدنة العلوم وقادة الفكر فقد ترجم المدعو

بسم الله الرحمن الرحيم

عن ابى ثعلبة الخشنى رضي الله عنه قال قال رسول الله ﷺ ان الله فرض فرائض فلا تضيعوها وحرم حرمات فلا تنتهكوها وحد حدودا فلا تعتدوها وسكت عن اشياء من غير نسيان فلا تبحثوا عنها .

(رواه الدار قطنى)

يحث الحديث الشريف المؤمنين على اطاعة الله تعالى فى اداء فرائضه وتجنب حرماته واما ما سكت الله عنه فعلينا ان نلتزم السكوت ولا نخوض فيه

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In the name of Allah, the All Compassionate, the Most Merciful

SURVIVOR OF KARBALA: HAZRAT ZAINAB BINT 'ALI: A Profile of Fortitude

(IV)

In the preceding part of this series of articles we narrated the encounter of Hazrat Zainab (*Razi Allahu 'anha*) with 'Ubaidullah ibn Ziyad, the Governor of Kufah Despite her utter distress, she did not cease to derive strength from Islam and the noble and heroic traditions of her forefathers She was called Shaqiqat-ul-Husain, or Sister of Husain She remained with him throughout in the thick of miserable events. She was therefore also called Sharikat-ul-Husain, or Partner of Husain.

IN YAZID'S COURT The scene now shifts to Damascus where Yazid held his court with great pomp and show. Ibn Ziyad had sent to Yazid the severed head of Imam Husain mounted on a pole The captives of Karbala were also present there. Hazrat Zainab is too well known in the annals to have made fiery speeches in the court of Yazid. The following contains some selected parts of her orations

"Do not feel puffed up with pride at our defeat, for you will have to pay dearly on the Day of Judgment. God is not unjust to any one. We have trust in Him He is our refuge and in Him alone rest our hopes O you sons of freed slaves! Is this your justice that while the ladies of your own household remain in veil, we — the Prophet's family — should be paraded in this manner? You have belittled our dignity; our faces have been unveiled and your villainous soldiers have exposed us to public view. All along the journey, people have gazed at us. We do not have our men any more to come to our rescue. O God! Bring us back our rights, take revenge from those who have oppressed us, and let Your wrath descend upon those who have broken their pledges, killed our kith and kin and our relations and supporters, and who have disgraced us."

When Yazid pleaded ignorance of the morbid acts of his soldiers in Karbala, Hazrat Zainab taunted him:

"Now that the wheel of life runs as you wish, you have become arrogant and insolent. The power that you have usurped and you boast of, is rightfully ours. Pretend not that you are innocent and ignorant"

INSTANCES OF COURAGE. One can go on endlessly to count instances of Hazrat Zainab's unique courage In Kufah, when Ibn Ziyad looked towards Hazrat Zain-ul-'Abedin, the following pithy conversation was exchanged:

— What is your name?
— 'Ali bin Husain.
— What? Has not God already killed 'Ali bin Husain? (Pause) Why do you not speak?
— 'Ali was also the name of another brother of mine. People killed him.

— Nay, not the people but God has killed him.

— Of course! "No soul can die except with God's leave." (3:145).

Upon this, Ibn Ziyad got furious and shouted:

— May God kill you, too, for you are also one of them

When Ibn Ziyad wanted Hazrat Zain-ul-'Abedin to be killed, Hazrat Zainab cried.

— I ask you in the name of God, if you are a believer and do wish to put this boy to death, kill me too along with him.

When Yazid was holding his court, a ruddy-faced Syrian stood up and pointing towards Hazrat Sakeenah bint Husain (*Razi Allahu 'anhum*), pleaded.

— Leader of the believers! May it please you to award this girl to me for a maid-servant.

Young and beautiful Sakeenah, out of awe, caught hold of Hazrat Zainab's covering-sheet and pleaded for her help:

— They killed my father, and now this fellow wants to take me for a maid-servant!

Hazrat Zainab cried out in utter indignation.

— Mean fellow! You have no right upon her, nor he (Yazid).

This rejoinder touched Yazid to the quick and, infuriated, he talked harshly to Hazrat Zainab:

— You are telling a lie By God! I do have the right If I wish I can do so forthwith

— Never, God has not given you this right. It is otherwise that you opt out of our Millat, give up our religion, and adopt some other creed

— (Angrily) It is your father and your brother who have got out of the religion.

— You, your father, and your grandfather derived guidance from the religion of God, from the religion of my grandfather, from the religion of my father, and from the religion of my brother!

— O enemy of God! You are telling a down-right lie.

— You have assumed power by force, and out of force you call us names, and you suppress people with force

Yazid, thus put to shame, angrily admonished the Syrian

— Wretched fellow! Get you away from here May God grant you the gift of death

A CONTRAST On her way from Karbala to Kufah and thence to Damascus, Hazrat Zainab had to walk in great distress for days on end Her misery is heightened when we recall how she left Madinah for Kufah in the days of her father's Caliphate It is said that her departure was magnificent As she came out of the house, her foster-brother 'Abbas and dear nephew 'Ali Akbar asked the strangers to clear the streets She left Madinah by camel, as was the custom of distinguished Arab ladies curtained on both the sides Her brothers and nephews rode ahead escorting her with a befitting decorum. Alas, that glory was now past and her escorts had already passed away, leaving her a destitute in captivity.

CONCLUSION Hazrat Zainab bint 'Ali (*Razi Allahu 'anhuma*) was a real profile of rare fortitude After the catastrophe of Karbala where the history of Islam was written with innocent blood, she was the most picturesque survival of the days when the Orthodox Caliphate flourished. She was "erudite, generous, firm, pious, pure, devoted, loving and sincere worshipper of Allah."

The eminent Danish philosopher Soren Abby Kierkegaard (1813-55) has said, "The tyrant dies and his rule ends, the martyr dies and his rule begins"

In the wake of martyrdom of Imam Husain, Almighty God willed Hazrat Zainab to continue his mission to uphold the principles of Islam. She was gifted with speech and she made full use of it to fight, so to say, a holy war with the tongue She made bare the treacheries of Karbala She exhorted the righteous and the just with a new zeal for Islam She continued the teaching of Holy Quran and Sunnah with great distinction In fact, the post-Karbala period belongs to her

May Allah be pleased with Hazrat Zainab who added a golden chapter to the annals of Islam and gave a new grace to womanhood She has left a worthy example to emulate She passed away in the year 63 A H when she was about fifty-seven.

AL-HADIS: Narrated 'Aisha (*Razi Allahu 'anha*): The Prophet (*Sallallahu 'alaihi wa sallam*) entered into the house while there was a curtain having pictures (of animals). His face got red with anger, and then he got hold of the curtain and tore it into pieces The Prophet said. "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection" (Bukhari).

EMINENT MUSLIMS:

AMEER SHAKAYB ARSALAAN

Ameer-ul-Bayaan

By Syed Mahmood Akhtar

A distinguished philosopher of the present age, a great historian, reformer and prolific writer in Arabic language, Shakayb Arsalaan hailed from an Arab family of Lebanon. His forefathers accepted Islam during the orthodox rule of the Second Caliph of Islam, Hazrat 'Umar (*Razi Allahu 'anhu*). Several persons belonging to his family held important portfolios during the periods from the Abbasids to the Ottoman dynasties In other words, they led a life of power and dignity

Ameer Shakayb was born in 1869 in a small town named Shawayfaat in Lebanon He received his early education at home. After that, he got admission in Madrasa-tul Hikmah at Beirut, where he came into contact with the celebrated linguist and writer Sheikh 'Abdullah Al-Bustani, author of *Al-Bustan* Very soon the literary virtues of Ameer Shakayb began to show up

At that time Mufti Muhammad 'Abduhu was passing his days in exile in Beirut. He used to visit frequently the house of the father of Ameer Shakayb The latter took lessons of *Mujallatul Ahkaamul 'Adliyah* from Mufti Muhammad 'Abduhu As a result he learnt much of the latter's reformative ideas.

During 1890, he accompanied Muhammad 'Abduhu to Cairo and met with great leaders of that period like Doctor Yaqub M'aroof, Editor Al-Mustataf, S'ad Zaghlol and Shaikh 'Ali Yusuf, Editor Al-Mu-aiee-yid, with whom he maintained amiable relations during his life.

From Egypt he proceeded to Istanbul where he met Syed Jamaluddin Afghani whose intelligence very much impressed the Ameer. In his book *Haazarul 'Aalamil Islami*, he has described at great length and in a very interesting manner, his meeting with Syed Afghani. He wrote articles for Al-Ahraam and Al-Mu-aiee-yid regularly for quite a long time

During the war of Tripoli (1911), he served as a volunteer on behalf of Anjuman-e-Hilal-e-Ahmar (Red Crescent Society) and also collaborated with Anwar Pasha who appreciated his courage and sometimes acted upon his advice on military affairs During the Balkan War Ameer Shakayb headed several delegations.

When the first World War broke out in 1914, Turkey was an ally of Germany Ameer Shakayb loved the Turks, the Caliphate and the Ottoman dynasty He had very good relations with the ministers and high ranking Turkish officials. The Arabs did not like the Turks inasmuch as most of their Peninsula was under alien Turkish dominance The British diplomacy had generated bitter animosity in their heart against the Turks Ameer Shakayb's contention was that the Ottoman Caliphate was the last token of the Islamic splendour As such, he advocated, it should be retained or else the world of Islam would be shattered. As a result of the War the Turks were defeated and one by one the Arab provinces got back their freedom from the Turkish ascendancy. Very soon the British and the French governments, who had made tall promises with the Arabs, did not fulfil them They coldly went back on all their commitments This attitude opened the eyes of the Arab leaders and they realised how sound was the advice of Ameer Shakayb Arsalaan. At that time he stayed in Istanbul and had been visiting Berlin and Moscow till Mustafa Kamal Pasha abolished the Caliphate and established western type secular democracy in Turkey. He changed the Arabic script of the Turkish language into Roman script European dress and short hair of the ladies became the order of the day throughout the country. That turned Ameer Shakayb into a bitter critic of Mustafa Kamal's regime

In 1925, he moved to Geneva from Berlin and busied himself in literary work In 1927 he went to New York at the invitation of Arab emigrants in America. In 1929 he performed the Pilgrimage. On return from the Pilgrimage, Ameer Shakayb started publishing a journal in French called *La Nation Arabe*, with the object of defending Islam, supporting the cause of those Muslims who had been fighting for their liberation from the foreign subjugation and exposing the intrigues and conspiracies of the British, the French, the Italian and the Dutch imperialists. During this time he toured Spain and on return from there wrote an interesting book in three volumes on the archaeological remains of that country. The title of his book is *Al-Hula-lus-Sundusyah*

During 1934, there arose certain sharp political differences between

Sultan Ibn S'aud and Imam Yahya of Yemen which took the shape of a regular war. A deputation consisting of some distinguished persons of Islam visited Hejaz in order to seek a solution and stop the war between the two Muslim States. This deputation was headed by Ameer Shakayb Arsalaan. The efforts of the deputation proved quite successful and the war ended. During the Second World War (1939—1945), he was in Berlin but did not take any active part in the affairs of the moment. In 1946, while Syria and Lebanon earned their freedom from the French domination, Ameer Shakayb was allowed to return home After twenty-five years of exile, at long last he returned home in October 1946 and on 9th December the same year he died in Beirut of the painful palpitation of the heart

Ameer Shakayb was a renowned scholar, writer, statesman and eloquent speaker. He was proficient in the Turkish language which was in those days the official language of the vast Ottoman Empire. Besides Arabic which was his mother tongue, he knew French and German languages too and had the capability of expressing thoroughly his ideas in them. Once when Keiser Wilhelm II visited Damascus at the invitation of Sultan Abdul Hameed, Ameer Shakayb Arsalaan was in his waiting on behalf of the Turkish government. On this occasion Ahmad Shauqee read an encomium in praise of the German Emperor.. Ameer Shakayb translated it in the German language and presented it to the Keiser.

Ameer Shakayb received nearly two thousand letters from all over the Muslim world and he wrote at least two hundred long and short articles for the newspapers and magazines during the same period

He had a very effective, forceful and seasoned way of expression Mufti Muhammad 'Abduhu advised him to study Prolegomena of Ibn Khaldun and adopt his style Syed Rashid Raza in his *T'aleeqaat 'alaa Tarikh Ibn Khaldun* (Cairo, 1936) writes: "In beauty of expression the writings of Ameer Shakayb resemble with those of Ibn Khaldun "

However, Ibn Khaldun chose for himself a terse, concise, sharp and poignant style to match words with his weighty and powerful ideas, whereas the writings of Ameer Shakayb flow like a flooded river

In his composition wherever he writes about the Arab civilisation in Spain, or on Jamaluddin Afghani and Muhammad 'Abduhu, his pen becomes enraptured and he starts writing poetry in prose Likewise, his composition turns into tears congealed when he dwells upon the tragic expulsion of the Arabs from Spain and the callous indifference of the Muslim world on their misfortune.

For his literary works the Arab scholars rightly call him *"Ameer-ul-Bayaan"*.

BOOK REVIEW

SOCIAL AND HISTORICAL CHANGE — AN ISLAMIC PERSPECTIVE BY AYATULLAH MURTAZA MUTAHHARI, TRANSLATED FROM PERSIAN BY R. CAMPBELL, FIRST ED 1986, PAGES 164, SIZE OCTAVO, PAPERBACK, PUBLISHED BY MIZAN PRESS, P O BOX 4065, BERKELEY, CALIFORNIA 94704, USA, PRICE $7 95

Francis Bacon has said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." The late 'Allama Ayatullah Murtaza Mutahhari's books undoubtedly fall into the last genre.

The book under review contains his two essays. The first one deals with society, while the second one, comparatively longer, dwells on history. Thus these twin, allied topics have been thoughtfully brought together in one handy volume.

SOCIETY. The author poses the question· "Is man's social life natural, necessitated, or elective?" (p 5). In the light of Quranic verses, he draws the conclusion that "man's social life is a natural phenomenon, neither sheerly contractual and elective nor necessitated and imposed" (p 7) "Society is a real compound, like a natural compound, but a compound of spirits, ideas, emotions, desires, and wills In the final analysis, it is a cultural synthesis, not a synthesis of bodies and members" (p 8). "The Qur'an posits a kind of life that is collective and social 'Collective life' is not just a simile or allegory; it is a reality Likewise 'collective death' is a reality" (p 11) "This life belongs to a people not to individuals. Clearly, the individuals composing the people do not yield up their individual lives all at once together, but in turn dispersedly" (p 11) "Thus, not only do individuals have each a special book or dossier; societies too, in being living, intelligent, and responsible beings that can be addressed, and in having will and choice, have dossiers and are called to account for them." (p 11). "It is the special ethos of a people that

shapes its individual members' perceptual values." (p 11). "Here and there in the Noble Qur'an, instances are seen where the actions of one individual member of a society are ascribed to the whole of that society, or the work of one generation to following generations" (pp 11-12).

What the author is at pains to drive home is the individual's responsibility to correct himself and at the same time to correct and reform the society of which he happens to be part and parcel. He points out, "The Noble Qur'an explains explicitly that peoples and societies as such (and not just the individuals composing them) have norms and laws, and grandeurs and decadences in accordance with them. To have a shared destiny means to have a tradition as a society." (p 15).

Herein lies therefore the needs, the justification, and even the imperative to revolt against unjust, cruel, and usurper rulers and against a society sunken in sin. As the author reminds, "Among the scholars of Islam, perhaps the first persons to speak explicitly of the norms and laws governing society, apart from those governing individuals, and consequently to uphold a 'character', a 'nature', and a 'reality' for society, was 'Abd ar-Rahman ibn Khaldun of Tunis, who discussed the historical process at length in his famous *Muqaddima*." (p 14).

HISTORY: In his essay regarding history, the author has drawn a clear-cut distinction between (a) scientific history which deals with a society's "being", or its non-evolutionary movements; and (b) the philosophy of history which tackles a society's "becoming", or its evolutionary movements. The latter goes into searching questions which "constitute a science of the current that begins in the past and extends into the future. Time is not pure duration vis-a-vis such questions, but forms one of their dimensions." (p 41).

The author has at great length exposed Karl Marx's material interpretation of history. After giving cogent arguments, he concludes, "I really cannot withhold my amazement that a theory so baseless and unscientific can yet gain such a reputation for being scientific." (p 95). To digress a little, let us see how Bertrand Russell has summed up karl Marx's hypothesis. Russell writes, "The politics, religion, philosophy, and art of any epoch in human history are, according to Marx, an outcome of its production and to a lesser extent of distribution" (History of Western Philosophy, p 750). For Marx, therefore, matter is the only driving force. For him the world develops according to a dialectical formula sans spirit or any supreme, supernatural force beyond man's control.

It seems that in the last analysis all that glitters in Marx and attracts, is not gold 'Allama Mutahhari says, "The reason for the contradictions in Marx is that he is less a Marxist than most. It is said that at a meeting of Marxists, at which he was defending a theory contrary to his first theory, which his audience was not up to hearing, he said, 'I am not so much a Marxist as you.' And it is said that at the end of his life, he said, 'I am not a Marxist at all'" (pp 82-83). Undoubtedly, his followers, in their zeal, have out-Marxed Marx.

The author points out that the Qur'an puts forward four factors that determine the rise and fall of nations. They are: (i) justice/injustice, (ii) unity/disunity, (iii) performance/non-performance of enjoining good and forbidding evil, and (iv) debauchery and moral corruption. (pp 135-136). Here is indeed true guidance.

The book makes an instructive and illuminating reading from cover to cover. The author's theses have a lasting merit. They speak of his extensive and intensive scholarship and deep knowledge in theological as well as secular fields. He has written with his usual conviction and clarity, having the fullest command over his subject

Dr Hamid Algar has said in the Foreword, "One of the benefits of Mutahhari's philosophical training and mode of thought was that it made him an excellent polemicist, in the best sense of the word He took the opponent's argument seriously and stated it as fully and coherently as possible before proceeding to a reasoned and systematic refutation, in a language almost entirely devoid of anger or scorn (p viii). The book under review fully justifies this observation. The annotations and R Campbell's translation are wortly of praise — MMA.

AL-HADIS:

Narrated Al-Aswad· In the presence of 'Aisha (*Razi Allahu 'anha*) some people mentioned that the Prophet had appointed 'Ali by will as his successor. 'Aisha said, "when did he appoint him by will? Verily when he died he was resting against my chest (or said· in my lap) and he asked for a wash basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will? (Bukhari)

LEGACY OF ISLAM

BY DR. N. A. BALOCH

In the 1st century of the Hijra (7th A.C.) during the life time of the Holy Prophet, Madinah had become the nucleus of a growing Islamic community, as also the dynamic centre of the first Islamic State which became a model for the unfolding of Islamic civilization.

From its very inception, the Islamic community integrated into its very being the all-inclusive human ideals — 'religious', 'social', 'economic' and 'political' in modern terminology — for a healthy, progressive and fruitful life on earth. As such, the Islamic community was simultaneously a religious-cum-political community. Beginning with the extension of political power under Caliph Umar and Caliph Uthman, some of the westernmost regions of Central Asia came under the umbrella of the Islamic State.

During the Ummayyad period, in the last decade of the Ist century of the Hijra, General Muhammad b Qasim had subjugated Al-Sind, including most of the territories of present Pakistan, while General Qutaiba b. Muslim had conquered Eastern Iran, Khurasan, Khawarazam and some of the trans-Oxus regions. During a brief span of four years, 94-98 A.H., he had subjugated Bukhara and Samarqand, Zarfashan Velley, Shah and Farghana, and reached as far as Kashghar and negotiated the great Chinese frontiers.

Thus, by the turn of the Ist century A.H. (the beginning of the 8th century A.C.), the faith of Islam, with its value system and its community ideals, had become known over most of Central Asia. The impartial power of Islamic Justice, as also the Islamic ideals of equality, fraternity, learning and education, shook the foundations of primitive mores and superstitions, eclipsed earlier creeds, toppled down tyrannical overlords and tribal despots, and spread knowledge and enlightenment. This enabled even a nomad to see new meaning and purpose in community life under the fold of Islam. Within the next two to three centuries, Islamic faith and the Islamic way of life prevailed all over Central Asia.

URBANISATION

Pre-Islamic eras in Central Asia were marked by frequent migrations of vigorous nomadic stocks trampling different regions with powerful cultural collisions. After the advent of Islam, the initial cultural conflict was soon submerged under the processes of accommodation and assimilation The age-old barriers between Iranian, Turanian, Indian and Mongolian gave way to mutual coexistence leading to the development of a new social structure and Islamic society. A "universal Muslim culture" came to prevail.

In economic life, the new change marked a positive transition from the age-old Central Asian nomadism to a settled way of life Development of new settlements, towns and cities — a universal trait of Islamic civilization became a distinctive feature of the Central Asian scene

Administrative and economic compulsions were met by establishing dependable means of communication and organising caravans and caravan-routes. The strategic 'Royal Route Road' (*Shah-rah*) and the commercial highways and byways not only opened up previously isolated regions, but brought about cultural cohesion. By the third century A.H. (9th A.C), communications had developed and a postal service was established through a number of Central Asian regions so that the Abbasid Post Master General, Ibn Khurdazbeh, compiled a 'Handbook of Routes and Countries' (*Kitab al-Masalik wa al-Mamalik*) for general information.

The process of urbanisation brought about the growth of townships and cities which developed into educational, cultural and commercial centres — a distinctive feature of Islamic civilization. This is underlined in the very idea of Yaqut compiling an encyclopaedic geographical dictionary (*Mu'jam al-Buldan*) in order to list the names of important towns, cities, districts, regions and provinces

The period of Islamic civilization in Central Asia represented a distinctive stage, a major phase of intellectual activity in the history of mankind Its institutions produced distinguished administrators, scholars, scientists, artisans, craftsmen and other accomplished workers. Its enlightened rulers of different regions established conditions of peace and prosperity which motivated the highest level of performance in different vocations A few aspects of this intellectual activity and excellence may be briefly described:

Tafsir and Hadith: Excellence was achieved in the study of Holy Quran and Hadith thereby producing some of the most important expositions of the Holy Quran Examples include works such as Tabari's *Tafsir*, Al-Zamakhshari's *Kashshaf* and Fakhruddin Razi's *Al-Tafsir Al-Kabir*, which represented respectively, detailed informative exposition, rhetorical excellence and logical-cum-argumentative approach.

The great savants made unsurpassed contributions in the codification of the Hadith and in the development of the Science of Hadith, which is reflected in such works as *Al-Muntazam* of Ibn al-Jauzi and *al-I'lan bi-Taubikh* of Al-Sakhawi. All the six recognised canons of Hadith, *al-Sihah al-sittah*, were codified by dedicated savants of Central Asia.

Jurisprudence, Law and Legal Systems: The Hanifite School of Law/Jurisprudence became the basis of the Islamic legal system in Central Asia. The judicial systems of the Samanid, the Ghaznavid, the Qarakhanid, the Seljuq, and Mongol-Tatar State, the Ilkhanid, and the Delhi Sultanate came to be based on Hanifite Law. Specific distinction between *Fiqh* (law) and *Usul Fiqh* (principles of law/jurisprudence) was maintained by jurists and legalists of Central Asia Of the numerous works produced on these subjects, *Bidayah's* exposition *Hidayah* of Al-Marghinani (d 593 H) is a masterpiece which remained un-surpassed for centuries to come.

Political Theories and Concepts: The development of political thought and theories during the Islamic period centered mainly on the concepts of 'Caliph', Kingship, Emirate; State and Government; the *Siyar* or International Law. Eminent theorists such as Mawardi, Farabi and Imam Ghazali, through their creative writings, laid the basis of "Political Science."

Ghazali, was the first to assign a specific position to 'political science' (in his *al-Munqidh min al-Dalal*), defining it as a science "which deals with proper order of state affairs of the mundane category". In his *Ihya'al-'Ulum*, he enunciated the theory of the necessity of state in remarkably modern terms.

After the fall of Baghdad, attention turned mainly to the moral basis of state of society. Still later, attention centered on more practical aspects of government, its function and organisation. Ibn Tiqtika's *al-Fakhri*, and *Suluk al-Muluk* of Fadlullah Isphani were some of the important works authored on this subject

Philosophy, Logic and Dialectics. Apart from reviving and advancing upon the Greek tradition in philosophy and logic, the new discipline of Dialectics' (*al-Kalam*) was developed Contributions in these areas of knowledge, particularly the new discipline in the context of religious thought and belief (the orthodox and the Muatazilite views), represented a significant dimension Besides the well-known works of Razi (Nihayat al-Uqul), Ghazali, Ibn Rushd, and Farabi. Taftazani's *Matn Matin fi 'Ilm al-Mantiq wa 'Ilm al-Kalam* (The Sound Text in the Science of Logic and Science of Dialectics) is an important contribution in this respect.

Educational Development: A widespread system of primary education developed with *Maktab* or *Kuttab* as the 'universal primary school' both in the urban and far-flung rural areas. *'Madrasah'* progressed as an institution of post-primary-cum-higher education. Female education was widespread through 'home schools'. By and large, the Islamic system of education in Central Asia, as elsewhere, was a teacher-controlled and community-supported system free from state control.

Committed and competent teachers contributed to the development of pedagogy, theories of learning and teaching, curriculum and methodology. Production of text books and commentaries became a fashion. Two pioneering works were produced on pedagogy: *Ta'lim al-Muta 'llim Tariqat al-Ta'llum* (Education of the learner and the Method of Learning) was authored by Burhanuddin Zarnuji (a pupil of the author of *Hidayah*) at the turn of the 12th century *A.H. Nahj al-Ta'llum* was written by Ja'far al-Bubakani (of Bubak in Sind, Pakistan). Besides, encyclopaedic works were produced on the classification of knowledge.

Sufis, Sufi Orders and Literature: All the four great *tariqaas—Silsilas* (Orders) — the Suhrawardiyya, the Qadiryyah, the Chishtiyyah and the Naqshbandiyyah, had their influence in the Central Asian regions. The founders of the Suhrawardiyyah and the Qadiriyyah orders belonged to Suhraward and Jilan by birth though they were buried in Baghdad Among the illustrious saints of the Suhrawardiva order in the sub-continent was Shaikh Bahauddin Zakariya of Multan (d. 661).

Chishtiyyah order was a Central Asian order, founded by Shaikh Muinuddin of Chisht from Seistan in India. (d Ajmer, India, 1235 A D) The order flourished in Khurasan and Hind. Fariduddin Mas'ud Gang-i-Shakar (in Aiodhan), Shaikh Nizamuddin, Shaikh Badruddin Ghaznavi and Shaikh Nizamuddin (in Delhi), Shaikh Ali Ahmad Sabir (in Kalyar), Khawaja Imaduddin and Khawaja Mohammad Sayyid Sughra (in Bilgram), Shaikh Mahmud and Shaikh Hamiduddin (in Nahrwala/Anhalwar Patan, Gujarat) were the most eminent saints of this order.

The Naqshbandivvah order was essentially a Central Asian Order founded by Khawaja Bahau'din Mohammad Naqshband (of Qasr-i-Arifan near Bukhara). Their influ-

ence produced a glaxy of great disciples of this Order.

The *Risalah* of Abul Qasim Qushairi (d. 1072 A.D), *Ihya al-'Ulum* of Ghazali, *Kashf al-Mahjub* of Abu Ali Hujwiri, *Tabaqat al-Sufiyyah* of Abdul Rahman Sulami, and *Fu'ad al-Fu'ad* discourses of Shaikh Nizamuddin of Delhi, were the most important classics of Sufism produced in the Central Asian regions.

Cosmography/Cosmology The two important words contributed in this area of knowledge were 'The Wonders of Creation' (*Ajai'b al-Makhluqaat*) of Qazwini, and '*The Beginning of Creation*, (*Bada'al-Khalq*) of Abu Zaid Balkhi

Zoology and Botany: Sharaf al-Zaman Tahir Marvazi (of Marv) who flourished at the turn of the 11th century A.C. wrote an important work: 'The Natural Properties of Animals' (*Taba'i al-Hayawan*) and 'The Book of Plants' (*Kitab al-Nabaat*) of Abu Hanifa Dainwari.

Pharmacology, pharmacy and medicine: Razi wrote *Kitab al-Saidalah* (Book of Pharmacology). and thereafter Beruni wrote the more comprehensive *Kitab al-Saidalah* (Book of Pharmacology). Principles and processes of pharmacy became defined in Razi's *al-Hawi* and Ibn Sina's *al-Qanun*. The two great minds, Razi and Ibn Sina, also developed the theoretical and clinical dimensions of the 'Science of Medicine'. Razi's encyclopaedic work *al-Hawi* and another work *al-Mansuri* are most important He introduced the clinical method and wrote a treatise on smallpox and measles.

CONTRIBUTION

Ibn Sina made great contribution to the theory and practice of medicine. His great 'canon' had an all-pervading influence. Ibn Sina occupies a central position in the history of medicine, between the earlier epochs and the modern era.

The vast medical literature produced in the different regions remains to be studied. For instance, in the subcontinent, *Tibb-i-Sikandarshahi* by Sayyid Bahwah was a pioneering work at a synthesis between the 'Muslim Tibb System' and the 'Hindu Ayarvedic System'.

Chemistry and alchemy: Among others, Ibn Sina, Beruni, Abu Mansur Muwaffaq, Tughrai, al-Sufi and Abul Hakim Muhammad al-Khawarazmi al-Kathi, made important contributions.

Physics, Mechanics, Engineering Gravitation, bodies pulled to the centre of the Earth, was fully known to Alberuni and his contemporaries Among others, Muzaffar al-Asfuzari, A-lao-wa-ting (Muslim military engineer in Mongol Service), Abdurrahman al-Khazini, and I-ssu-ma-yin (Isma'il, military engineer from Turkistan in Mongol Service) made important contributions.

Technology and industry Considerable progress was made in the construction of buildings, bridges, towers and irrigation structures (dams, canals, lifting of water, Sindhian/Persian Wheel). A high degree of workmanship and excellence in production were achieved particularly in such industries as metellurgy, weaponary, glassware, ceramics, jewellery, rug making, cloth making, leather work, coin minting, and paper making.

Astronomy The first translations from the Sanskerit astronomical works of Brahmagupta were made in the newly founded Muslim city of Mansurah (Pakistan) beginning from 117 A.H. (735 A.C.), i.e. almost a century before any translation work was undertaken in the Academy of Baghdad established by Abbasid Caliph Mamun (813—833 A.C.).

Practical experiments and observations of Berunie and his critical evaluation of Sanskrit and Greek sources led to further advancement and a demarcation was made between astrology and scientific/mathematical/experimental astronomy. New astronomical instruments were developed, such as the new type of astrolobe described in *Mafatih al-'Ulum* of Khawarazmi. Its accuracy increased by disengaging the arc of its quadrants, which permitted the numerical value of its arc to be read with maximum possible approximation. Observatories were founded, and Ulugh Bey's observatory was the most advanced one of its times.

Mathematical Science: In arithmatic, algebra, geometry, trigonometry, logarithm, the contributions of such eminent mathematicians as Abdul Hamid ibn Turk, Abu Ja'far al-Razi, Habash al-Marwazi, Abd al-Jalil al-Sijzi, Abu Nasr Mansur ibn Iraq, Abul Wafa al-Buzanjani Beruni, Nasiruddin Tusi, Khwarazmi, al-Khujandi, 'Umar Khayyam, Ulugh Bey and al-Kashani were of a pioneering nature.

Advance in geodesy came through the research of Beruni and his contemporaries. Beruni's experiment at fort Nandana (district Jhelum, Pakistan) described by him in *al-Qanun al-Mas'udi* and other works, established the Earths dimensions Beruni's work on 'Precious Stones' (*Kitab al-Jawahir fi M'arafat Al-Jawahir*) is a significant contribution towards geology, while his *Tahdid Nihayat al-Amakin* is a masterpiece of mathematical geography.

Musicology: Music was not a part of worship in Islam. The Muslim pioneers developed music as a

part of mathematical science. Ibn Sina, Abdul Qadir of Maragha, Ibn Sina's pupil Ibn Zaila (d. 1048), and Amir Khusraw of Delhi made original contributions.

Amir Khusraw was a genuis who revolutionised the theory and practice of music in the subcontinent. Besides, his valuable references to music and musical instruments, the best exposition of his ideas on music, which he calls a 'science' (*ilm*), are rhetorically propounded in his monumental work on rhetoric, entitled *Rasa'il al-I'jaz or I'jazi-Khusrawi*. The most important contribution of Amir Khusraw was that he liberated indigenous 'Hindu-music' from the confines of temples, blended it with Central Asian music, and gave it the status of art-form to be performed in open assemblies. Thus originated the modern system of 'Hindustani music'.

Language sciences Significant progress was made in all important aspects of 'language sciences' such as linguistics, lexicography, rhetoric, prosody and grammar/syntax. The highest level of achievement in lexicography was reached in the works of Hasan al-Saghani (577-650 H,).

History and historiography: History and historiography progressed considerably under Islamic civilization in Central Asia Except for the great Chinese records containing references to events in Central Asia (mainly in Chinese regions), no work on 'history' as such was produced during the Pre-Islamic period. A gradual development in historiography was achieved in terms of categories, characteristics and methodology. All the main categories of historical writing such as *Khabar* (chronicle), *Sinin* (annalistic), *Tabaqat* (dynastic) and *Ansab* (geneologies) were developed and used.

Other history-oriented forms such as *Hikayat, Muktubat, Malfuzat, Tadhkirah,* also became popular. A significant development was made in the use of media, from Arabic to Persian and Turkish. With the translation of Tabri's Annals from Arabic into Persian by Alqami, Persian developed as the main medium for historical writings in 'Central Asia'. Similar translations were made in other regions e.g. translation of Arabic records of the conquest of Sind (712 A.D.) into Persian under the title *Fath' nama* (613H/1216). In effect this became the first truly historical work ever compiled in the subcontinent.

It may be concluded that the period of the flowering of Islamic civilization represented 'the age of achievement' in the history of civilization in Central Asia. Only a few aspects of the intellectual excellence achieved have been briefly touched above. The high level of achievement in industrial arts and crafts and in the different areas of Fine Arts — such as literature, poetry, miniature painting and architecture — need separate and more elaborate treatment. The great architectural monuments of the Islamic period portray their past grandeur.

Though some general remarks have been made earlier, the factors responsible for 'the age of achievement' need further identification and analysis. Their impact and influence within the different regions, and all over Central Asia, as also their implications for world civilizations, remain to be studied in depth and assessed.

Factors such as the primacy of faith, centralised authority, peace, prosperity and liberal patronage, were of paramount importance in building up this great civilization. Primacy of faith brought about self-discipline, purposeful activity, and a serious outlook on life. Under the umbrella of 'Organised Central Authority', vigorous cohesive human potential was developed through administrative, religious, educational and legal institutions.

At the initial stage, the Caliphates represented the centralised authority responsible for common polity. Even after the Caliphs in Baghdad had lost their real power, the significance of the Caliph's institution and recognition continued to symbolise the concept of centralised authority.

After the weakening of the Caliphate and the consequent decentralisation of power, strong provincial capitals of the powerful Sultans reinforced central authority and promoted adaptation and development of administrative and institutional structure in the image of local genius and local conditions This minimised conflicts, promoted peace and prosperity and motivated a generous recognition for talent and creative work. Achievement of excellence became the coveted ideal of all able men and women.

There was a tremendous increase in mobility and communication and ethnic and linguistic barriers were either broken or substantially weakened. The eras of geographical, ethnological, political, and cultural isolation came to an end. The Turk and the Tartar/Mongol kinsmen were brought closer as members of the Islamic community. Also, the Iranian, Turanian, and the Indic elements were joined under Islamic polity. First the Samanids and then the great Seljuqs (particularly Sultan Sanjar 1117-1157

(*Contd. on page* 130 *Col.* 1)

WOMEN OF ISLAM

HAZRAT UMME HAANEE
Bint Abi Taalib

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

Fakhtah or Fatimah was her name as mentioned by the different biographers but they all are unanimous about her appellation "Umme Haanee" by which she is generally known in the history of Islam

Hazrat Umme Haanee *(Razi Allahu 'anhaa)* was the daughter of Abi Taalib. Her mother's name was Fatimah bint Asad bin Hashim, *(Razi Allahu 'anhaa)* Hazrat Umme Haanee had four brothers, nemely Hazrat Taalib, Hazrat 'Aqeel, Hazrat J'afar and Hazrat 'Ali *(Razi Allahu 'anhum)*.

(Contd. from page 129 *Col.* 3)

A.C.) had succeeded in uniting Persia and the trans-Oxus countries under their stable and secure domain.

With the spread of education, a high premium was put on knowledge and learning This brought about the widest possible exchange of ideas and information, and motivated study and research

It may be observed that Islamic civilization in Central Asia represented only one specific dimension of the contemporary Islamic Civilization. Its other dimensions were the Middle Eastern, the Far Eastern, the Southern (Sind and Hind), the North African, and the Andalusion. An analysis and comparative study of these different aspects is likely to reveal their common denominator, as also their more distinctive features.

She was married to one Hubayrah bin 'Ali Wahab Makhzoomi, who at the time of the conquest of Makkah (8 A.H.) had fled away to Najraan for fear of his life without embracing Islam It is, however, reported by most of the historians that Hazrat Umme Haanee had accepted Islam long before the conquest of Makkah She very much loved the Holy Prophet The Holy Prophet too had much regard and affection for her. He sometimes used to visit her house and offer his prayers over there.

It is described in Musnad of Imam Ahmad bin Hanbal that two Makhzoomis, Haaris bin Hisham and Zuhair bin Umaiyyah, once took refuge in the house of Hazrat Umme Haanee during the march of the Muslim forces for the capture of the town of Makkah. Hazrat 'Ali *Kar-ram-al-laa-hu waj-ha-hu)* heard of their hiding With a sword in his hand he reached the house of his sister Hazrat Umme Haanee with the intent of killing both the Makhzoomis.

Hazrat Umme Haanee shut the door of her house saying that she would not let them be killed as they had taken refuge in her house and that she had granted them the protection. After a little while she took both the Makhzoomis with her and appeared before the Holy Prophet who welcomed her and enquired of her about the purpose of her visit.

Hazrat Umme Haanee stated: "O Prophet of God! I have given protection to both of them but 'Ali wants to kill them."

The Holy Prophet replied:

"I give protection to whom you gave protection."

After this incident both Haaris bin Hisham Makhzoomi and Zuhair bin Umayyah Makhzoomi embraced Islam.

Hazrat Umme Haanee has herself narrated that on the day of the conquest of Makkah the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* paid a visit to her house, took bath there and offered eight rak'aat of prayer. She had not seen such a light and short prayer before but he would do full genuflection (Ruku') and full prostration *(Sajdah)*. On another occasion she is reported to have said that the Holy Prophet at times used to offer the *chassht* prayer in her house (Bukhari). According to Musnad Abu Daud and Sunan Darmi, Hazrat Umme Haanee is reported to have narrated that on the day of the conquest of Makkah the Holy Prophet came to her house. A maid-servant brought some *Sherbet* in a pot and offered that to the Holy Prophet He sipped a little and passed it on to her (Hazrat Umme Haani). She drank it. Then she addressed the Holy Prophet:

"O Prophet of God! I was keeping fast yet I drank it."

The Holy Prophet enquired: "Were you observing it for the missing fast *(Qazaa Rozah)*?" Hazrat Umme Haanee replied in the negative.

The Holy Prophet said.

"If it was a supererogatory *(Nafl)* fast, there was no harm."

It is reported in Sahih Muslim that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* once desired the hand of Hazrat Umme Haanee in marriage, to which pro-

posal she politely refused for reasons of her advanced age and of the children whose nourishment and health were foremost to her.

The Holy Prophet also appreciated the role of the Qurayshite women who were in his opinion the best of the camel-riders, looked after their young orphan children well and very scrupulosly guarded the property of their husband (Muslim).

As stated earlier, the Holy Prophet had great affection for Hazrat Umme Haanee. He once advised her:

"O Umme Haanee Keep a goat. It is a blessed animal."

According to Imam Ahmad (*Rahmatullah 'alaihi*) Hazrat Umme Haanee once asked the Holy Prophet;

"O Prophet of God! I have become old and feeble. I feel weakness in walking. Kindly teach me something (*Wazeefah*) to recite in my sedentary posture."

The Holy Prophet taught her to recite *Sub-haan Allah, Al-ham-du Lil-laah, Al-laa-hu Ak-bar*, and *Laa-i-laa-ha il-lal--laah*, each for one hundred times daily. It is also narrated that she frequently consulted the Holy Prophet on juridical matters and the meanings of Quran Majeed.

According to Hafiz Ibn Hajar, Hazrat Umme Haanee died during the rule of Hazrat Mu'aawiyah (*Razi Allahu 'anhu*).

Details of her children are not readily available.

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

Scientific Accuracy of the Qur'an

Parapsychological research and spiritual treatment of man in the light of the Qur'an convinced Dr. Arthur J. Alison of the scientific truth of Islam, reports OKAZ, the Arabic daily of Jeddah.

Dr. Alison, who embraced Islam while attending a recent scientific conference in Cairo has said that the Muslims have failed to demonstrate the scientific reality of Islam to the people of other religions.

Now named Abdullah Alison, the Head of the Department of Electrical and Electronics Engineering in a British university, he urged western scientists to become acquainted with Islam, which 'addresses both intellect and sentiment at the same time'.

A number of western scientists who have studied the Qur'an during academic research have ultimately embraced Islam, finding that it does not negate modern scientific research and, unlike other religions and philosophies, confirms many scientific and technological theories.

The British scientist said that he worked for six years as the chairman of the British Parapsychology and Spiritual Studies Society This position, he said, led him to deeply study different religions and philosophies, including Islam.

He is involved in research being conducted in Europe, America and Japan and has written many research papers on electrics and electronics. He is also consultant to many reputable international industries.

The British scientist declared his conversion to Islam at the International Conference on Medical Miracles in the Qur'an, held in Cairo last December.

He has published several studies in parapsychology and was invited to the conference, which he attended with Dr. Yahya al-Mushreff, a professor at the Oxford University Institute of Psychology, as a researcher in parapsychology.

Dr. Alison submitted a research paper to the conference dealing with the relationship between sleep and death which, he said, was based on substantial studies with electrical and electronic instruments, his main area of specialisation.

He said that while writing this paper his major aim was to study parapsychology and spiritual medicine in the light of the Qur'an.

The results concerning the nature and condition of sleep and death as well as other related phenomena, were outstanding and very encouraging, said Dr. Alison. "My joy knew no bounds when the results of my study were so convincing and — thus, I discovered Islam." he added. He regretted that the West is totally ignorant about the scientific approach of Islam. "During our discussions at this conference, we have arrived at conclusive evidence that Islam does not contradict science, and we plan to do further research on parapsychology in the light of the Qur'an", the British scientist said.

While preparing his paper for the Cairo conference, Dr. Alison said he stopped at a verse of the Qur'an which states: "It is Allah Who takes the souls (of men) at death and those that die not (He takes) during their sleep. Those on whom He has passed the decree of death, He keeps back (from returning to life); but the rest, He sends (to their bodies) for a term appointed. Verily in this are signs for those who reflect." (Surah Al-Zumar).

To throw more light scientifically on this section of the Qur'an, Dr. Alison worked with Dr. Al-Mushrefi and managed to prove scientifically that sleep and death are one single process as stated in the above quoted verses of the Qur'an. Dr. Alison said that earlier he was not aware of these facts about the Qur'an and said that the Muslims have been neglectful by not projecting these scientific facts of the Qur'an to non-Muslims

He said his experiments have shown that something goes out of the human body when man is asleep and returns later which makes him awake. But with death, that "something" does not return "And that is what the Qur'an says in very clear words" said Dr. Alison, adding "I am convinced of the truth of the Qur'anic statement

Coming back to the Muslims' neglect of scientific truths of the Qur'an and not demonstrating them to the followers of other beliefs, Dr. Alison stated that, "Muslims will have to make greater efforts to spread Islam and make it more understandable to non-Muslims"

He said that there are thousands of Hindus living in England who, assisted by their religious teachers are spreading a HINDU-CULT, "But I'm certain that they will not achieve what Muslims can achieve because Islam addresses the mind, and the people of the West listen to the voice of intellect." Here he re-emphasised the fact that Islam attracts reason and sentiments simultaneously.

Dr. Alison announced at the conference his intention to establish an institute in Britain to teach the Qur'an to the children of non-Muslims using modern methods and linking the Qur'anic studies with applied sciences. He said the western people, and particularly scientists and technologist should know more about Islam in a scientific way. The Muslims also have to employ science in explaining the facts and meaning of the Qur'an, he added.

Dr. Al-Mushrefi, an Arab scientist from Morth Yemen and an associate of Dr. Alison, said that Dr. Alison had never eaten pork or drunk alcohol in his life and now, after embracing Islam, he will certainly help in spreading the message of Islam. Dr Al-Mushrefi was a professor at Khartoum University before moving to Britain where he teaches psychology at Oxford University, after doing research in psychic and nervous ailments.

After the conference, Egyptian Endowments Minister Dr. Al-Ahmadi Abu Al-Noor announced the selection of Dr. Alison as a member of the Committee of Experts on Islamic Affairs.

(Para-psychology is the study of psychic phenomena and investigates clairvoyance, spiritualism, 'extra-sensory perception' etc.)

(*Courtesy*: The Muslim World League Journal)

OBITUARY

A. K. BROHI
(1915-1987)

"All that is on (earth) will perish." (Al-Qur'an 55:26) It is not surprising that A.K. Brohi is no more in our midst, but the loss none the less weighs heavy on the heart.

The deceased had a versatile personality combining law, statecraft, diplomacy, and religion As our contemporary daily Dawn has put it, "His philosophic and religious bent of mind, imbued with uncommon zeal and passion, led him to strive for truth and justice as he perceived and valued them in a religio-philosophical perspective. — During the final phase of his life, he acquired the additional stature of an interpreter of Islam and through speeches in international conferences he elucidated for the Western world the abiding values of Islam and its relevance in today's troubled and conflict-ridden world"

At the time of his demise he was Chairman of the Pakistan National Hijra Council, Rector of the Islamic University at Islamabad, and Pakistan's roving Ambassador-at-large.

A K Brohi was an intellectual in the best sense of the word. Besides his monumental work on constitutional history, he is author of An Adventure in Self-Expression, Testament of Faith, Islam in the Modern World, and A Faith To Live By.

He cultivated a knack of presenting Islam and its teachings in the idiom of the modern world of science and reason. He was ever striving to fight against the defeatist attitude that Islam cannot meet the challenges of the so-called progressive materialism of our times.

We share the grief of the bereaved family and pray that Almighty Allah may ease the after-death travail of the departed soul. Amen! — YAQEEN INTERNATIONAL

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث	ḥ=ح	ẕ=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	‘=ع	ـ=' (Jerk)	
Bold	*Madd*	آ=āā	وٗ=ōō	ىٓ=ēē	Fine	*Madd*	آ=aa	و=ōo	ى=ee

Part 15 *Sub-ḥaa-nal-la-zee* — *Chapter* 18 *Al-Kahf.* — ١٥- سبحٰن الذي ١٨- الكهف

	SECTION 4 *(Contd)*		*RU-KOO‘* 4 *(Contd.)*	ركوع ٤ (شتع)
31	It is they for whom there are the gardens of Eden	31	*U-lāā-i-ka la-hum jan-naa-tu ‘ad-nin*	أُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ
	beneath which streams flow		*taj-ree min taḥ-ti-hi-mul-an-haa-ru*	تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهٰرُ
	Therein they shall be adorned with bracelets of gold		*yu-ḥal-lau-na fee-haa min a-saa-wi-ra min ẕa-ha-binw-*	يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
	and they shall wear green garments of fine silk and brocade,		*wa yal-ba-soo-na ṡi-yaa-ban khuḍ-ram-min sun-du-sinw-wa is-tab-ra-qim-*	وَّيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّإِسْتَبْرَقٍ
	(and they shall be) reclining therein upon couches		*mut-ta-ki-ee-na fee-haa ‘a-lal-a-rāā-ik.*	مُّتَّكِـِٔينَ فِيهَا عَلَى الْأَرَآئِكِ
	How excellent is the reward! And (how) fine is the resting place!		*Ni‘-mas-ṡa-waab Wa ḥa-su-nat mur-ta-fa-qaa*	نِعْمَ الثَّوَابُ ۚ وَحَسُنَتْ مُرْتَفَقًا ۝
	SECTION 5		*RU-KOO‘* 5	ركوع ٥
32	And set forth to them the similitude of two men,	32	*Waḍ-rib la-hum-ma-ṡa-lar-ra-ju-lai-ni*	وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ
	for one of them We made two gardens of grapes		*ja-‘al-naa li-a-ḥa-di-hi-maa jan-na-tai-ni min a‘-naa-binw-*	جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
	and surrounded them with date-palms,		*wa ḥa-faf-naa-hu-maa bi-nakh linw-*	وَحَفَفْنٰهُمَا بِنَخْلٍ
	and made corn-fields between them.		*wa ja‘al-naa bai-na-hu-maa ẓar-‘aa*	وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝

Part 15 *Sub-haa-nal-la-zee* | *Chapter* 18 *Al-Kahf.* | ١٥- سبحٰن الذی ١٨- الكهف

	English		Transliteration	Arabic
33	Each of the gardens yielded its fruit	33	*Kil-tal-jan-na-tai-ni aa-tat u-ku-la-haa*	كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا
	and failed not in the least therein		*wa lam taẓ-lim-min-hu shai-anw-*	وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا
	and We caused a river to flow amidst them,		*wa faj-jar-naa khi-la-la-hu-maa na-ha-ranw-*	وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا
34.	And he had the fruit, so he said to his companion, while conversing with him	34	*wa kaa-na la-hoo s̤a-ma-run fa-qaa-la li-ṣaa-ḥi-bi-hee wa hu-wa yu-ḥaa-wi-ru-hoo*	وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ
	I am more than you in wealth and am stronger in men.		*a-na ak-s̤a-ru-min-ka maa-lanw-wa a-'az-zu na-fa-raa.*	أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا
35.	And he went into his garden, while he was thus doing wrong to himself:	35	*Wa da-kha-la jan-na-ta-hoo wa hu-wa z̤aa-li-mul-li-naf-sih.*	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ
	He said· I think not that this will ever perish		*Qaa-la maa a-z̤un-nu an ta-bee-da haa-zi-hee a-ba-danw-*	قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذِهِ أَبَدًا
36.	And I think not that the Hour (of Judgement) will come,	36	*wa maa a-z̤un-nus-saa-'a-ta qaa-i-ma-tanw-*	وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
	and even if I am returned to my Lord,		*wa la-ir-ru-dit-tu i-laa rab-bee*	وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي
	I must surely find a better returning-place than this		*la-a-ji-dan-na khai-ram-min-haa mun-qa-la-baa*	لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا
37.	His companion said to him, while he was talking to him:	37	*Qaa-la la-hoo ṣaa-ḥi-bu-hoo wa hu-wa yu-ḥaa-wi-ru-hoo*	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
	Do you disbelieve in Him Who created you out of dust,		*a-ka-far-ta bil-la-zee kha-la-qa-ka min tu-raa-bin*	أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ
	then from a sperm-drop then fashioned you into a man?		*s̤um-ma min-nuṭ-fa-tin s̤um-ma saw-waa-ka ra-ju-laa.*	ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا
38	But as for myself, He is Allah, my Lord,	38	*Laa-kin-naa hu-wal-laa-hu rab-bee*	لَٰكِنَّا هُوَ اللَّهُ رَبِّي

English	Transliteration	Arabic
and I will not associate any one with my Lord	*wa lāa ush-ri-ku bi-rab-bēe a-ḥa-daa.*	وَلَآ أُشْرِكُ بِرَبِّيٓ أَحَدًا
39 And when you entered your garden why did you not say	39. *Wa lau lāa iz da-khal-ta jan-na-ta-ka qul-ta*	وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ
It is as Allah wills, there is no power but with Allah	*maa shāa-al-laa-hu laa quw-wa-ta il-laa bil-laah*	مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ
If you see me that I am less than you in wealth and children,	*In ta-ra-ni a-na a-qal-la min-ka maa-lanw-wa wa-la-daa*	إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا
40 It may then be that my Lord will give me (something) better	40 *Fa-'a-saa rab-bēe aieen-yu'-ti-ya-ni khai-ram-*	فَعَسَىٰ رَبِّيٓ أَن يُؤْتِيَنِ خَيْرًا
than your garden, and send on it (i.e., your garden) a heat wave, from the heaven	*min jan-na-ti-ka wa yur-si-la 'a-lai-haa ḥus-baa-nam— mi-nas-sa-māa-i*	مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ
so that on the morrow there remains only a plain ground without growth	*fa-tuṣ-bi-ḥa ṣa-'ee-dan ẓa-la-qan*	فَتُصْبِحَ صَعِيدًا زَلَقًا
41 Or on the morrow its water may dry up	41 *au yuṣ-bi-ḥa māa-u-haa ghau-ran*	أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا
and you may never be able to find it	*fa-lan tas-ta-ṭee-'a la-hoo ṭa-la-baa*	فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا
42 And his fruit was surrounded (with ruin),	42 *Wa u-hee-ṭa bi-ṯa-ma-ri-hee*	وَأُحِيطَ بِثَمَرِهِۦ
so he began to wring his hand,	*fa-aṣ-ba-ḥa yu-qal-li-bu kaf-fai-hi*	فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ
at what he had spent on it,	*'a-laa māa an-fa-qa fee-haa*	عَلَىٰ مَآ أَنفَقَ فِيهَا
while it had fallen into ruin upon its trellises and he was saying	*wa hi-ya khaa-wi-ya-tun 'a-laa 'u-roo-shi-haa wa ya-qoo-lu*	وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
Would that I had not associated with my Lord any one	*yaa-lai-ta-nee lam ush-rik bi-rab-bēe a-ḥa-daa.*	يَٰلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّيٓ أَحَدًا

43.	And he had no party to help him other than Allah,	43 *Wa lam ta-kul-la-hoo fi-a-tuieen-yan-su-roo-na-hoo min doo-nil-laa-hi*	وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ
	nor could he help himself	*wa maa kaa-na mun-ta-si-raa.*	وَمَا كَانَ مُنْتَصِرًا ۝
44.	In this case protection belongs only to Allah, the True.	44 *Hu-naa-li-kal-wa-laa-ya-tu lil-laa-hil-haqq*	هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ
	He is the Best for rewarding and the Best in respect of consequences.	*Hu-wa khai-run sa-waa-banw-wa khai-run 'uq-baa*	هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ۝
	SECTION 6	*RU-KOO'* 6	رکوع ٦
45.	And set forth to them a similitude of the worldly life,	45. *Wad-rib la-hum-ma-sa-lal-ha-yaa-tid-dun-yaa*	وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا
	as water that We send down from the sky,	*ka-māā-in an-zal-naa-hu mi-nas-sa-māā-i*	كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ
	and the earth's vegetation mingles with it,	*fakh-ta-la-ta bi-hee na-baa-tul-ar-di*	فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ
	then it becomes dry stubble which the winds scatter.	*fa-as-ba-ha ha-shee-man taz-roo-hur-ri-yaah.*	فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ
	And Allah has power over all things.	*Wa kaa-nal-laa-hu 'a-laa kul-li shai-im-muq-ta-di-raa*	وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM

Yaqeen International, No 10, dated 22-9-1987, English translation of Quran Majeed, Page 40, Col. 1, Verse No. 30, Line No. 3. Replace we by We.

جميعا من الاتيان بمثله « وان كنتم فى ريب مما نزلنا على عبدنا ، فاتوا بسورة من مثله ، وادعوا شهداءكم من دون الله ، ان كنتم صادقين » .

فنحن امام قرآن مشتمل على آيات وسور ، لايخلو من امور ثلاثة اولها ان يكون القرآن كسائر كلام البشر ، او يكون اقل من كلام سائر البشر ، او يكون اعلى وارفع من كلام البشر والواقع يؤكد بطلان الاولين ، فتعين الثالث ، وهو كون القرآن اعلى وارفع من كلام سائر البشر . فالناس جميعا من عهد نزوله الى يومنا هذا لم ياتوا بمثل القرآن ، وكل الناس شهود على ذلك ، وقد نزل القرآن بلغة العرب ، وهم افصح من نطق باللغة العربية ، وتحداهم ، وشنع عليهم ، ولو كانت لديهم قدرة الاتيان بمثله لبذلوا فى سبيل ذلك نفوسهم ، و اموالهم ، واعز ما يملكون ، ولما لم ياتوا بمثل القرآن ، ثبت لدينا عجزهم ، وثبت لدينا ان القرآن من لدن حكيم عليم .

يقول الفخر الرازى : اما ان يكون القرآن بلغ فى الفصاحة حد الاعجاز او لم يكن كذلك ؛ فان كان الاول ، ثبت انه معجز ، وان كان الثانى كانت المعارضة ممكنة ، لكنهم لم يعارضوا مع الامكان ؛ ومع توفر اسباب ذلك ، وبهذا ثبت ان القرآن معجز ، وهذا دليل ملزم . .

يقول القرآن : « فان لم تفعلوا ، ولن تفعلوا » وهذا قمة التحدى فهو ينفى عنهم القدرة فى الحاضر وفى المستقبل . وهذا من الادلة القاطعة على صدق القرآن ورسول الله لا يعلم الغيب ، اذ لو كان القرآن من عنده فقد يمكنهم الاتيان بمثله فى المستقبل ، وفى ذلك ابطال لدعوته ، واتهام لمن علموا منه رجاحة العقل ، وصدق القول ، والوفاء بالوعد .

وللامام القرطبى كلام حسن ضمنه وجوها استدل بها على ان القرآن من عند الله ، ومن هذا الوجوه :

اولا : نظمه البديع المخالف لكل نظم معهود .

ثانيا : اسلوبه العجيب ، المخالف لجميع الاساليب.

ثالثا : جزالته التى يعجز عنها كل مخلوق . (الكلام الجزل هو القوى الجيد التام) .

رابعا: التصرف فى الالفاظ العربية على وجه لا يستقل به عربى .

خامسا : الوفاء بالوعد ، المدرك بالحس والعيان .

سادسا : الاخبار عن المغيبات المستقبلة التى اخبر عنها الوحى .

ذلك وغيره مما افاض به القرآن الكريم ، وزخرت به كتب التفسير وعلوم القرآن من اقوى الادلة على ان القرآن وحى الله ، الى رسوله القرآن صامد فى موقف التحدى الى قيام الساعة .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

الغيب ، وذلك كمسجد الضرار، الذى انشاوه لتدبير المؤامرات ضد المسلمين ، وفيه يقول سبحانه : والذين اتخذوا مسجدا ضرارا ، وكفرا وتفريقا بين المؤمنين ، وارصادا لمن حارب الله ورسوله من قبل ، وليحلفن ان اردنا الا الحسنى ، والله يشهد انهم لكاذبون » .

ومن انباء المستقبل ما وعد الله به نبيه بعصمته من اذى اعدائه « والله يعصمك من الناس » وشهدت الايام بصدق القرآن ، وقد هموا بقتل الرسول ، فرد الله كيدهم .

وفى بدر وعد الله المسلمين بالنصر، وهم قلة واعداؤهم كثرة وتحقق الوعد « سيهزم الجمع ، ويولون الدبر » ، وقد استبشر المسلمون فى بدر بالوعد السابق « يوم نبطش البطشة الكبرى ، انا منتقمون » .

ثم كيف يكون القرآن من عمل محمد ، وفيه عتاب شديد على مواقف كانت قد وقعت فى عهده عليه الصلاة والسلام ومنها قوله سبحانه : « عفا الله عنك لم اذنت لهم » ؟ وكان ذلك فى غزوة تبوك ، وقد اذن رسول الله ﷺ لبعض المنافقين فى التخلف عن الغزوة ؛ وتامل عتاب الله لرسوله فى شان عبد الله بن ام مكتوم ، بعد ان اعرض عنه رسول الله حيث كان مشغولا بشان الدعوة مع قريش «كلا انها تذكرة ؛ فمن شاء ذكره » .

وقد اثبتت الوقائع والاحداث ، واقرت العقول على صدق رسول الله ﷺ فى كل ما جاء به ، وقد شهد الاصدقاء والاعداء له بالصدق والحياة الطاهرة الزكية .

لقد كان كفار قريش يحرصون على سماع القرآن ليلا ، فيترددون على بيوت اصحاب النبى يسمعون هذا الكلام الذى لاعهد لهم به ، وما تعودوا مثله فى كلام رسول الله فى المنهج والاسلوب .

ثم ان رسول الله ﷺ لم يدع القرآن لنفسه ، ولو ان القرآن من عنده لاعلن ذلك على الدنيا بالفخر والاعجاب، فكيف يمكن نسبة كلام اليه لم يقله ؟ !

ولما كان الزعم فاسدا وباطلا اضطربت اقوال الأعداء فى المصدر الذى استقى منه رسول الله القرآن قال بعضهم : انه جبر الرومى ،وقال آخرون . انه غلام كان لحويطب بن عبد العزى ؛ واى عاقل يقول ان مصدر هذا الفيض الغامر غلام ؟ ومن اين لهذا الغلام بالوان الهداية التى عجز عن الاتيان بمثلها سائر البشر ؟ ، اما كون المصدر هو بلاد الروم ، فقد رد القرآن على ذلك فى كلمة واحدة فاصلة هى قوله تعالى : « لسان الذى يلحدون اليه اعجمى ، وهذا لسان عربى مبين » بمعنى انه لا يمكن عقلا ان يعلم من لا يفصح من يفصح ، ويجيد الكلام العربى ؛ وهذا ابلغ رد على هذا الزعم .

اما قصة بحيرا الراهب ، والدعوى بانه مصدر القرآن فنقول ما الذى اخذه منه رسول الله على التحديد ؟ ومتى وأين ؟ ومن الشهود على هذه الدعوى ؟

ان رسول الله ﷺ سافر الى الشام مرتين فى صغره ، ومرة فى شبابه .

ولم يقل بحيرا الا كلمات قلائل ، بشر فيها عم ابا طالب بان هذا الغلام سيكون له شان ، وقد اشتهر هذا الحادث ، وما دار فيه بين الناس . هذا فى المرة الأولى ، وفى الثانية كان معه ميسرة غلام خديجة ﵂ ولم يحصل رسول الله علما من احد فى هذا المرة ، حيث كان مشغولا بالتجارة .

وهنا نقول فى اجمال : ان ما يردده اعداء الاسلام فى الحديث الحاد قديم وقد وقف القرآن موقف التحدى فى كل زمن ؛ نرى ذلك فى اطول سورة من سوره ، ومن هذا التحدى المعجز نرى اثبات نبوة رسول الله ، وصدقه فى نسبة القرآن الى الله ، كما نرى دلالة صريحة على ان القرآن من عند الله ، لعجز سائر البشر بل الخلق

لافراط لهم يستحق الدراسة والبحث .

ومن حقنا ان نقرأ كلمة لمؤلف كتاب « التبشير والاستعمار » يؤكد فيها صحة هذه الحقيقة التى نبهت عليها يقول :

« ان التبشير عامل مهم فى كسر شوكة هذه الحركات ذلك لان التبشير يعمل على اظهار الأوربيين فى نور جديد جذاب ، وعلى سلب الحركة الاسلامية ، من عنصر القوة ، والتمركز فيها » . وليس غير القرآن عنصرا لقوة المسلمين وتماسكهم .

وهذا نص له دلالته ، وله خطره ، فى تمزيق وحدة العرب ، والمسلمين ، كهدف اولى بالتالى فيه تمهيد للاستعمار الأوربى ، وتغلغله فى البلاد العربية والاسلامية لتشويه معالم الاسلام ، والقضاء على دعوة القرآن ، بلون خطير ، من الوان التبشير فى منهجه وغايته .

واننى انبه الشباب المسلم الى ان هناك اقلاما غايتها تشويه معالم الاسلام والقضاء على اثر القرآن فى نفوس المسلمين ، والح فى ذلك ، ليكون من يقرا لهم حذرا من افكارهم المسمومة ، وعليه الا يحسن الظن بما يقولون ، مهما بدت افكارهم فى ثوب براق .

وللرد على هؤلاء الحاقدين نقول : ان الزعم بان القرآن من عمل محمد زعم فاسد وباطل لأن الثابت المتواتر ان رسول الله ﷺ قد صدر عنه نوعان من الكلام أحدهما نسبه لنفسه ، والثانى نسبه لربه ، وبالتامل فى كليهما نجد الفرق بينهما اوضح من نور الشمس ، فكلام الله له خصائص لا توجد فى كلام رسوله عليه الصلاة و السلام . واننا نطالب بتدبر كلمات القرآن التى تحمل فيضا من المعانى والهدايات ، الذى يخلو منها كلام سائر البشر ، ففيها الاجمال والبيان ، والمطلق والمقيد ، والعام والخاص ، وفواتح سور القرآن ، وخواتيمه ، وغير ذلك من المباحث التى انعدم النظير لها .

وعلى من يعقل ان يدرك ان فى القرآن عبارات ما عرفها احد قبل نزول القرآن ومنها عبارة « روح القدس » فى قوله تعالى « اذ قال الله يا عيسى ابن مريم اذكر نعمتى عليك وعلى والدتك بروح القدس » ومنها عبارة « ايام الله » فى قوله تعالى « وذكرهم بايام الله » وهذا جديد على اللغة العربية .

وانك واجد فى القرآن آيات على ايجازها ، وافية بالغرض ، وقد اصابت الهدف فى الترغيب والترهيب معا ، ففى الترغيب تقرا قوله تعالى « فلا تعلم نفس ما اخفى لهم من قرة اعين» ، وفى الترهيب تقرا قوله تعالى « فكلا أخذنا بذنبه » وقوله : « ويأتيه الموت من كل مكان » وهذا اللون من الكلام لا عهد للعرب به

هذا فضلا عن اخباره بالمغيبات التى لا تدرك بالتحصيل ، ففى القرآن غيوب من الماضى ، ومن الحاضر ومن المستقبل ، فقصة عاد وثمود مثلا لا نجد لها ذكرا فى كتب العهد القديم فاين لرسول الله ﷺ او لغيره علم بها ؟ وكثير من مواقف الرسل يقول الله فى شانها : « تلك من انباء الغيب نوحيها اليك ، ما كنت تعلمها انت ولا قومك من قبل هذا » ويقول : « وما كنت بجانب الغربى اذ قضينا الى موسى الأمر وما كنت من الشاهدين » ويقول : وما كنت لديهم اذ يلقون اقلامهم ايهم يكفل مريم وما كنت لديهم اذ يختصمون » .

ومن غيوب الحاضر فى عهد النبى عليه الصلاة والسلام ماكشف الله به احوال المنافقين وكيدهم لرسول الله والمؤمنين ، وما وصلت اخبارهم الا عن طريق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

القرآن الكريم فى مواجهة الالحاد

الدكتور عبد الباسط بلبول

العاقل المتامل فى احوال الناس يجدهم فريقين .
يق راشد يعتقد الصواب ويعتصم به ، ويؤمن بالله
لى ربا ، وبالاسلام دينا ، وبمحمد ﷺ نبيا و رسولا
ث لهداية الناس الى قيام الساعة ، والترم بهذا منهجا
سلوكا .

وفريق ملحد مادى بعيد عن منهج الراشدين ،
يعبا بالعقيدة الالهية ، ولا يلتزم باخلاق الاسلام .
ن الفريق الثانى من ازداد بعدا ، وكان له هدف املاه
ه هواه ، وامتلأ قلبه حقدا وكراهية للاسلام ، ونى
سلام ، فاثار الشبهات ، وادعى ما لا يقره منطق
عقلاء .

ولنتناول اليوم واحدة من شبهات الفريق الثانى
لق بالقرآن ، فبعضهم يدعى زورا انه من صنع البشر ،
يس وحيا منزلا من السماء ، وانه غير جدير بالتقدير
عجاب .

وحرصا منا على الشباب الذى تثار من حوله مثل
ه الشبهات ، وقد يقراها ، ويعجب بها ، ويعد نفسه
المتحررين ، اضع فى هذه الصفحات ما يكشف هذه
الحقيقة ، ويبين سوء القصد ، فى توهين شان القرآن
فى نفوس الاعداء وبعض المسلمين الضعفاء .

وابادر فاقول ان هذا النشاط بدا مع مطلع الرسالة
المحمدية ، وفى عصر نزول القرآن ، قد اتخذ الوانا
متعددة ، وراء ها غايات تستوجب التأمل والتفكير ،
وقد اطاح بهذه الشبهات فى القديم نبى الاسلام ، كما اطاح
بها القرآن فى مهدها ، وعالجها علاجا حاسما ، كما
سترى بعد قليل .

اما فى الحديث فقد اتخذت الى الاسلوب العلمى ،
وكان لها اهداف ، تلتقى مع اهداف الاستعمار ، وقد
تنبه المستعمرون لاثر هذه الدعايات ، فنظموها ، واعدوا
لها خبراء فى شئون الدعاية ، وامدوهم بالمال والمعلومات
والمراجع ، وبثوهم فى العالم العربى والاسلامى فهم
يكتبون تقريرات مقامة ، يحرفون فيها سير المنهج
الاسلامى الامثل ، الذى نزل به الوحى ، ويضعفون
من الجهود التى بذلت فى جمع القرآن الكريم وحفظه .

وهم بذلك يشوهون سمعته ، ويعطون اصحاب
النفوذ عليهم معلومات مبتورة ، يؤكدون بها ان المسلمين

بسم الله الرحمن الرحيم

عن جابر رضي الله عنه قال قال رسول الله ﷺ كلامي لاينسخ كلام الله وكلام الله ينسخ كلامي وكلام الله ينسخ بعضه بعضا .

(رواه الدار قطني)

ان كلام الله لا ينسخه احد الا الله وهو أمر واضح فكيف يمكن الانسان او الجن ان يشوهه ويحرف لفظا اومعنا كلام الله ومن يفعل ذلك فله عذاب عظيم

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— المؤمن من يؤمن بالله تعالى ربا ، وبالاسلام دينا وبمحمد ﷺ نبيا ورسولا .

— ان الزعم بان القرآن من عمل محمد ﷺ زعم فاسد

— فى القرآن غيوب من الماضى ومن الحاضر ومن المستقبل .

— قد اقرت العقول على صدق رسول الله ﷺ فى كل ماجاء به .

— القرآن اعلى و ارفع من كلام سائر البشر .

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In the name of Allah, the All Compassionate, the Most Merciful

SURVIVOR OF KARBALA: HAZRAT ZAINAB BINT 'ALI:

A Profile of Fortitude

(III)

We concluded the preceding part of this series of articles at the point of mass massacre of Imam Husain and his companions (*Razi Allahu 'anhum*) on the battle ground of Karbala. This was on the tenth of Muharram 61 A.H. Hazrat Zainab (*Razi Allahu 'anha*), helpless herself and surrounded by helpless survivors of Karbala, saw with her own eyes the trampled corpses of the martyrs including her brother Husain and sons 'Aun and Muhammad She wailed:

"O Messenger of Allah, Muhammad! Upon you be the praises from the angels in the heaven Behold your Husain lying on the sands. His body is smeared with blood and dust. His whole body is cut up into pieces Your daughters have been taken captive. Your progeny has been done to death and the wild wind is blowing sand over them."

Nevertheless, Hazr. Zainab, deeply conversant with the meaning of the Glorious Quran. knew well that all was not lost Islam remained and it would rise again with a renewed glory, because Almighty God has Himself said clearly.

"Think not of those who are slain in God's way as dead Nay, they live, finding their sustenance in the Presence of their Lord; they rejoice in the Bounty provided by God: And with regard to those left behind, who have not yet joined them (in their bliss), they (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and Bounty from God, and in the fact that God suffers not the reward of the Faithful to be lost (in the least) ".(3: 169-171).

This encouraging Divine message must have gone only to add to the courage of her conviction and zeal for Islam and what it stands for.

TO KUFAH: The survivors of Karbala, mostly women and children, were in a pitiable condition. Hazrat Zainab was now their sole guard and leader on the earth and Almighty God was their Guardian in the High Heaven. They were handled by the enemy roughly They were maltreated. humbled, and humiliated. It was given out by the vested interests that "the rebels" were put to sword in Karbala. The scene now shifted to Kufah where the survivors were brought in a procession· unveiled, huddled together, and cordoned with ropes on all sides. In the streets of Kufah. Hazrat Zainab delivered fiery speeches to the people. She said

"O people of Kufah! O treacherous and betraying community! Now you are shedding tears over our misery, but hereto it was your cruelty that caused tears of blood to flow from our eyes. You may be likened to a group of women who first

make up clothes and then with their own hands tear them into shreds. Are not you those who call themselves believers? Were you not the ones who made promises of loyalty? And the result? It is betrayal and treachery. You are like silver that cannot be eaten itself, nor can be eaten the utensils made from it. You beat us and now cry. What does it mean? You deserve to weep for ever. You have smeared yourself with such filth that no water could ever wash it. What is this filth? Killing the Holy Prophet's grandson whose blood you have shed. The heavens almost burst, the earth disintegrated, the mountains collapsed. Your evil doings have swamped the heavens and the earth. But jubilate not Though God does not make haste over retribution, yet you shall reap what you have sown."

A bystander spoke out, "O Princess! May my parents be sacrificed upon you. You have spoken the truth. The old and young ones amongst you are better than all the other old and young ones, your ladies are better than all the other ladies; your family, whose status can neither be lowered nor exceeded, is better than any other family."

In fact Hazrat Zainab's bitter oration stunned and perplexed her audience and made them think about things in their true perspective. It was in Kufah that the severed head of Hazrat Husain was presented to the Governor, 'Ubaidullah ibn Ziyad. When the captives of Karbala were presented, they were in a state of sustained agony Hazrat Zainab was putting on a humble dress, her hair were dishevelled, and she was sourrounded by girl-slaves. She was in a state that even defied her identification. Then ibn Ziyad asked thrice:

— Who this woman is?

— She is Zainab bint Fatimah A slave-girl at last replied

— In a state of extreme arrogance, ibn Ziyad ejaculated. Praise be to God Who has put you people to disgrace, killed your folks, and besmeared your name.

— Upon this Zainab retorted· Thousand praises be to God Who bestowed honour upon us through Muhammad (*Sallallahu 'alaihi wa sallam*), and made us pure, contrary to what you dare say. Ill-repute is for the liars and sinners.

— Did you not see how God dealt with your household?

— Death by murder was their predestiny, hence they themselves reached their altar. Soon God will gather you and them and then you yourself will question and answer one another.

— God has soothed my heart about your rebel leader and disobedient members of your family.

— With tears pouring down from her eyes, Zainab spoke out: By God, you have murdered my leader, you have destructed my family, you have cut down my branches, you have pulled out my roots. If that soothes your heart, then do satisfy yourself.

— Bravo! Your father, too, was a poet and a man of chivalry.

— What has a woman to do with chivalry. My misery has made me oblivious of chivalry. What I am saying is only a manifestation of the fire burning in my heart!

We shall continue and conclude the theme in our next issue. Insha' Allah!

ISLAMIC MYSTICISM

DIVINE MYSTERIES

(Asrar-i-Ilaahi)

By Syed Mahmood Akhtar

Etymologically the word 'mystery' means anything obscure; or that which is beyond human knowledge to explain.

Divine Mystery is that obscure truth the knowledge of which is inspired into man by God.

Islamic Mysticism is a discipline or an exercise which helps a believer in his inviting the blessings of God towards him and thereby having a glimpse of the Un-known, or the truth that is veiled.

It may, however, be made clear that the sole object in view of all such exercises is not that the mystic should have access to the knowledge of the divine secrets. In that way, all his exercises and penitence will be motivated by selfish ends. He will be acting in a business-like manner.

Mysticism, on the other hand, works to generate exclusively the love of God in the heart of a mystic He loves God only for God's sake. He remembers Him day and night so intensively that every other thing

relapses into the background. He asserts himself through the medium of constant remembrances, regular worship, penitence and supererogatory devotion to please his Creator so that He may shower His Blessings upon him. The mystic seeks His Proximity with him and strives to be engulfed in His Infinity. He keeps the niche of his heart lighted in the hope of a probable visitation of his Beloved God therein.

He is very careful to shun all those evil acts which, he thinks, will annoy the Object of his love, that is God, and tries to choose and do those good deeds only which, in his opinion, will please Him.

In short, it is the passion or ardent love for God which keeps his heart and mind agitated. He feels the pangs of separation from his Creator and is anxious of spiritual communion with Him. So he calls Him by His every beautiful name, being sure of His response as He has promised in Quran Majeed:

"Therefore remember Me, I will remember you, and give thanks to Me —" (2·152).

When a mystic remembers God he also offers his gratitude to Him for all His Blessings bestowed upon him. God's Blessings, besides those bestowed generally upon all mankind, may, if He so likes, include some sort of supernatural communication, some hint that might convince the mystic of His Proximity with him. The disclosure of divine secrets is the outcome of the mystic's sincere devotion, and his extreme love or infatuation for God, and in consequence of his deep and incessant remembrance of God He fully knows that besides Him no other thing exists by itself. The outward manifestations of the Signs of God, which we see in the form of mountains and rivers, pastures and desert, mankind and animals, the sun, the moon, the stars, the deep oceans, and the like, all will be annihilated. Only the Countenance of God endures for ever.

As a matter of fact the things which we see around us are a mirage. They may indeed be extremely alluring to our senses but they have otherwise no reality. The only reality is God Almighty, the Creator of all these manifestations.

Since man has been endowed with life, consciousness, wisdom, discretion, imagination, et cetera, by his Creator, it is his bounden duty to love his Creator as a mark of thankful gratitude, especially because he has also been given the knowledge of the ephemeral nature of things around him and the sense of their proper uses.

Everybody knows that love breeds love, as enmity and hatred breed enmity and hatred, without articulation and even communication with the object of love or hatred. So if one cultivates love for God in his heart, it reaches Him because He knows everything, whether it be open or hidden; and when this love for Him is articulated and communicated, that is to say, it is declared in lowly tone or vociferously, He too responds. Love demands it to be so as He himself has promised:

"....Remember me, I will remember you ..." (2.152).

But then let there be a pause for a moment. A mystic loves God, there is no doubt; and in return He too acknowledges his love because, as Quran Majeed poses the question,—

"Is there any Reward for Good, other than Good?" (55:60).

However, there is one apparent Paradox here —.

THE MYSTIC LOVES GOD

God loves the mystic in response to his passion of love; But God, above all, loves the man who is His Prophet, the Chosen Prophet, the Last of all His Prophets, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). God accepts therefore a mystic's love for Him only if he loves and obeys the commands of His most beloved Prophet. Quran Majeed says:

Say (O Muhammad): "If you love God, follow me· God will love you and forgive you your sins . . " (3.31).

Love for the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the first criterion for loving God. There is no other highway to heaven, no other ladder to ascend towards His Throne, and no short cut to attract His favour, except your love for, and your winning the loving favour of, the Holy Prophet. 'Love Muhammad, God will love you' is the only formula for attaining the spiritual heights by a Muslim mystic.

God invited the Holy Prophet to the Heavens. The incident is known as 'the Celestial Ascension', or M'eraaj. What transpired between them only God and His prophet know. The Holy Prophet did not disclose for us except those matters which were meant for the benefit of the Muslims at large. God Almighty makes a mystic mention: "So did (God) convey the revelation to His servant — (conveyed) what He (meant) to convey." (53.10). Beyond this there is silence about the revelation itself.

This ascension was a love-motivated-flight to Heavens. The Holy Prophet did not reveal all the secrets of his visit except what was necessary for mankind. Similarly

when a Muslim strictly abides by the command of the Holy Prophet and passes himself through mystic experiences, his heart starts receiving spiritual signals. It turns itself into a receptacle containing divine secrets.

It is good to hold a secret intact, all the more a divine secret, but the moment the clayey urn, the human heart, gives way and spills it, most often a storm of opposition is raised to admonish and condemn the man. For example, Hazrat Mohyuddin Ibn 'Arabi and Hazrat Mansoor Al-Hallaj (*Rahmatullah 'alaihimaa*) were impeached because of their esoteric utterances. They had rather keep their metaphysical experience to themselves than making its loud proclamation in public.

Under Islamic mysticism the heart of a mystic is the repository of divine mysteries, the aerial of spiritual signals from the high, or the casket holding celestial jewels Like a trust they need be kept, secret and secure.

AL-HADIS: Narrated 'Abdullah bin 'Umar: While the Prophet was praying, he saw sputum (on the wall) of the mosque, in the direction of the Qibla, and so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, "Whenever anyone of you is in prayer, he should not spit in front of him (in prayer) because Allah is in front of him." (Bukhari).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated *by it we can triumph over all difficulties and blaze a new trail.*

Muslims and the Scientific Education

By Maulana Wahiduddin Khan

In this discourse I shall go into the reason for Muslims lagging behind in scientific education. Some say that the Muslims are backward in scientific education because their religion discourages them from acquiring it, or, at least, does nothing to encourage them to do so But this is far from the truth.

Innumerable verses from the Quran and many sayings of the Prophet can be quoted which explicitly urge their readers to delve deeper into the mysteries of the earth and the heavens. How then is it possible that with such exhortations enshrined in their most sacred literature, Muslims, for whom Islam was and is a living thing, should not have engaged themselves in the observation of nature which is what science is? It almost goes without saying that making a study of nature is to discover the Creator in His creation. That is the most wonderful benefit to be derived from such a study. Looked at in another way, in terms of worldly activity, the carrying out of, and body of knowledge to be gained from it, is what we commonly regard as science.

Moreover, Muslim history itself contradicts the supposition that Islam is an obstacle to scientific investigation. On the contrary, history testifies to the fact that, in the early Muslim period, great advances were made in various branches of science. In a period when Europe had not taken even one step forward in the sciences, Muslims had achieved phenomenal progress in these fields. Bertrand Russell has acknowledged this fact in these words:

"Our use of the phrase 'the Dark Ages' to cover the period from 600 to 1000 marks our undue concentration on Western Europe. In China this period includes the time of the Tang dynasty, the greatest age of Chinese poetry, and in many other ways a most remarkable epoch. From India to Spain, the brilliant civilization of Islam flourished. What was lost to Christendom at this time was not lost to civilization, but quite the contrary." (*A History of Western Philosophy*, p 395)

AHEAD OF THEIR TIMES

The achievements of Muslim scientists and doctors in the Middle Ages were indeed surprising because of their tremendous scope Physicians such as Razi (865-932) and Ibn Sina (980-1037 A.D) stood head and shoulders above all contemporaries. "Ibn Sina's book *Al-Qanun* became a classic and was used in many medical schools at Montpellier, France, as late as 1650. The greatest contribution of Arabian medicine was in Chemistry, and in the knowledge and preparation of medicines; many drugs now in use are of Arab origin, and so also are such processes as distillation , and sublimation " But it is difficult to understand how these achievements came about at a time when, in the words of the Encyclopaedia Britannica, "often the chemistry of that time was mainly a search for the philosopher's stone, which would supposedly turn all common metals to gold. Astronomers were astrologers and chemists were alchemists. It is, therefore, surprising that, despite all this, the

physicians of the Muslim empire did make a noteworthy contribution to medical progress (11/828).

This fact has been universally acknowledged by historians, but this is not all that there is to the matter. We must go one step further,and add that the modern sciences are the very creation of Islam I do not mean to say that Islam was revealed for the purposes of science. But there is no doubting the fact that the scientific revolution is a by-product of the Islamic revolution. This relation between Islam and Science has been acknowledged by Briffault in these words:

> The debt of our science to that of the Arabs does not consist in startling discoveries of revolutionary theories, science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we saw, pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importations never thoroughly acclimatized to Greek culture. The Greek systematized, generalised, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. What we called science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation of the method of experiment. of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs. (*Making of Humanity, p.* 190)

WORSHIP OF NATURE

It is an academic and historical truth that Islam is the creator of modern science. What is science? It is simply the name of the study of nature. Since time immemorial, since man has existed in this world, he has been observing nature. Then what explains the delay in studying and conquering it? All the developments of science have taken place only within the span of the past one thousand years, whereas they should have come into existence millions of years ago. It was the dominance of animism (Shirk) in ancient times that hindered man from studying nature, discovering its forces and utilizing them. What is animism? It is the worship of nature, says Toynbee:

> (For the ancient man) Nature was not just a treasure-trove of natural resources, but a goddess, Mother Earth. And the vegetation that sprang from the earth, the animals that roamed the earth's surface, and the minerals hiding in the earth's bowels, all partook of nature's divinity. So did all natural phenomena, springs and rivers and the sea-mountains, earthquakes, and lightening and thunder.

Everything on earth and in the sky, — the trees, the stars, the sun — all that seemed extraordinary, was thus regarded as being imbued with divinity. Such is the stuff of animism. And it was ideas such as these which dominated the human mind throughout much of the inhabited world before Islam

To ancient man, nature was an object of veneration. How then was it possible for it to become an object of investigation? Herein lies the real reason for ancient man's disinclination to make a study of it.

Having accorded nature the status of divinity, man then proceeded to worship it. Such reverence became an obstacle to investigation. Bending nature to the ends of civilization obviously became an impossibility. Arnold Toynbee has acknowledged that this prolonged age of nature worship was put an end to for the first time by monotheism. The faith of monotheism led man to realize that nature, far from being the creator, was merely the thing created. It was a thing to be exploited — not a thing to be worshipped. It was meant to be conquered not revered. This concept of monotheism, which had fallen into desuetude, was revived by Islam, hence the revolution in modern human thought is directly traceable to Islam. There is no doubting the fact that the message with which all of the prophets had been sent was that of pure monotheism. In every age, every prophet had preached monotheism pure and simple, but never in human history had it been possible before Islam to bring about a revolution on such a basis. That is why it was only with the advent of Islam that man could share the fruits of monotheism.

While we accept that all the prophets were the harbingers of true monotheism, we have to admit that their followers failed to preserve their religious teachings in the original form. Their main error was to adulterate this true concept with polytheism For example. Jesus Christ perpetuated the tenets of monotheism, but his followers accorded the status of divinity to Jesus himself.

This distorted belief in many ways retarded scientific progress. For instance, when certain astronomers carried out research on the solar system. and came to the conclusion that the earth revolved around the sun, they were severely

opposed by Christian clergymen, the reason being that their beliefs were misguided. If the earth was truly the birthplace of the Son of God, it seemed to them unthinkable that such an earth could possibly be a mere satellite instead of being the centre of the solar system In order to defend their distorted beliefs they refused to acknowledge the scientific fact.

THE ROLE OF ISLAM

Where the previous prophets of old had gone no further than proclaiming the truth, and had not been able to bring about a revolution on the basis of their teachings, the Prophet of Islam and his Companions made monotheism a living concept. They were the first such group ever to bring about such a revival in human history.

First of all, they completely eradicated all forms of polytheism and animism in Arabia, and based their lives, in practice, on monotheistic belief Then they forged ahead to replace polytheism with monotheism throughout the known inhabited world. They destroyed all the idols and the edifices which protected them in the lands that they conquered in Asia and Africa, thus giving monotheism its place on a universal scale. This fact has been acknowledged by orientalists We quote here from Dr. Michael Hart's book "*The* 100", published in New York. Of the Prophet, it says, "He was the only man in history who was supremely succesful on both the religious and secular levels."

This universal monotheistic revolution brought about by Islam made it possible to bring the age of superstition to an end. The phenomenon of nature was displaced from its pedestal of worship for man Everything else was a mere object of creation. A famous American Encyclopaedia rightly says of Islam. "Its advent changed the course of human history".

With the ousting of the phenomenon of nature from its place as an object of worship, it immediately assumed its rightful role — an object of investigation and conquest This process originated in Madinah in the 7th century AD, then was passed on to the centres of the Muslim empire, Damascus and Baghdad, later crossing the sea and entering Spain and Sicily It surged even further forward and reached Italy and France This historical process continued till the modern scientific revolution was brought to maturity. The modern western revolution of science is thus the culmination of the Islamic revolution.

MUSLIMS OF TODAY

Now a question does arise here. How is it that the Muslims of today, who are the followers of that same Islam which taught science to the whole world in its initial stages, are at present lagging far behind others in scientific education? The sole reason is political The scientific revolution brought about by Muslims in their initial stage of growth was diverted to other western nations via Spain Afterwards most of the progress in science was made by Europeans Although, during this time, most parts of the world still politically remained in the hands of the Muslims, scientific development was continuously going on in western Europe after the crusades. The major advances in the field of science by Muslims at this early stage of their development ultimately took concrete shape in their victory at the end of the crusades which lasted 200 years from 1095 to 1270 In these wars almost the whole of Europe unitedly attacked the Muslim world in order to recapture their holy places from it, but to no avail. On this subject Pears Encyclopaedia says:

> Millions of lives and an enormous amount of treasure were sacrificed in these enterprises. And when all was done, Jerusalem remained in the possession of the 'infidels'.

The end of the crusades meant total victory for Muslims and total defeat for Christian Europe. Paradoxically, the victory, far from being a great gain, proved to be a great setback for Muslims. The Christians, in spite of their total defeat, were the greatest beneficiaries This was because the Muslims fell to rejoicing over their victory and, becoming complacent, neglected to remain alert to the movements of the enemy. The gratification that came with such phenomenal success was enough to slow, if not destroy all potential development.

Christian Europe, on the other hand, greatly benefitted from its defeat There began a process of rethinking among them which made them conscious of their weaknesses and of the necessity to obviate them. Such was the thinking of those who openly advocated the necessity to learn Arabic, the language of the Muslims, and to translate all the important books from Arabic into Latin. This movement quickly gained ground, and most of the books by Muslim scholars were indeed translated into Latin, the academic language of Europe in those days.

This process went on for many centuries While Muslims were savouring their success and wasting their energies, Christian Europe had taken up the challenge in real earnest — launching "spiritual crusades" as they termed it — and

having thrown themselves into the task with such enthusiasm and energy, they made consistently good progress.

This journey of Europe continued till 18th-century achievements made it obvious to all and sundry that Europe had left the Muslims far behind. Western Europe was now leading the world in modern science and technology. It replaced the hand by the machine. Manual labour was now replaced by mechanization. Moreover, it invented long-range weapons greatly in contrast to the old style of weapons which were only suitable for hand-to-hand fighting. First it held sway over the land, then the sea, then the air Man and animal power gave way to the machine, sails gave way to steam and, finally, heavier-than-air matter was lifted off the ground With such land, sea and air power, the west had become a force which the Muslims could not fend off with their existing means and resources Thus equipped with all the paraphernalia of modernity, the west entered into the Muslim world, but the Muslims, in their state of inertia failed to arrest their advance. The western nations, directly or indirectly, quickly gained control over the whole of the Muslim world.

NEGATIVE ATTITUDE

In centuries gone by, Muslims had lagged behind in science as a result of the complacency which had set in after their political victory in the crusades. Now in the present world, the same backwardness has taken another form The political subjugation of Muslims by western nations from colonial times onwards had brought with it a negative reaction against their enemies, the western nations had taken away their pride, so the Muslims came to hate them. Because of this negative psychology, they not only opposed the western nations, but also their languages and sciences. Much of this attitude persists today.

A whole century was frittered away during the colonial period in futile opposition. Muslims continued to despise western nations and waged war against them, which, because of inadequate preparation on the part of the Muslims, only ended in defeat. On the other hand, other communities of the world were rapidly learning western languages and science and it was inevitable that a big gap should have developed between the Muslims and the other communities, one example of which can be seen in India. Mr. Kuldip Nayyer has written that Muslims are two hundred years behind in education as compared to their Hindu compatriots Even if we feel that Mr. Nayyer's estimate is somewhat exaggerted, we shall still have to concede that Muslims are at least one hundred years behind.

The sciences cultivated by western nations were not simply sciences, they were the foundations of all kinds of progress in the modern world — the power of the day That is why all those nations who bent their minds to those sciences made advances The western nations and their followers became far superior in culture and civilization to Muslims.

It is at this time that Sir Syed Ahmed and many other reformers appear on the scene. Moved by the plight of their brethren, they strongly advocated following the west. But in their approach to handling the situation, they made the third mistake Impressed by the apparent glitter of western civilization, they did not seek to go deeper to find its true sources of strength. They stepped towards the west, but turned towards its culture and not towards the adoption of its sciences which were its real source of power.

Thus even when they made a bid to draw near to the west, they failed to benefit from it. When Sir Syed Ahmed Khan travelled to England, the special gift that he chose to bring from there was a sofa set. Had he brought instead some books of science or some machine, that would certainly have been a far better gift to present to Indian Muslims. Even when after great delay, Muslims did enter the field of western education, they still held themselves apart from the scientific world, having made the fundamental error of holding the philosophic, literary and artistic aspects of western culture to be of ultimate importance.

A VERBAL CONTROVERSY

Latter-day Muslim reformers, who have recognised the need to propagate modern sciences and western learning amongst Muslims, have, by and large, based their arguments on verses from the Quran and sayings of the Prophet which lay stress on the importance of learning (Al-Ilm). Such arguments, far from proving definitive, have stirred up controversies between religious and secular scholars, the former holding that those verses and sayings of the Prophet which emphasize the acquisition of learning refer to religious learning, and not to worldly sciences with their connotations of materialism. Muslim reformers insist that injunctions on learning refer to both the religious and the secular knowledge This controversy, which began a century ago, shows few signs of being resolved.

So far as the verses which deal with learning are concerned, there

is surely room for both interpretations. But no matter whether one group takes them to apply to religious learning while another group relates them to secular learning, the importance of modern science simply cannot be denied. It may be an object of heated controversy, but its final acceptance is just as important to Muslims as it is to other nations and communities Here is a verse from the Quran which not only approves of the acquisition of modern sciences, but which holds it to be the duty of Muslims to pursue them

> "Muster against them all the force and cavalry at your disposal, so that you may strike terror into the enemies of God" (8:60).

We are therein commanded by God to make ourselves strong so that our adversaries may be overawed. The notion of strength (Quwwah) in this verse applies, surely, to all things which, at any given time, confer power upon their possessors: this may be the power of ideas, or the power of material things — either or both, depending upon the exigencies of the times.

It is an indisputable fact that modern scientific learning is a force in this day and age. Today it is those nations which are advanced in science and technology which have real strength as compared with their more backward neighbours We must be realistic and accept the fact that the awe inspired in one nation by another is to a very great extent the result of the acquisition of scientific learning.

Even if the importance of modern, scientific education is not underscored by the verses which deal with learning (Al-Ilm), it is certainly testified to by the verses which deal with the necessity for power (Al-Quwwah). Whether Muslims bow to the wisdom of the verses on learning or the verses on strength, it is clearly their bounden duty to create conditions which are favourable to the inception and growth of scientific education in their own community.

SCIENTIFIC CONSCIOUSNESS

The principal reason for Muslims' backwardness in the field of science can be summed up in one phrase — lack of consciousness.

Just as the Indian landlord class was pushed into the background because of a lack of awareness in the field of business, so were Muslims left behind others because the scientific consciousness which ought to have developed in them had for various reasons been stultified. If they paid scant attention to science, it was partly because their respective attitudes towards religion and scientific education stood so at variance with each other. Aware of the importance of religious education, they made elaborate arrangements for its propagation on a large scale. But, since they did not grasp the importance of scientific education, they did little or nothing to set up an infrastructure for its dissemination Without this no nation can be adequately educated.

After a long period of intellectual stagnation, our leaders eventually realised the importance of such education and, rousing themselves from the state of inertia into which they had sunk, they set up universities and colleges. What they failed to do, however, was to establish a network of primary and secondary schools which would provide a solid grounding in elementary education and eventually 'feed' the institutions of higher learning Our predecessors had not neglected establishing religious schools at the elementary level, but their successors completely forgot to perform this all important task.

In the past, when great religious institutions were set up, they could hope to draw on a countrywide network of schools for their student population. There is no village or town where there is not one or more such schools. It should be obvious that in the absence of such educational facilities our universities and colleges are bound to remain deserted, but Muslim leaders appear to have lost sight of this very basic requirement. This is all the more surprising since the example of the large-scale efforts of Hindus and Christians was already there for everyone to see.

Muslims, for religious reasons, have always been disinclined to send their children to Hindu, Christian or government schools In the absence then of Muslim schools of a good standard, these children have, through no fault of their own, been unable to qualify themselves for advanced studies. This shortcoming in the educational structure of the Muslim community — the result of negligence on the part of our leaders — has nipped many a bright young career in the bud, and has been a major factor generally in Muslims lagging behind others in scientific education

FUNDAMENTAL NEGLIGENCE

Just as many of those who came under the domination of the English, failed, in their hatred of the conquerors, to differentiate between English and the English, coming to despise the language along with the people, so Muslims did not make the distinction between the men and their sciences. Hating the conquerors, they rejected their learning Had they been able to separate the two, the history of

their own scientific achievement would have been very different. It is a mistake to think of science as being the private pressure of any particular nation. It is, after all, the study of nature, universal in its scope and applications, and a common asset of humanity. Nor is it purely a matter of tradition, whether ethnic or political.

The western nations were at the time of the crusades in the same situation as latter-day Muslims. At that time, it was the Muslims who bore aloft the torch of scientific learning while their adversaries had sunk into the intellectual sloth of the Dark Ages. It was, indeed, by virtue of this scientific learning that they succeeded in emerging triumphant from two centuries of arduous warfare. But, although the western nations hated their conquerors in the way that all vanquished peoples do, they did not commit the folly of rejecting their sciences, for they saw these sciences as being distinct from the individuals who purveyed them. Furthermore, owing to their diligence and perserverance, they were able to make such a significant contribution to their development that, in the centuries to come, they became leaders in every field of those sciences. A time came when they succeeded in changing the whole course of human history.

The situation faced by Muslims in the modern world was no different. But in a situation where the west was the oppressor and the Muslims the oppressed, the latter allowed their aversion for the former to blind them to the virtues of the learning that the west had to offer. They failed to realize that this was not something national and traditional, but universal, the acquisition of which brought power with it. Had the Muslim leaders of modern times understood this in time, the destinies of their followers would have taken a vastly different course. Indeed, this was a fault of the moment, but its consequences shall have to be suffered for centuries to come. It is one of the great ironies of history that Muslims, because of their lack of consciousness, have become the losers not only in defeat, but also in victory.

(*Courtesy*: AL-RISALA)

WOMEN OF ISLAM

Hazrat Durrah bint Abi Lahab

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

According to her genealogy Hazrat Durrah bint Abi Lahab was one of the first cousins of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Her father Abi Lahab was an arch-enemy of the Holy Prophet as well as of Islam. There is a Surah (Chapter) in Quran Majeed by his name "Lahab" in which both the father and the mother of Hazrat Durrah have been condemned.

Hazrat Durrah (*Razi Allahu 'anhaa*) had not only the credit of embracing Islam but she also was an illustrated lady of the Faith (*Sahaabiyah*).

She was married to Hazrat Haaris (*Razi Allahu 'anhu*). Her husband was the son of Nawfal bin Haaris bin Abdul Muttalib. She had three sons namely 'Utbah, Waleed and Abu Muslim. Her husband Hazrat Haaris and her father-in-law, Nawfal bin Haaris (*Razi Allahu 'anhum*) had embraced Islam before the Emigration. She and Hazrat Nawfal emigrated to Madinah but her husband stayed behind.

Allama Ibn Aseer in his 'Usudul Ghaabah' has written that when Hazrat Durrah alighted at the house of Hazrat Raf'i bin Mu'li Zarqi at Madinah, the women of Banu Zareeq came to see her and enquired.

> "Are you the daughter of the same Abu Lahab about whom the Quranic Surah *'Tabbat Yadaa Abi Lahab'* was revealed? What reward will you get from your emigration?"

Hazrat Durrah was very sad to hear this from those women. She complained of it to the Holy Prophet who consoled her and advised her to stay. After *Zuhar* prayer, the Holy Prophet ascended the pulpit and said:

> "O people! Some of you are vexing my heart on account of my relatives. By God! My intercession will surely reach my relatives even as far as Sad, Hakam and Salhab (the three tribes who were distantly related to the Holy Prophet), who will be benefited by it"

Several Traditions (*Ahaadees*) are attributed to have been narrated by her.

Her year of death and other details of her life are not available from any source.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover

Submission to God

Henry de Castro, a senior French officer posted to Algeria during the days of the French occupation, was once leading a contingent of thirty Arab horsemen through the desert when he was informed by his men that the time had come for the afternoon prayer. Without further ado, they dismounted, and, without asking his permission, they gave the call to prayer, lined up in rows and began to pray. De Castro, affronted at what he considered arrogant and undiciplined behaviour on their part, nevertheless remained silent. Bringing his horse to a standstill, he observed his men at their devotions. Somehow these orderly rows of men engaged in earnest prayer made a deep impression upon him Although he had at first felt that his men were guilty of insubordination, he became more and more touched by the humility with which they prostrated themselves before their Maker. He realized that it was certainly not pride which had made them act as they had. Later, when the prayer was over, he questioned them about it and listened attentively to everything they had to say. When he went back home, he began to make a study of Islam, first of all reading a French translation of the Quran, then travelling extensively in Arab countries to observe the Islamic way of life. His impressions of Islam became more and more profound and, eventually, he came within the fold. He later wrote a book in French on how he had come to accept Islam. This was translated into Arabic by the famous Egyptian writer, Fathi Zaghlul, and was published under the title of *Al-Islam: Khawater wa Sawaneh*. This recounts how it was the sight of God's servants bowing before Him which had awakened his true nature and inspired in him a feeling of submission to God.

Getting the Image We Deserve

When Cat Stevens, the well-known English pop-singer, was studying Islam, he was told, "By all means study Islam, but do not, for the sake of God, study Muslims" He does not, however, seem to have been deterred by this paradoxical and clearly discouraging statement for he finally embraced Islam in 1977 in a London Mosque, taking the name of Yusuf Islam

His views on this paradox were brought out in an interview which was published in the May-June 1980 issue of the London monthly, Muslim. Asked what he thought would be a solution to the constant tirade of propaganda against Islam in the English press, he replied "People are not such simpletons that they would believe everything that is published in the newspapers People do form their own opinions However, if they found Muslims indulging in such evils as are mentioned, then it is quite possible that they would give credence to newspaper reports."

Facts are facts, but newspaper reporting does not necessarily do them justice. It is, therefore, upto Muslims to demonstrate that their way of life belies the image projected by the media, No intelligent reader will then give any serious attention to what are clearly distortions of the truth. If, for instance, it were reported in the newspapers that the illiteracy rate is highest among Christians, that beggars are greatest in number among Parsis and that the Sikh nation is the most timid, readers would simply dismiss these statements as the crassest idiocy for they are so obviously contrary to known facts.

If Muslim conduct is good, deprecating remarks about Islam will fall on stony ground When people find from their own experience that Muslims deal justly with others, refusing to be provoked at every turn, that they honour the life and property of other human beings and that, above all, they are great seekers after the truth, they will attach no importance to adverse statements in the press. They will consider such reports baseless and will not even read beyond the heading.

Holy Qur'an on Computer

A Kuwaiti computer company is planning to produce the Holy Quran on a onemegabyte computer programme which will be marketed throughout the Islamic world.

The official Kuwait News Agency, Kuna, said the developers of the programme hope that the innovation will spur Quranic study by allowing researchers to probe the voluminous holy book at push-button speed.

The report pointed out that about 30 researchers in Kuwait have reviewed each character in the programme to ensure that no error was made in transcribing the verses of the book from paper to computer chip.

The type of Arabic script in the programme is the same that used since Caliph Othman Bin Affan had the words committed to paper about 1,300 years ago.

THE CHOICEST FIND: ISLAM

Bar'rah Islam of Talasea, New Britain

I can thank none but God that now I am a Muslim. I am fully aware that it is difficult for my Christian friends to comprehend my decision. Why I reject the fiction that Jesus (peace be upon him) was Almighty God is the result of my long search for the truth about One God.

There is no time and space here to prove from the text of the gospels that the words of Jesus (peace be upon him) concerning the ONENESS of God are a far cry from the language of the trinitarians

I tried to find the truth about the ONENESS of God in Christianity but failed. However I tried to heed the words of Jesus (peace be upon him) "Knock and the door will open. Seek and you will find. " (Mt. 7:7)

Islam reveals to me the correct concept of monotheism — that the ONENESS of God is absolute There is no mystery about this truth.

Jesus (peace be upon him) confirmed that, when asked of the greatest thing in faith: "The most important one," answered Jesus "is this· Hear, O Israel, the Lord our God, the Lord is One." (MK 12:29)

I have not the slightest doubt that Jesus and Muhammad (Peace be upon them both) are servants of the same true God.

No impartial examiner of truth can fail to recognise the unequivocal teachings of the two prophets concerning the ONENESS of Allah. the Most High.

The true conception of the ONENESS of Allah, the Most High, is to me light from darkness and confusion.

It is true that when one discovers true Islam it is most unthinkable to reject the Message. Islam distinguishes the truth about Allah's absolute ONENESS.

The Islamic call was a faint one from the beginning gradually growing stronger as I grew into my adulthood At an early age the ingullible trinity was a bitter pill to swallow with the logical 1+1+1=3.

During my high school years I was tempted with almost endless freedom There was enough of it to revoke just about every moral code there was.

A Strange manner of worship became known to me My teachers persuaded me to join Christian cultists but my heart said, No! Noise, temporal joys and emotional swerves were not my kind of baits I was careful not to become a non-Catholic because the non-Catholics were the 'heretics' We learnt about the faults of the heretical churches but were never encouraged to discuss them openly.

Then I learnt that the 'heretics' do play the same game too but often better.

The cultists manner of singing uncontrollably, shedding tears while strumming expensive guitars did not impress me. These Christians brag as if God would not test their faith, not to mention Satan. If Satan had the privilege to test Jesus (may peace be upon him) then think what he can do with the meek soul of a common mortal The cultists decieve themselves.

Catholics could not prove to me why I should not worship with the Protestants who are also trinitarians.

During my undergraduate years the long accepted 'pagan' world opened to me with the availability of books on major non-Christian faiths. Hinduism, Buddhism and Islam attracted me. During my readings it occurred to me that I was searching for a religion that defines the absolute ONENESS of God The former two faiths lost my favour because of their ambiguous definitions of the Supreme Diety.

Islam's bold definition of the Supreme Diety attracted me strongly: "There is none worthy of worship save ALLAH, and Muhammad is the Messenger of ALLAH."

The Bible contains many metaphorical statements the true meaning of which can only be grasped if Christendom can present the unadulterated text of the original Gospel of Jesus (may peace be upon him). The failure to do so has sprouted numerous Bible versions The Methodists would not read a Jehovas' Bible the Jehovas' will not read the Anglican's and the Baptists will not read the Duay and so on.

The high pressure Christian fundamentalism, which sprouted in the US in great numbers. acts to play down the great schism by calling themselves multi-denominationals

It seems Christianity ought to stress the literal interpretation of the Bible, but which version?

After deep thought I decided to pursue three questions:

1 Is Jesus God?

Jesus is not God In the Bible Jesus taught that God is one See Mark 12 29, John 17·3, Mt 19:17, etc Jesus (may peace be upon him) prayed frequently, I ask, to whom did he submit if he was God himself? If Jesus died, did God die? No! The Holy Qur'an confirms

that Jesus (may peace be upon him) was man (Al-Qur'an 5:19, 75).

2. Is God an individual?

God is Absolutely One. See Mark 12:28-30, John 20:17, Mt. 19:16-17, etc. Surah (Chapter 112) AKHLAS of the Holy Qur'an defines the purity of Allah, the Most High: "Say, Allah is One. Allah is Absolute and eternal. He begets not nor was He begotten. There is nothing like unto Him."

3. What is this Islam

It is a total way of life designed by Allah, the Most High, since creation but organised and perfected through the last Prophet.

Today it is a living revolution commanding mankind to achieve all the good in this world and in the Hereafter. Everyday life must reflect worship of Allah, the Most High.

A Muslim means one who submits himself/herself completely to Allah, the Most High. Christian must appreciate that Jesus (may peace be upon him) submitted totally to the Will of Allah, the Most High thus he was a perfect Muslim.

Jesus heralded the coming of the Spirit of Truth, the long awaited 'prophet like Moses'.

Jesus gospel was a forward to the Holy Qur'an, the permanent revelation. Know this truth and the truth shall set you free.

Thus I have come to know and accept Al-Islam - the STRAIGHT PATH.

Arabic computer dictionary planned

RIYADH, Webster's Dictionary of Computer Terms will soon be brought out in its Arabic version, according to the Language Management Corporation (LMC) of Cyprus. Negotiations are also under way with major publishers to obtain the Arabic rights of some books relating to medical, agricultural and computer technologies so as to bridge the information gap between the West and the Arab world.

LMC is a U.S. incorporated company which has recently moved its headquarters and production facilities from the United States to Cyprus because of its proximity to the Arab world to better serve its Arab and foreign clients. Owned by the Saab group, the company specializes in computer-aided translation to serve the Arabnization needs of transferring knowledge and technology to the Arab world.

LMC undertakes high speed translation by computer-aided technology of English into Arabic (at the rate of 50 pages per day) The goals are achieved through the use of state-of-the-art computer-aided systems controlled and edited by expert human resources, the press release added.

PAKISTANI SCIENTIST HONOURED

Prof. Ata-ur-Rahman, co-director, H.E.J. Research Institute of Chemistry has been awarded the degree of Sc.D. (Doctor of Science) by Cambridge University, in recognition of his contributions in the area of natural product chemistry. The degree of Sc.D. represents the highest honour which Cambridge University can confer on scientists achieving international distinction in their fields.

PLAN TO HOLD WORLD URDU CONVENTION

Anjuman-i-Taraqqi-i-Urdu would hold World Urdu Convention in March 1988 in Karachi

The convention will be attended by more than 300 delegates from all over the world, which would include writers and poets of Urdu language and the intellectuals from foreign countries.

The Government has issued a no objection certificate to the ATU in this regard.

AL-HADIS: Narrated 'Abdullah bin 'Umar *(Razi Allahu 'anhu)*: The Prophet *(Sallallahu 'alaihi wa sallam)* passed by a man who was admonishing his brother regarding Haya and was saying, "You are very shy, and I am afraid that might harm you." On that, Allah's Apostle said, "Leave him, for Haya is (a part) of Faith." (Bukhari)

All Correspondence should please be addressed to

The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone : 52 43 25

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ ح=ḥ ذ=ẕ ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=‘ ء=ʼ (Jerk)
Bold *Madd* آ=āā وٓ=ōō ىٓ=ēē Fine *Madd* آ=āa وَ=ōo ىَ=ēe

SECTION 3 (*Contd*)	*RU-KOO‘* 3 (*Contd*)	
20 Surely, if they come to know of you,	20. *In-na-hum ieen-yaẓ-ha-roo ‘a-lai-kum*	إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ
they will stone you or turn you back to their creed,	*yar-ju-moo-kum au yu-‘ee-doo-kum fi mil-la-ti-him*	يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ
and then you will never prosper	*wa lan tuf-li-ḥōo i-zan a-ba-daa.*	وَلَن تُفْلِحُوا إِذًا أَبَدًا
21. Thus did We inform (the people) about them (i.e. the Fellows of the Cave),	21 *Wa ka-zaa-li-ka a‘-ṡar-naa ‘a-lai-him*	وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ
so that they may know that Allah's Promise is true,	*li-ya‘-la-mōo an-na wa‘-dal-laa-hi ḥaq-qunw-*	لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
and as for the Hour (of Judgement), there is no doubt concerning it.	*wa an-nas-saa- ‘a-ta laa rai-ba fee-haa.*	وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا
When they were disputing among themselves concerning their affair,	*Iz ya-ta-naa-za-‘oo-na bai-na-hum am-ra-hum*	إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ
they said Construct a building over them	*fa-qaa-lub-noo ‘a-lai-him bun-yaa-naa.*	فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا
Their Lord knows best about them.	*Rab-bu-hum a‘-la-mu bi-him.*	رَّبُّهُمْ أَعْلَمُ بِهِمْ
Those who prevailed in the affair said:	*Qaa-lal-la-zee-na gha-la-boo ‘a-lāa am-ri-him*	قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
We will build a place of worship over them.	*la-nat-ta-khi-zan-na ‘a-lai-him mas-ji-daa*	لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

22. Some will say: They were three, the fourth being their dog;

22 *Sa-ya-qoo-loo-na s̱a-laa-s̱a-tur-raa-bi-'u-hum kal-bu-hum*

سَيَقُولُونَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ

and others will say. They were five, the sixth being their dog; guessing at random.

wa ya-qoo-loo-na kham-sa-tun saa-di-su-hum kal-bu-hum raj-mam-bil-ghai-bi

وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ

And they will say. They were seven, the eighth being their dog.

wa ya-qoo-loo-na sab-'a-tunw-wa s̱aa-mi-nu-hum kal-bu-hum.

وَيَقُولُونَ سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ

Say: My Lord best knows their number—none knows them except a few

Qur-rab-bee a'-la-mu bi-'id-da-ti-him-maa ya'-la-mu-hum il-laa qa-leel

قُلْ رَّبِّيْٓ اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ

So enter not into argument concerning them except in a cursory way,

Fa-laa tu-maa-ri fee-him il-laa mi-rāā-an ẕaa-hi-ranw-

فَلَا تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا

nor enquire about them from any one of them,

wa laa tas-taf-ti fee-him-min-hum a-ḥa-daa.

وَّلَا تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا

SECTION 4

RU-KOO' 4

رکوع ٤

23. And never say of anything I will do it tomorrow,

23 *Wa laa ta-qoo-lan-na li-shai-in in-nee faa-'i-lun zaa-li-ka gha-daa*

وَلَا تَقُوْلَنَّ لِشَايْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا

24 (Without adding), 'If Allah will';

24 *Il-lāa aieen-ya-shāā-al-laa-hu*

اِلَّآ اَنْ يَّشَآءَ اللّٰهُ

and remember your Lord when you forget (to say that) and say·

waz-kur rab-ba-ka i-zaa na-see-ta wa qul

وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ

Maybe, my Lord will guide me to a way, nearer than this, to righteousness

'a-sāa aieen-yah-di-ya-ni rab-bee li-aq-ra-ba min haa-zaa ra-sha-daa.

عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّيْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا

25 And they stayed in their Cave for three hundred years, and some add nine (more).

25. *Wa la-bi-s̱oo fee kah-fi-him s̱a-laa-s̱a mi-a-tin si-nee-na waz-daa-doo tis-'aa.*

وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا

English	Transliteration	Arabic
26. Say: Allah knows best how long they stayed.	26. *Qu-lil-laa-hu a'-la-mu bi-maa la-bi-soo.*	قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا
In His knowledge are the secrets of the heavens and the earth.	*La-hoo ghai-bus-sa-maa-waa-ti wal-ard.*	لَهٗ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ
How clearly He sees and hears!	*Ab-sir bi-hee wa as-mi'*	اَبْصِرْ بِهٖ وَاَسْمِعْ
They have no protecting friend other than Him,	*Maa la-hum-min doo-ni-hee minw-wa liee-yinw-*	مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ
nor does He associate any one in His command.	*wa laa yush-ri-ku fee huk-mi-hee a-ha-daa.*	وَّلَا يُشْرِكُ فِيْ حُكْمِهٖٓ اَحَدًا ۝
27. And recite what has been revealed to you from the Book of your Lord.	27. *Wat-lu maa oo-hi-ya i-lai-ka min ki-taa-bi rab-bik.*	وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ
There is no one who can change His Words,	*Laa mu-bad-di-la li-ka-li-maa-tih.*	لَا مُبَدِّلَ لِكَلِمٰتِهٖ
and besides Him you shall never find a refuge.	*Wa lan ta-ji-da min doo-ni-hee mul-ta-ha-daa.*	وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ۝
28. And restrain yourself along with those	28. *Was-bir naf-sa-ka ma-'al-la-zee-na*	وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ
who invoke their Lord morning and evening,	*yad-'oo-na rab-ba-hum bil-gha-daa-ti wal-'a-shiee-yi*	يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ
desiring to gain His pleasure,	*yu-ree-doo-na waj-ha-hoo*	يُرِيْدُوْنَ وَجْهَهٗ
and let not your eyes turn away from them in desiring the adornment of the worldly life,	*wa laa ta'-du 'ai-naa-ka 'an-hum tu-ree-du zee-na-tal-ha-yaa-tid-dun-yaa*	وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا
and follow not him whose heart We have made unmindful of Our remembrance	*wa laa tu-ti' man agh-fal-naa qal-ba-hoo 'an zik-ri-naa*	وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا
and who follows his own desires and whose affair has gone beyond all bounds.	*wat-ta-ba-'a ha-waa-hu wa kaa-na am-ru-hoo fu-ru-taa.*	وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝

Translation	Transliteration	Arabic
29. And say: The Truth is from your Lord.	29 *Wa qu-lil-haq-qu mir-rab-bi-kum.*	وَقُلِ الْحَقُّ مِن رَّبِّكُمْ
Then whoever so wills, may believe (in it),	*Fa-man shāā-a fal-yu'-minw-*	فَمَن شَاءَ فَلْيُؤْمِن
and let him who so desires, deny it.	*wa man shāā-a fal-yak-fur*	وَمَن شَاءَ فَلْيَكْفُرْ
We have indeed prepared a fire for the wrongdoers	*in-nāa a'-tad-naa liz-zaa-li-mee-na naa-ran*	إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
the smoke of which will envelope them (like a tent)	*a-haa-ta bi-him su-raa-di-qu-haa.*	أَحَاطَ بِهِمْ سُرَادِقُهَا
And if they cry for help, they will be helped with water that shall scald the faces.	*Wa ieen-yas-ta-ghee-soo yu-ghaa-soo bi-māā-in kal-muh-li yash-wil-wu-jooh.*	وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ
How dreadful shall be that drink, and how evil that resting place!	*bi'-sash-sha-raab. Wa sāā-at mur-ta-fa-qaa*	بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ۝
30. Surely those who believed and did virtuous deeds,	30. *In-nal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
we waste not the reward of the one who does a good deed.	*in-naa laa nu-dee-'u aj-ra man ah-sa-na 'a-ma-laa.*	إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية
المتداولة السهلة الفهم، مع الكتابة الصوتية للنص العربي بالحروف الرومانية
وذلك لتسهيل النطق الصحيح بكلمات نص القرآن العربي على قرائنا الكرام
هذا و نناشد قراءنا ان يقرأوا الكتاب المقدس بانتظام وبكل عناية و احترام
ثم يتدبروا فيما بآياته من الحكم و العبرايات وكذلك يتعاونوا معنا في عمل
نشر دعوة الاسلام ورسالة القرآن عبر العالم . و شكرا جزيلا -

فلقد اخرج البخاري ومسلم عن عبد الله بن مسعود قال : سالت رسول الله ﷺ اى العمل احب الى الله ؟ قال الصلاة على وقتها . قلت : ثم اى ؟ قال : بر الوالدين . قلت : ثم اى ؟ قال : الجهاد فى سبيل الله .

واخرج البخارى ومسلم و ابوداؤد والترمذى والنسائى عن عبد الله بن عمرو بن العاص رضي الله عنه قال : جاء رجل الى نبى الله ﷺ فاستاذنه فى الجهاد ، فقال : احى والداك ؟ قال : نعم . قال : ففيهما فجاهد .

وتتضح الصورة الانسانية والاجتماعية معا فى وضوح اكثر فى هذا الحديث الذى رواه ابو داود عن عبد الله ابن عمرو رضي الله عنه قال : جاء رجل الى رسول الله ﷺ ، فقال : جئت ابايعك على الهجرة وتركت ابوى يبكيان ؟ فقال ارجع اليهما ، فاضحكهما كما ابكيتهما .

وانت تستطيع ان تعرف موقع رعاية الآباء من التشريعات الاسلامية الان وانها فى الدرجة الأولى بالنسبة للتشريعات التى تتعلق بالمجتمع والتى تتصل اتصالا مباشرا بقانون الاخلاق ، ولا يتقدم عليها من حيث الاهمية سوى علاقة الفرد بربه « وان جاهداك على ان تشرك بى ما ليس لك به علم فلا تطعهما وصاحبهما فى الدنيا معروفا واتبع سبيل من اناب الى » .

ويرتب النبى هذا العلاقات ترتيبا واضحا يتضح منه مكانة رعاية الابوين ، مكانها من التشريع الاسلامى .

فى الحديث الاول من الاحاديث السالفة الذكر .

واريد ان انتهى معك الآن الى نتيجة هامة خلاصتها ان هناك شيئا من التقابل الطبيعى بين تكوين الأبوين وتكوين الأبناء بحيث يشكل هذا التقابل هوة سحيقة تحتاج الى مقدرة تشريعية خاصة لايجاد نوع من التلاؤم يقوم على انشاء معبر على هذه الهوة الفاصلة بين الطرفين .

وحين اراد الاسلام ايجاد هذا التلاؤم الاجتماعى حدد المشكلة تحديدا واضحا يقوم على التسليم بواقعها الملموس ثم احتواء الغريزة الانسانية لدى الأبناء بالايمان وايجاد مجموعة من التشريعات تحدد سلوك الأبناء تجاه الابوين على اساس من مبادئ الاخلاق التى يدفع اليها حرارة الايمان والتذكير بالحياة الماضية للفرد نفسه والمقارنة بينها وبين ما وصل اليه الابوان من حالات الضعف الذى مهما قيل فيه فانه لن يصل الى ضعف الاجنة او ضعف الطفولة ، ثم الابن بعد ذلك وقبله متطلع الى الجزاء الذى وعده الحق تعالى به فى الآخرة وليس هناك ما هو ابلغ من الحديث النبوى الشريف فى هذا المجال مجال الجزاء المنتظر .

عن معاوية بن جاهمة ان جاهمة جاء النبى ﷺ ، فقال : يا رسول الله اردت ان اغزو ، وقد جئت استشيرك ، فقال : هل لك من ام ؟ قال : نعم . قال فالزمها ، فان الجنة عند رجلها . رواه ابن ماجه والنسائى واللفظ له والحاكم ، وقال : صحيح الاسناد .

وبتحديد العلاقة التى تربط الابن بابويه على هذا النحو الذى يعالج النفس والسلوك معا يكون الاسلام الى الآن قد قطع شوطا عظيما فى تقريب المسافة بين الجيلين ، ولم يبق الا شئ يسير يتعلق بالأبوين فما عسى ان يكون الاسلام قد شرع من حقوق تتعلق بالآباء تجاه ابنائهم ؟

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

الفرد والاسرة فى فلسفة الاءسلام

متبع من العدد السابق

الدكتور طــه الدسوقى

ومهما اجبر الانسان على مستوى معين من التعامل مع الآباء فانه لن يبلغ بها ما بلغا به من النتائج .

وقد يعرض هذا المستوى من التعامل الابن الى شئ من التعب والنصب ، وهنا نجد القرآن المجال متاحا لكى يذكر الابن بانه قد سبب لابويه خاصة الام اضعافا ما يمكن ان يتعرض اليه هو « ووصينا الانسان بوالدية حملته امه وهنا على وهن » « ووصينا الانسان بوالديه احسانا حملته امه كرها ووضعته كرها » .

ومن هنا فانك تجد الاسلام دائم التذكير بالمراحل الاولى لخلق الانسان لكى يحمله على رعاية الآباء فى مراحل العمر المتاخرة « اما يبلغن عندك الكبر احدهما او كلاهما فلا تقل لهما اف ولا تنهرهما وقل لهما قولا كريما واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربيانى صغيرا » .

ولو اننا تركنا هذه الفقرة التى ترجع بالفرد الى بدايته الاولى وما تحتاج اليه من عناء وما تستوجبه من رعاية الآباء فى فترة العمر المتاخرة ، لواننا تركنا هذا كله لوضوحه وانصرفنا عنه الى الضرورة الاجتماعية من جديد لوجدنا المجتمع احوج الى التآلف والانسجام قبل ان يكون محتاجا للدفع فى وجه الاعداء .

ان المجتمع اذا سيطر عليه داء الفرقة اصابته الذلة اذا ما حاول المعتدى ان يدهمه فى مكانه وان يسلبه حقوقه .

وهب اننا فى موقف يحتاج من الافراد ان يحشدوا الهمة الى الجهاد وان يشحذوا العزيمة الى ساحات الوغى ، وتعارض ذلك فى بعض صوره مع التآلف الاجتماعى فى الاسرة كان يحتاج بعض الابوين او كلاهما الى الابن لكى يسهر على رعايتهما ماديا ونفسيا حتى لا يحدث خلل داخل الاسرة المستقرة سواء اكان هذا الخلل وجدانيا او كان ماديا يتصل بأساليب المعيشة ، فأى الموقفين نختار ؟ انوجه الابن الى ساحة القتال ونغمض العين عن هذه الاسرة الصغيرة محتجين بدعوة الوطن واحتياج الامة ، ام اننا نعود بالابن الى اسرته لكى يدفع عنها الخلل المتوقع ويعيدها الى سكينتها الاولى ؟

ان الاسلام لايترك الخيار هنا لحاكم او مشرع وانما يعود بالابن الى ابويه .

وهذه ليست ضرورة دينية فحسب وليست ضرورة انسانية فقط وانما هى فوق ذلك ضرورة اجتماعية فتآلف المجتمع اولا وتماسكه ثم بعد ذلك نزوله الى ساحات القتال ليتقابل مع مجتمع مضاد وهو فى حالة تسمح له فى هذا اللقاء .

والدين فى ذلك يتفق مع هدفه العام اذ اننا لووضعنا سؤالا على هذا النحو : ما هو هدف الدين فى النهاية ؟ لا نجد الا ان نوافق المفكر الباكستانى محمد اقبال حين يعتبر ان هدف الدين هو احداث التوافق بين الفرد وذاته وبينه وبين مجتمعه وبين الشخصيات الجماعية المختلفة .

تلك هى حقيقة الدين فى هدفه ، وهى حقيقة ينسجم الاسلام معها حين يضع الاولوية لرعاية الآباء على الجهاد .

وتلك مسالة تشهد لها نصوص الدين الحنيف .

لأن له تعالى المشارق والمغارب وانه لايخلو منه مكان كما قال تعالى (ولا ادنى من ذلك ولا اكثر الا هو معهم اينما كانوا) قالوا ثم نسخ ذلك بالفرض الذى فرض عليهم التوجه الى المسجد الحرام هكذا قال . وفى قوله وانه تعالى لا يخلو منه مكان ان اراد علمه تعالى فصحيح فان علمه تعالى محيط بجميع المعلومات ، واما ذاته تعالى فلا تكون محصورة فى شئ خلقه تعالى الله عن ذلك علوا كبيرا

قال ابن جرير وقال آخرون بل نزلت هذه الآية على رسول الله ﷺ إذنا من الله ان يصلى المتطوع حيث توجه من شرق او غرب فى مسيره فى سفره وفى حال المسايفة وشدة الخوف حدثنا ابو كريب اخبرنا ابن ادريس حدثنا عبد الملك هو ابن ابى سليمان عن سعيد بن جبير عن ابن عمر انه كان يصلى حيث توجهت به راحلته : ويذكر ان رسول الله ﷺ كان يفعل ذلك ويتأول هذه الآية (فاينما تولوا فثم وجه الله) ورواه مسلم والترمذى والنسائى وابن ابى حاتم وابن مردويه من طرق عن عبد الملك بن ابى سليمان به واصله فى الصحيحين من حديث ابن عمر وعامر بن ربيعة من غير ذكر الآية . وفى صحيح البخارى من حديث نافع عن ابن عمر انه كان اذا سئل عن صلاة الخوف وصفها ثم قال فان كان خوف اشد من ذلك صلوا رجالا قياما على اقدامهم وركبانا مستقبلى القبلة وغير مستقبليها قال نافع : ولا أرى ابن عمر ذكر ذلك الا عن النبى ﷺ .

(مسئله) ولم يفرق الشافعى فى المشهور عنه بين سفر المسافة وسفر العدوى فالجميع عنه يجوز التطوع فيه على الراحلة وهو قول ابى حنيفة خلافا لمالك وجماعته واختار أبو يوسف و ابوسعيد الإصطخرى التطوع على الدابة فى المصر وحكاه ابويوسف عن انس بن مالك رضي الله عنه واختاره أبوجعفر الطبرى حتّى للماشى أيضا . قال ابن جرير وقال آخرون بل نزلت هذه الآية فى قوم عميت عليهم القبلة فلم يعرفوا شطرها فصلوا على أنحاء مختلفة فقال الله تعالى : لى المشارق والمغارب فأين وليتم وجهكم فهنالك وجهى وهو قبلتكم فيعلمكم بذلك ان صلاتكم ماضية ، حدثنا محمد بن إسحق الأهوازى أخبرنا أبوأحمد الزبيرى اخبرنا ابوالربيع السمان عن عاصم بن عبد الله بن عامر بن ربيعة عن أبيه قال : كنا مع رسول الله ﷺ فى ليلة سوداء مظلمة فنزلنا منزلا فجعل الرجل يأخذ الأحجار فيعمل مسجداً يصلى فيه ، فلما أن أصبحنا إذا نحن قد صلينا الى غير القبلة فقلنا يا رسول الله لقد صلينا ليلتنا هذه لغير القبلة فأنزل الله تعالى (ولله المشرق و المغرب فأينما تولوا فثم وجه الله) الآية ثم رواه عن سفيان بن وكيع عن ابيه عن أبى الربيع السمان بنحوه . ورواه الترمذى عن محمود ابن غيلان عن وكيع وابن ماجه عن يحيى بن حكيم عن ابى داود عن ابى الربيع السمان ورواه ابن ابى حاتم عن الحسن بن محمد بن الصباح عن سعيد بن سليمان عن ابىالربيع السمان واسمه أشعث بن سعيد البصرى وهو ضعيف الحديث . وقال الترمذى هذا حديث حسن وليس إسناده بذاك ولا نعرفه إلا من حديث الأشعث السمان ، وأشعث يضعف فى الحديث . قلت وشيخه عاصم ايضاً ضعيف . قال البخارى منكر الحديث . وقال ابن معين : ضعيف لايحتج به وقال ابن حبان : متروك والله أعلم .

ماخوذ من تفسير ابن كثير

بسم الله الرحمن الرحيم

بلغ العلی بکمالہ کشف الدجی بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللھم صل علی سیدنا محمد وآلہ وعترتہ بعدد کل معلوم لک

ولله المشرق والمغرب فاينما تولوا فثم وجه الله ان الله واسع عليم

(البقرة : ١١٥)

وهذا والله اعلم فيه تسلية للرسول ﷺ واصحابه لذين اخرجوا من مكة وفارقوا مسجدهم ومصلاهم وقد ن رسول الله ﷺ يصلى بمكة الى بيت المقدس والكعبة ن يديه فلما قدم المدينة وجه الى بيت المقدس ستة عشر هرا ثم صرفه الله الى الكعبة بعد ولهذا يقول تعالى ولله المشرق والمغرب فاينما تولوا فثم وجه الله) قال : ـ عبيد القاسم بن سلام فى كتاب الناسخ والمنسوخ : حبرنا حجاج بن محمد اخبرنا ابن جريج وعثمان بن عطاء ى ابن عباس قال : اول ما نسخ لنا من القرآن فيما كر لنا والله اعلم شأن القبلة .

قال الله تعالى (ولله المشرق والمغرب فأينما تولوا م وجه الله) فاستقبل رسول الله ﷺ فصلى نحو بيت لمدس وترك البيت العتيق ثم صرفه الى بيته العتيق سخها . فقال (ومن حيث خرجت فول وجهك شطر مجد الحرام ، وحيث ماكنتم فولوا وجوهكم شطره) ل على بن ابى طلحة عن ابن عباس قال : كان اول نسخ من القرآن القبلة . وذلك ان رسول الله ﷺ لما ر الى المدينة وكان اهلها اليهود امره الله ان يستقبل بيت المقدس ففرحت اليهود فاستقبلها رسول الله ﷺ بضعة عشر شهرا او كان رسول الله ﷺ يحب قبلة ابراهيم عليه السلام وكان يدعو وينظر الى السماء فانزل الله (قد نرى تقلب وجهك فى السماء) الى قوله (فولوا وجوهكم شطره) فارتاب من ذلك اليهود وقالوا (ما ولاهم عن قبلتهم التى كانوا عليها) فانزل الله (قل لله المشرق والمغرب) وقال (فأينما تولوا فثم وجه الله) وقال عكرمة عن ابن عباس (فأينما تولوا فثم وجه الله) قال قبلة الله اينما توجهت شرقا او غربا . وقال مجاهد (فاينما تولوا فثم وجه الله) حيثما كنتم فلكم قبلة تستقبلونها الكعبة . وقال ابن ابى حاتم بعد رواية الاثر المتقدم عن ابن عباس فى نسخ القبلة عن عطاء عنه ، و روى عن ابى العالية والحسن وعطاء الخرسانى وعكرمة وقتادة والسدى وزيد بن اسلم نحو ذلك . وقال ابن جرير وقال آخرون بل انزل الله هذه الآية قبل ان يفرض التوجه الى الكعبة وانما انزلها ليعلم نبيه ﷺ واصحابه ان لهم التوجه بوجوهم للصلاة حيث شاؤا من نواحى المشرق والمغرب لانهم لايوجهون وجوههم وجها من ذلك وناحية الا كان جل ثناؤه فى ذلك للوجه وتلك الناحية

بسم الله الرحمن الرحيم

عن ابى ذر رضي الله عنه قال قال رسول الله ﷺ من فارق الجماعة شبرا فقد خلع ربقة الاسلام من عنقه .

(رواه احمد وابوداود)

قيل يد الله على الجماعة وحث الله تعالى فى كتابه الكريم المؤمنين على التمسك باهداب الجماعة :

واعتصموا بحبل الله جميعا ولاتفرقوا . ولاتكونوا كالذين تفرقوا واختلفوا من بعد ما جآء هم البينات .

التحرير

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— عن ابن عباس رضي الله عنه قال : كان اول مانسخ من القرآن القبلة .

— لله تعالى المشارق و المغارب وانه لايخلو منه مكان

الفرد والاسرة فى فلسفة الإسلام

— ان هدف الدين هو احداث التوافق بين الفرد وذاته وبينه وبين مجتمعه . .

— يضع الاسلام الا ولية لرعاية الآباء على الجهاد .

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In the name of Allah, the All Compassionate, the Most Merciful.

SURVIVOR OF KARBALA: HAZRAT ZAINAB BINT 'ALI
A Profile of Fortitude
(II)

In the preceding part of this article, we narrated the tragedies which befell Hazrat Zainab (*Razi Allahu 'anha*) in quick succession and how Providence prepared her to face the greatest tragedy that she was destined to meet with. She was oppressed, distressed, engulfed in adversity and steeped in utter miseries.

Her husband Hazrat 'Abdullah bin Ja'far al-Tayyar (*Razi Allahu 'anhu*) was rich. He had slaves to attend to household chores so that Zainab could sit back and only give orders for any service required. Yet in the footsteps of her dear departed mother she preferred to lead a life of hard work and self-denial. She was devoted, pious and pure. Her husband used to describe her as "the best of the queens of the home".

PREACHING ISLAM: When her father became the Caliph, Hazrat Zainab used to preach Islam in gatherings of women. When after the Battle of Jamal, he shifted the capital from Madinah to Kufah, Hazrat Zainab with her husband also moved. There she set up classes to teach Islam. She would arrange gatherings after Zuhr prayer in the afternoon and explain injunctions of Quran Majeed and Traditions of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) with so much sincerity and simplicity that the lessons went straight into the hearts of her audience. Her orations spoke of the eloquence and erudition of her father whose proverbial learning, sagacity, and dialectics she ably displayed. When Hazrat 'Ali was assassinated, she continued da'wah during Hazrat Hasan's brief Caliphate and thereafter. In this way she was able to explode many an unfounded myth, to dispel many a misconceived notion, and to let people see for themselves the light and the truth. In this context she earned the appellations of 'Alimah-tun-ghair-ul-mu 'allamah (an erudite scholar without a teacher), Faheema-tun-ghair-ul-mufhamah (a wise person without an inculcator), and 'Aqeelah-tun fee Banu Hashim (prudent lady of the Hashimite clan).

TO KARBALA: We skip further details and come to the point when Hazrat Husain (*Razi Allahu 'anhu*) decided to meet his adversaries on the desert of Karbala. Hazrat 'Abbas (*Razi Allahu 'anhu*) did his best to persuade him not to go. He ultimately said, "If you do insist, then at least do not take the ladies and children along with you. I fear that in their full view you will be assassinated as 'Usman ibn 'Affan was assassinated within sight of his household." After a brief pause, he ejaculated, "Were I sure that by taking hold of your hair-lock and assembling people, I could detain you, by God, I will catch you by your forelock." Hazrat 'Abdullah ibn Ja'far also tried to restrain him but Hazrat Husain

stuck to his decision for the call from within was irresistible.

Hazrat Zainab who was overhearing the ongoing debate, declared that she could not part from her brother under any circumstances. She prevailed upon her husband not only to let her go but also to take along their two young sons, 'Aun and Muhammad, may Allah bless them, to attend to and look after their beloved uncle, Hazrat Husain. Thus she went on the fateful journey to Karbala. Looked at materially and measured by ordinary sense, it was an impossible undertaking, but the spirit had its own reason.

IN KARBALA. On the night before his martyrdom, Hazrat Husain summoned his companions to the camp. He was reciting in a tone laden with profound grief, the following pathos-ridden verses.

Woe to you, O time!
What an unreliable friend are you?
How many are slaughtered at your hand day and night!
Time spares no one,
It accepts no substitute for anyone.
All the affairs rest with Allah,
Every living being does travel on the path of death!

Hazrat Zainab was at that moment tending Hazrat Zain-ul-'Abedin, may Allah bless him. He was laid with high fever and extreme fatigue. When she heard these couplets coming out from Hazrat Husain's lips again and again, she could no more keep calm With a foreboding of the coming tragedy, she started wailing and crying The following conversation then ensued between the brother and sister:

— Sister! What is the matter with you? May it be not that Satan and impatience of our greedy self take the better of our faith and steadfastness.
— (With tears flowing from her eyes) How can we be patient in the face of the plight that demands of you to kill yourself with your own hands?
— Providence wills it so!

This reply only added to her anguish and she passed into a swoon

TRAGEDY OF KARBALA: The grim tragedy quickly unfolded itself on the battle ground of Karbala One by one the soldiers of Islam and the standard-bearers of Faith courted martyrdom in the cause of God that was supreme in their minds. Among those who gave their lives were Hazrat Zainab's foster-brothers, including Hazrat 'Abbas, her nephews Ali Akbar and Qasim, and the new-born 'Ali Asghar on whose dead body Hazrat Husain cried "By God, in His sight, you are dearer than the she-camel of Prophet Swaleh, and Muhammad is verily more exalted than Swaleh in the sight of God O God! If you have withheld your support from us, then ordain that which is better for us."

HER OWN SONS Before his own martyrdom while passing by the tent, Hazrat Husain overheard his sister Zainab exhorting her two youthful sons 'Aun and Muhammad. Said she, "O my dear children! Do not let me down, nor let down your father You have to be the first to enter the battle ground to sacrifice yourselves for the sake of your uncle. You, the paternal grandsons of Ja'far al-Tayyar and maternal grandsons of 'Ali ibn Abi Talib, must exhibit such valour as the world would remember for ever." Hazrat Husain stopped and intervened to desist his sister from risking the precious lives of her young loving sons. Nevertheless, early next morning, she adorned and sent her dear sons in battle dress. They fought dauntlessly but eventually martyrdom claimed them for its own Hazrat Zainab lost everything, but, nay, she had the satisfaction that her leader-brother Hazrat Husain was alive.

NOW HUSAIN HIMSELF: Hazrat Zain-ul-'Abedin was pining to go to the battle field but he was too sick to be allowed by his father, Hazrat Husain, to fight He was extremely sick and weak, lying on a low make-shift tent bed, physically unable to undertake fighting It was time for the last ditch battle by Hazrat Husain himself. There was none even to help him mount his steed, neither 'Abbas, 'Ali Akbar, nor Qasim When he came forward to say adieu, it was Hazrat Zainab herself who came out to hold the reins of the horse and help her brother mount Already, when the war was in its full fury, the tents which were moved and pitched at one place, were set by the enemy on fire On this Hazrat Husain said to his people, "Never mind, let them burn the tents It will be all the better for us for now the enemy shall not be able to mount attack from behind" But Hazrat Zainab's plight can be imagined, to be alone in charge of children, women folk, and bed ridden Zain-ul-'Abedin Be that as it may, she had yet to witness the greatest tragedy of all

HUSAIN'S MARTYRDOM. Hazrat Husain (*Razi Allahu 'anhu*) fought bravely, but he did have a tryst with martyrdom. Although besieged by the enemy on all sides, he singly gave a good account of his valour reminiscent of the chivalry of his father Hazrat 'Ali himself But Providence had chosen for him the high rank of martyr.

He did not die but passed into a still nobler life for as Quran Majeed says:

"And say not of those who are slain in the way of God: 'They are dead' — Nay, they are living, though you perceive (it) not." (2: 154).

The martyrs of Karbala lived fully up to the Quranic concept:

"God has purchased of the believers their persons and their goods, for theirs (in return) is the Garden (of Paradise)· They fight in His cause, and slay and are slain —" (9·111).

ZAINAB'S LAMENT. The scene was ghastly. There were alltold seventy-two martyrs bathed in blood and dust Then their heads were severed from their corpses to be taken to Damascus The body of Hazrat Husain was seen by Zainab, trampled under hoofs of horses It seemed as if all was over and the world had come to an end Justice Syed Ameer Ali writes, "The tragic fate of Husain and his children sent a thrill of horror through Islam — and the revulsion of feeling which it caused proved eventually the salvation of the faith" Edward Gibbon says, "In a distant age and climate, the tragic scene of the death of Husein will awaken the sympathy of the coldest reader"

Yet the post-Karbala period belongs to Zainab bint 'Ali (*Razi Allahu 'anhum*) as we shall show in our next two issues Insha' Allah!

AL-HADIS· Narrated Abu Sa'id Al-Khudri (*Razi Allahu 'anhu*) The Prophet (*Sallallahu 'alaihi wa sallam*) was more shy than a virgin in her separate room And if he saw a thing which he disliked, we would recognise that (feeling) in his face. (Bukhari).

AL-QURAN

Concept of Intercession (Shafa'at) in Islam

By Syed Mahmood Akhtar

Etymologically the word 'intercession' implies the act of interceding or pleading for another It is synonymous to recommendation, entreaty and deprecation. Its equivalent in Arabic is "Shafa'at" For example, if someone pleads before a ruler for the remission of another man's guilt, sin or crime, he thereby intercedes for him. It is seldom used in matters relating to judiciary or juridical decree There are Traditions (*Ahadith*) which imply that whoever by his intercession precludes the imposition of the divine punishment it will be tantamount to his opposition to the law of God (Bukhari).

The word 'intercession' is generally spoken in religious sense especially in relation to the Last Day of Judgement. In Quran Majeed the same sense predominates Looking into the current version of the Bible in the Book of Job (Pentateuch — 33·23) it is mentioned that some angels will intercede for man in order to save him from destruction In the Book of Genesis the name of Abraham, that is Hazrat Ibrahim (*'alaihis salaam*) also appears as intercessor

In Quran Majeed the word is used in negative sense The Last Day (*Qiyaamah*) will be one —

" . .When no bargaining (will avail), no friendship nor intercession . " (2: 254).

This negative pronouncement, as it is indicated in Surah Yunus, relates to the polytheists

"They serve, besides God, things that hurt them not. nor profit them, and they say· 'These are our intercessors with God.' Say! 'Do you indeed inform God of something He knows not, in the heavens or on earth? Glory to Him! And far is He above the partners they ascribe (to Him)!" (10:18).

But their (of the idols') intercession will not profit them:

"Then will no intercession of (any) intercessors profit them." (74·48)

It may, however, be remembered that Islam has not completely excluded the possibility of making intercession In Quran Majeed it is stated:

"Say· To God belongs exclusively (the right to grant) intercession . ." (39: 44).

Quran Majeed has itself elaborated the meaning of the above verse. For example —.

"— Who is there who can intercede in His presence except as He permits " (2.255)

OR

"— No intercessor (can plead with Him) except after His leave —" (10:3).

The question, however, arises as to who are those whom God has given the privilege of interceding? To that Quran Majeed gives the following answer:

"None shall have the power of intercession, but such a one as has received permission (or promise) from (God) Most Gracious." (19: 87).

Likewise idols and false gods have no power of intercession:

"And those whom they invoke besides God have no power of intercession, only he who bears wit-

ness to the Truth, and they know him." (43:86).

Here, obviously, the one "who bears witness to the Truth" is the Holy Prophet and "they know (him)" refers to the Quraish, amongst whom "he was brought up and among whom he earned the reputation of being a man of probity." (Yusuf Ali).

Besides, there are references in Quran Majeed indicating that the angels will also intercede. For example at a place where it is described that the infidels attribute God having sons and daughters who will intercede for them God says:

"And they say. (God) Most Gracious has begotten offspring Glory to Him! They are (but) servants raised to honour. They speak not before He speaks, and they act (in all things) by His command. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory)." (21: 26-28).

It appears that "the servants raised to honour," as referred to above, are angels. The point has further been elucidated in Quran Majeed:

"Those who sustain the Throne (of God) and those around it sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe 'Our Lord! Your reach is over all things, in Mercy and Knowledge. Forgive, then those who turn in Repentance, and follow Your Path; and preserve them from the Penalty of the Blazing Fire." (40:7)

In Islam acceptable intercession is conditional as well as limited. In the books of Traditions (*Ahadith*) we find similar reflections on the concept of intercession. Much before Bukhari and Muslim, one Hamaam bin Munabbah, a disciple of Hazrat Abu Hurairah (*Razi Allahu 'anhu*) described the same thing in his 'Al-Saheefah' That was two hundred years before Bukhari and Muslim. In *Ahadith* too 'intercession' is referred to in the perspective of the Last Day of Judgement.

It is worth noticing that intercession and invocation of forgiveness by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) will not be available on the Last Day of Judgement only. As a matter of fact, it started during his life-time in this very world It is narrated by Hazrat 'Ayeshah (*Razi Allahu 'anhaa*) that the Holy Prophet frequently used to visit the graveyard of Jannat-ul-Baqee' in order to pray for the forgiveness of the dead. (Muslim) A part of the funeral prayer also includes invocation of forgiveness for the person upon his death.

Sahih Muslim records: "When a congregation comprising one hundred Muslims offers funeral prayer of a Muslim and invokes forgiveness to his sins that prayer will be acceptable." Musnad of Ahmad bin Hanbal mentions this congregation to consist of Muslims standing in three rows.

As for the intercession by the Holy Prophet on the Day of Judgement there is a Tradition quoted in source books such as Bukhari, Muslim, Tirmizi and Ahmad, whose salient features are summed up hereunder:

On the Day of Judgement all Muslims will be in a state of commotion. In order to get rid of their agitation they will approach Hazrat Adam (*'alaihis salaam*) to intercede for them. But Hazrat Adam will be remembering his own lapse. He will send them to Noah, that is Hazrat Nuh (*'alaihis salaam*), who too, in turn, will direct them to Hazrat Ibraheem (*'alaihis salaam*). In short they will approach all the earlier Prophets but it will be of no avail to them. At last Hazrat 'Isaa (*'alaihis salaam*) will advise them to see the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), who will agree to their request and, taking God's permission, will prostrate himself before Him.

God will say: O Muhammad! Rise and speak. Your intercession will receive Our acceptance At that moment a section of the Faithful will get deliverance When they will enter Paradise the Holy Prophet will approach God several times and prostrate himself each time for intercession In the end he will say:

"O God! Now in Hell there are only those who have been precluded by the Quran and on them permanency of Hell has been made obligatory."

With slight variance of wording almost all source books on Traditions agree that among all the Prophets (*'alaihimus salaam*) only the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has the distinction of making intercession This special favour to him is based on the following verse of Quran Majeed:

"——Soon will your Lord raise you to a station of Praise and Glory" (17:79)

A Tradition also is mentioned in Sahih Muslim on the subject as under:

"And soon will your Lord give you that thing which will please you."

Once the Archangel offered to the Holy Prophet one of the two things to select for himself. One

was the right of Intercession; while the other was the privilege of sending half of his Ummah to Paradise. The Holy Prophet chose for himself the right of Intercession as it could elicit a more significant result. (Tirmizi)

The special privilege of Intercession granted to the Holy Prophet is called SHAFA'AT-UL-KUBRAA. (Muslim).

Now the question arises as to who will be the beneficiaries of the intercession, that is to say, will that intercession be general to all mankind or will it apply only to cases of sinful Muslims? There is a prevalent view that intercession for one Muslim will permit seventy thousand people to enter Paradise (Daarmi & Musnad). Yet in the same collections it is also mentioned that intercession will be acceptable in case of those persons only who were not polytheists (Bukhari).

There is intercession for the Major Sins also. The Holy Prophet said:

"My intercession will be available to major sinners of my Ummah."

We pray to God that intercession of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) may be made available to all those who are Muslims. *Amen*!

AL-HADIS: Narrated Ibn 'Umar (*Razi Allahu 'anhu*) that he found 'Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allah's Apostle (*Sallallahu 'alaihi wa sallam*) called them, saying, "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet" (Bukhari).

AL-FIQH-UL-ISLAMI
Islamic Jurisprudence

ASH-SHAAFI'EE

(*Rahmatullahi 'alaihi*)

By Syed Mahmood Akhtar

Abu 'Abdullah Muhammad bin Idrees bin Al-'Abbaas bin 'Usmaan bin Shaafi'ee bin As-Saa'ib bin 'Ubaid bin 'Abd Yazeed bin Haashim bin 'Abdul Muttalib bin 'Abd Munaaf is generally recognised throughout the Muslim world as Imam Shaafi'ee (*Rahmatullah 'alaihi*). He is accepted as one of the four religious authorities on jurisprudence of the People of *Sunnah* The origin of the Shaafi'ee school of Islamic Jurisprudence is attributed to him. His ancestral lineage meets that of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at 'Abd Munaaf, their common ancestor. One of his ancestors, namely As-Saa'ib bin 'Ubaid, was killed as a pagan, in the battle of Badr 2 A.H.

Imam Shaafi'ee was born at Ghazah (Palestine) or 'Asqalaan, according to some writers, in 10 A.H./767 C.E. He became an orphan in his childhood.

His mother's name was Fatimah bint 'Ubaidullah bin Al-Hasan bin Al-Husain bin 'Ali bin Abu Taalib. She took Imam Shaafi'ee to Makkah while he was of only two years of age. The purpose of this visit was just to have acquaintance with their relatives. The next time when he visited Makkah his age was ten years. By now he had been permanently settled over there

His early life had seen very difficult days but his eagerness for learning, nevertheless, remained unabated At the age of seven years Imam Shaafi'ee had committed Quran Majeed to memory. At the age of ten he had thoroughly learnt Al-Muwatta of Imam Maalik (*Rahmatullah 'alaihi*). While he attained the age of fifteen years he was allowed to issue *Fataawah* (religious decrees).

Imam Shaafi'ee had spent quite a long time among the Beduin tribes. His Arabic accent and diction were, therefore, exquisite and immaculate. Al-Asma'ee, still regarded as authority in Arabic language and literature, was one of his students While the Imam was of thirteen years of age he travelled to Madinah and sought for the discipleship of Imam Maalik (*Rahmatullah 'alaihi*) and studied Al-Muwattaa from him. Imam Shaafi'ee stayed with Imam Maalik at Madinah till the latter's death in 179 A.H. /796 C.E. Thereafter he returned to Makkah, where he learnt Islamic Jurisprudence from Muslim bin Khaalid-uz-Zanji (d. 180 A.H 796 C.E.) and Sufyan bin 'Uyainah (d. 198 A H /813 C.E.).

Imam Shaafi'ee, during his sojourn at Makkah, had acquired considerable knowledge of the Arabic language and literature and earned general approbation for his enlightenment and learning in the Islamic subjects. Incidentally the ruler of Yemen arrived in Hejaz. He was much impressed by the learned Imam and offered him a respectable position in his kingdom. The Imam could not, however, maintain the position over there for long because of local rivalries and petty politics.

His rivals in the royal court had charged that he was one of the

staunch supporters of Yahya bin 'Abdullah, a Zaidi claimant to the Caliphate. The Imam was arrested and brought before Caliph Haroon Al-Rashid at Al-Raqqah (Iraq). The Caliph heard his arguments and set him free absolving him from all charges (187 A.H./803 C.E.). In Iraq Imam Shaafi'ee won friendship of Imam Muhammad bin Al-Hasan As-Shaybani (*Rahmatullah 'alaihi*), who died in 189 A.H./805 C.E. Imam As-Shaybani was a celebrated Hanafi theologian and traditionist. Imam Shaafi'ee being greatly influenced by Imam As-Shaybani's scholarly pursuits, copied many books of the latter for his own use. His contact with Imam As-Shaybani had enlarged his vision by reason of which his popularity was gaining stride but of equal momentum grew his opposition too. At last Imam Shaafi'ee left Iraq. He returned to Makkah via Harran and Syria in 188 A.H./804 C.E.

At Makkah Imam Shaafi'ee was enthusiastically welcomed as a disciple of Hazrat Imam Maalik (*Rahmatullah 'alaihi*). He started a school at Baitullah Sharif. During his lectures he frequently referred to minor juridical differences between Imam Abu Hanifah and Imam Maalik (*Rahmatullahi 'alaihimaa*). The students were much impressed by his scholarly discourse but some of his disciples, who supported the juridical concept of Imam Maalik, left the school disgruntled.

During 195 A.H./810-11 C.E. Imam Shaafi'ee again moved to Baghdad and started delivering lectures. Here the Imam, somehow, developed connections with 'Abdullah son of 'Abbas bin Musa, Governor of Egypt. Consequently on 28th Shawwaal, 198 A.H./21st June, 814 C.E, he left for Egypt. Due to disturbances there very soon he had to return to Makkah. In 200 A.H./815-16 the Imam again entered Egypt. On the last day of Rajab, 204 A.H./January 20, 820 C.E. the Imam died at Fustat He is buried at the outskirt of Al-Muqattam under the covered dome of Banu 'Abdul Hakam.

The life of Imam Shaafi'ee had two creative periods — first the Iraqi period and second the Egyptian period.

Imam Shaafi'ee was a prolific writer. But most of his compositions are in the form of dialogue, giving replies to the critics without mentioning their names His famous book entitled *KITABUL UMM* was published in seven volumes at Cairo in 1321 A.H. The other composition, very popular in the region of south Asia, is Al-Risaalah. It was first translated in the Dutch language in 1934 It was rendered into English by Majid Khadduri in 1961 and published at Baltimore. Its Urdu translation was published at Karachi in 1968 by M Amjad Ali.

Hazrat Imam Ahmad bin Hanbal has remarked about the knowledge and virtue of Imam Shaafi'ee as under:

"I have not come across any person so well-versed in religious laws of the Book of God as this Qarshi young man."

At another occasion he said:

"It was Shafi'ee who opened the keyless lock of Jurisprudence."

Hazrat Imam Shafi'ee was a very deeply-read person. He studied views of different schools of thought thoroughly but accepted only those which were in consonance with the teachings of the Quran and Sunnah. In this way he sometimes differed from the view of some Companions (*Sahaabah Kiraam*) and sometimes his conclusions fell against those of Imam Abu Hanifah, Ibn Abi Lailaa, Al-Waqidi and Al-Auzaa'ee. In forming his conclusions he always considered the Quran and Sunnah as the touchstone or criteria of truth.

Prior to Imam Shaafi'ee there were two eloquent groups of scholars in Islamic jurisprudence. They were Ahl-Al-Hadith (people of Traditions) and Ahl-Al-Raai (People of opinion). Both groups were quite aggressive in their views and attitudes. The gulf of separation between these two groups, however, narrowed down by the argumentation and healthy approach of Imam Shaafi'ee. The result was that both groups of scholars began to reconsider their rigid views and attitudes. In this way they drew nearer to each other.

Baghdad and Cairo were the two big centres of the activities of Imam Shaafi'ee

Among his famous disciples a few may be mentioned here. They were.

Al-Muzzani (d 264 A H); Al-Buwaiti (d. 231 A.H)

Al-Rubiyyeh bin Sulaiman Al-Muraadi (d 270 A.H.).

Az-Z'afraani (d 260 A H); Abu-Saur (d. 240 A H.).

Imam Ahmad bin Hanbal (d. 241 A.H.).

The names of some of the celebrated followers of Shaafi'ee School may be mentioned here:

An-Nisaa'ee d. 303 A.H /915 C.E.

Al-Ash'aree d 324 A H /935 C.E.

Al-Maa-Wardee d 450 A.H./ 1058 C.E.

Al-Shiraazee d. 476 A H./1083 C E.

Imam-ul-Haramain d. 478 A.H./ 1085 C.E.

(*Contd. on page* 103 *Col.* 1)

Umar Khayyam's Rubaiyat on display

The National Museum of Pakistan put on display a unique illustrated manuscript copy of Rubaiyat of Umar Khayyam, as the "Object of the Month" for August.

It is an abridged collection of Rubaiyat of Umar Khayyam comprising 169 Rubaiyat. It was transcribed by Abdul Latif bin Abdullah Abbasi on 1030 A.H./1620-21 A.C. in beautiful Nastaliq script, a famous scholar during the period of Shah Jahan (1628-1658 A.C.) who earlier compiled a revised edition of the Musnavi of Maulana Rumi in 1024 A.H./1615 A.C. and had written a commentary on it.

Abdul Latif Abbasi is also famous as an author of a glossary to the Masnavi of Rumi entitled "Farhang-i-Masnavi" who died in 1049 A.H /1639-40 A.C.

This manuscript contains 10 superb paintings in Siyah Qalam (a sketch lightly touched with colour or gold) depicting different themes of Rubaiyat This technique in the Mughal painting was evolved and introduced by Mohammad Nadic Samarqandi during the reign of the Mughal Emperor Jahangir (1605-1628 A.C.) and reached its climax during the period of Shah Jahan

The structural format of the paintings justify its being an old work of early 17th century and a clear testimony of extraordinary skill of the unknown artist.

Mughal painting since its inception was a synthesis of Persian and indigenous art. The style of the late Timurid School of Herat was imported into Indo-Pakistan sub-continent by the Mughal Emperor Humayun (1530-1556 A.C.) who brought to his court two Iranian masters, Mir Sayyid Ali and Khawaja Abd al-Samad who joined him at Agra.

But real foundation of the Mughal school of Painting was laid down by the Mughal Emperor Akbar (1556-1605 A.C.). Besides being a great ruler he was an ardent admirer of art and culture. Since his youth he evinced interest in painting. He regarded the art of painting not merely as a means for pleasure, but as exposition of life itself. He established an atelier under the guidance of two Iranian masters, Mir Sayyid Ali and Khawaja abd-al-Samad and Central Asian artist Farrukh Beg Qilmaq. Many local painters from various parts of the country were employed at the Royal Atelier. The pupils soon mastered the technical excellence of Iranian painting, both of line and varied lively colour

The true combination of Iranian and local techniques in miniature painting gave birth to the Mughal school of art which flourished effectively in the sub-continent during Mughals under Akbar, Jahangir and Shah Jahan. It was during Jahangir's period that this new portrait technique known as "Siyal Qalam" was introduced and remained a popular technique during 17th century A.C. for illustrating different copies of manuscripts.

(*Courtesy*: DAWN)

(*Contd. from* page 102 *Col* 3)

Al-Ghazalee d. 505 A H./1111 C.E.

Al-Raazee d. 606 A.H./1210 C.E.

Ar-Raafi'ee d. 623 A H./1226 C.E.

An-Nauvee d. 676 A H /1277 C.E. et cetera.

AL-HADIS: Narrated 'Abdullah (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) divided and distributed something as he used to do some of his distributions. A man from the Ansar said, "By Allah, in this division the pleasure of Allah has not been intended." I said, "I will definitely tell this to the Prophet. "So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet then said, "Moses was harmed with more than this, yet he remained patient." (Bukhari).

AL-HADIS: Narrated Anas bin Malik (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)." (Bukhari)

Islam's Emphasis on Knowledge

By A. K. Brohi

It is hereby necessary for me, considering that I am speaking to Muslim audience, to emphasise the importance of acquiring knowledge. We ought to remind ourselves that the Holy Prophet is asked in the Quran to Pray for obtaining increase in his knowledge (*Rabb-e-zidni 'Ilma*). He himself has emphasized the value of knowledge and high-lighted the importance of acquring knowledge, both for Muslim men and women. Said he, "Acquire knowledge although it be in China"; "Acquire knowledge from cradle to grave"; and indeed he went further when he said acquisition of knowledge is a *duty* imposed on every Muslim man and woman. As a matter of fact, the best life, considered from Muslim perspective of things, would thus appear to be the one that is devoted to acquisition of knowlege and on that account acquisition of knowledge may be regarded as the sacred religious duty which has been imposed on every Muslim man and woman.

This was enjoined as a duty 1400 years ago although it is only in the recent past that the world has begun realizing its importance. Of course the world today believes in knowledge and strives to enable its denizens to acquire it But the all-important question is to be clear in one's own mind as to what is it that may *truly* be called from Islamic viewpoint "knowledge", as opposed to what passes for knowledge which is to be characterised as pseudo-knowledge. Knowledge must be of truth and reality, or of what the Quran calls "Haq", and must be acquired for the purpose of utilizing it in the *service of* life so that life is lived by mankind according to the aims and purpose for which it has been created and the mission which it has been assigned to fulfil. No wonder, one of the prayers of the Prophet of Islam was 'O God may I see things as they are' This prayer necessarily distinguishes the reality of things from mere appearance of them. After all, much of what appears to man may only be the source while the findings go completely counter to that view of life, mind and history which is recommended by universal religion of mankind.

It is strange, is it not, that the world of Islam that has commenced the 15th century Hijra chapter of its own history is not even cognizant of the contradiction in the lives of the Muslim students who are sent out to study modern knowledge, which, to say the least of it, involves them into a situation in which they have to keep their religious convictions in one part of their being and convictions resulting from their studies in the universities in the other—thereby they cannot possibly appear to be one integrated personality but more or less a house that is divided against itself The challenging task before Muslim thinkers today therefore is to *re-write standard textbooks* on principal branches of human learning to make them consistent with the basic principles that are discernible in the Quran in regard to nature of human life, mind and its social behaviour This is not the place to attempt any exposition of what these principles are and how radically they differ from those that at present are governing the disciplines to which I have made a reference. *I* concede that the problem is difficult to resolve but it is equally clear that it should be dealt with at the deliberate speed of which the Ummah is capable. The harmonious development of our students demands that they are enabled to have a unity of outlook which, having regard to teachings of Islam, must accord well with the natural constitution of man and his role in human history. Much of the dissatisfaction which modern educated Muslims have voiced against Islam is a result of the kind of textbooks they have read and the so-called scientific thoughts, that in the name of modern knowledge, have been dinned into their ears. We, therefore, would like to sponsor a world-wide movement for *securing recognition of the paramount need of so reorganizing the elements of modern knowledge as to purge it of the deleterious elements which are currently at war with the sanctity of our religious beliefs and practices and tend to give to the believers a sort of schizophrenic personality* so that when they are in a religious mood they do not unconditionally accept principal contributions of modern knowledge and when they are thinking about modern knowledge they find that their beliefs are undergoing a sort of heretical transmutation

The knowledge which is today imparted in our universities and other academic centres of learning is the product of the contributions that various thinkers, scientists, philosophers and the artists have made to man's awareness of who he is, what is his relationship with Nature, with his own life and with the concourse of human history At one time, at the base of all knowledge lay the religious intuitions and insights of the masters of human wisdom — the great pro-

phets, sages and saints and such other God-inspired men. These were the men who had voiced forth truth, as coming from a source which is higher than the ordinary man's perception, or experience, or his understanding of what goes on inside or around him.

With the passage of time religious consciousness ceased to be decisive influencing factor in terms of which to explain growth of human knowledge. Indeed, in the post-Protestant period and more particularly in the last 300 years or so, religion has fallen into disrepute and it has been attempted to explain it away by generality of anthropologists as the source of superstition, or conformity of meaningless ritual and of uncritical acceptance of diverse dogmas which have no relationship with either reality or truth. About the middle of the 19th century, the most important controversy which came to be countenanced by the protagonists of religion and science was to settle the rival claim of religion and science as sources of knowledge. The relative validity of these twin sources of knowledge became a fashionable topic of discourse and the believers in the institution of religion more or less were put on the defensive by the scientists. They, in their role of philosophers of science, presented a world-view in terms of which to understand all the metaphysical questions which were traditionally being dealt with by Religion: the various disciplines such as epistomology, cosmology and ontology, rational psychology and natural theology came up to take its place The first of these disciplines, as is well-known, answers the question "Is Knowledge possible"; second, "What is the structure and the principle in terms of which to comprehend the Nature of Cosmos around us", third. "What is the Nature of reality"; and finally the fifth one, "what is the nature of Divinity and its relation to man". By answering these questions, all that religion attempts to do for man has professedly been done by the philosophers of Natural Sciences.

Centre of Islamic Learning

DARUL ULUM NADWATUL ULAMA (LUCKNOW)

The Darul Ulum Nadwatul Ulama at Lucknow is one of the two most venerated institutes of Islamic learning in India. The other one is at Deoband Darul Ulum Nadwatul Ulama was founded in 1883 in Khatoon Manzil with the express objective of producing preachers, muftis and imams to meet the requirements of the Muslim society in and outside India. It was shifted to its present building near the Lucknow University in 1902. The total strength of students at the institute today is 1,786 of which 103 are from foreign countries like the Indonesia, Malaysia, Thailand South America, Kenya, Algeria and Nigeria With 73 teachers and 67 non-teaching staff, the institute is presently headed by prominent Arabic scholar Maulana Abul Hasan Ali Nadwi.

The institute has been recognised even by the Arab countries. English is taught as a compulsory subject to all students in various classes and courses. Conceived in the wake of the West's onslaught on India's political and religious life and, with the spirit of legendary Hazrat Shah Waliullah serving as inspiration, the founding fathers of the institute hoped to bring about harmony and cooperation among the different Muslim groups Lucknow the most important centre of Muslim culture in the country for centuries was the obvious choice.

It has been one of the earliest canons of the institute that the people at its helms, while being firm and orthodox in faith, must be tolerant in controversial matters.

Since its inception full attention has been paid to the Arabic language. Arabic holds the key to the understanding of Quran and the *Sunnah*. Without its knowledge it is not possible to avail oneself of the vast treasure house of Islamic thought and learning. Moreover it is an important medium of contact with the entire Muslim world

Darul Ulum thus sponsored the writing of books for the purpose of promoting the study of Arabic language. The usefulness of this endeavour is today acknowledged even by the Arab world. The Darul Ulum effected far-reaching changes in the traditional curriculum of the Arabic madrasas of India These innovations made the Darul Ulum a common platform for the religious scholars of the old school and the modern educated Muslim intelligentsia. The institute brought out the first Arabic newspaper, the first from any non-Arab country, known as Al Dhia in 1930. Edited by maulana Masood Alam Nadwi, it soon attracted a steady readership.

Two Arabic language magazines, a fortnightly and a monthly, brought out by the institute, have a very wide circulation in Arab countries and are considered highly authoritative.

The books of Arabic literature written by the distinguished scholars here are included in the curri-

cula of the UAE, Syrian and Saudi Arabian universities.

All students at the institute get free tuition and accommodation. Finance is always a nagging problem for the institute. It is run entirely by public donations and the requirement always outstrips receipts.

One of the secrets of the continuing relevance of Darul Ulum is its dynamism. "A community numbering 80 million does require religious scholars for meeting its religious needs and the institute is primarily meant to prepare such scholars", says the head of the Institute Maulana Abul Hasan Ali Nadwi.

The institute's contribution can have no better testimony than the fact that the Arab world's finest luminaries have at one time or the other been its alumni. The director of the Muslim World League, Mr Mahmud Al-Hafiz, had his schooling there. Mr. Abdullah Abbas Nadwi, professor in the King Abdul Aziz University, Jeddah and Ummul Qura University, Makkah, is yet another proud product of this institute.

AL-HADIS: Narrated 'Aisha (*Razi Allahu 'anha*): The Prophet (*Sallallahu 'alaihi wa sallam*) made something and allowed his people to do it, but some people refrained from doing it. When the Prophet learned of that, he delivered a sermon, and after having sent Praises to Allah, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they." (Bukhari).

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

THE HEREAFTER

Those huge masses of ice, which we know as icebergs, found floating in the seas of the North and South poles, number amongst the most deceptive and, therefore, most dangerous phenomena to be found in nature. Their deceptiveness lies in the fact that no matter how huge, or wonderful in configuration, what we see of them amounts to only one tenth of their enormous bulk. What lies below the surface of the ocean, spreading far and beyond the visible perimeter, poses tremendous hazards to the unwary. In some ways, our lives are like those floating mountains of ice. The part we spend in this world — about a hundred years, or less — is like the part of the iceberg which is visible above the surface. We can see it, touch it, feel it. We can take its measure and deal with it effectively. But the part which comes after death is like the submerged part — vast, unfathomable and fraught with peril It is something which defies the imagination, but which we must nevertheless try to comprehend, for that is the part of human life which God has decreed should be eternal and, as such, ineluctable.

We are all familiar with the facts of our origin and the course which life takes from the womb until death. But at the end of our lifespan, whether it terminates in youth or in old age, our familarity with the nature of things comes to an end. It has been surmised that death means total and final annihilation. But this is not so. Death is simply a means of consigning us to a new womb, to the womb of the universe itself From that point, we are ushered into another world, the Hereafter. While the present, physical world as we know it has a finite time-frame, the Hereafter stretches away from us into infinity. We fondly imagine that there is some parallel between the pleasures and pains of this world and those of the next, but, in truth, nothing that we can experience in this world will ever match the extremes of agony and bliss of life after death. Those who merit punishment in the Hereafter will be condemned to suffer the most horrific pain for all time to come. But those who merit God's blessings in the Hereafter shall know the most wonderful joy and contentment.

It is because life in this world is intended to be a testing-ground that the world of the Hereafter remains beyond our reach. But all around us, we have innumerable signs which can help us, by analogy, to understand and appreciate the nature of the world to come. Imagine a room which ostensibly consists of four walls, furniture, a few material objects and some human occupants. To all outward appearances, that is what the room adds up to. But the moment we switch on the TV set we are introduced to a hitherto unsuspected world of colour, movement, and highly vocal human activity. This world, with its scenery and very alive human beings had existed all along. It had only needed the flip of a switch to make us aware of it. Similarly, our terestial existence is made up of a world within a world. The world we know is concrete, visible, audible tangible. The 'other' world, the world within it,or rather, beyond it is not however, one which can be apprehended through any of the normal human senses: no switch can be turned on to make

us understand what it is really like. Only death can do this for us. And when we reopen our eyes after death we find that what had formerly been impalpable, and quite beyond human comprehension is now a stark, overwhelming reality. It is then that we grasp what had hitherto existed, but remained invisible.

Once we have become clear in our minds that the after-life truly exists, we realize that the sole aim of our earthly existence should be to strive for success in the life to come, for, unlike the present ephemeral world, the Hereafter is eternal and real. What we understand by suffering and solace in this world cannot be compared with the suffering and solace of the Hereafter.

Many individuals lead immoral, even criminal existences because they feel that we are free to do as we please in this world. Freedom we do have, but it exists only so that God may distinguish between the good and the evil, and determine who deserves a place of honour and dignity in the Hereafter and who should be condemned to eternal disgrace. While there is nothing to prevent the good and the evil from living cheek by jowl in this world, they will be separated in the Hereafter like the wheat from the chaff and will be judged according to their record in this life. Some will be condemned to an eternal Hell of pain and distress, while others will be blessed with eternal bliss and pleasure. Each will get his deserts.

Now let us look at the Hereafter from another point of view. I once had occasion to visit a senior official, and as we sat on the lawns of his palatial bungalow, he suddenly exclaimed, "Maulana Sahib, you don't know how bad our life is! Tomorrow I have to be at the airport before sunrise to welcome a foreign dignitary, and not only shall I have to deprive myself of sleep, but I shall have to welcome him with smiles — and that in spite of the fact that he is somebody I despise!" This simple anecdote shows there are two sides to the lives of those in high office. On the one hand, they enjoy power and prestige and the many perquisites that go with them, while, on the other hand, there is a side to their lives which is far from being enviable. If you look deep into some of these 'great' men, you will discover that they achieve their high positions because they persuade themselves to be content with triviality. If, outwardly, they lead glamorous existences it is because, privately, they stoop to hyprocrisy, sycophancy, opportunism and unscrupulousness. This double life is the price they pay to bolster their own self-interest In this respect, many are simply following the trends of the time Every 'great' man has two sides to his life — one all brilliance and glitter, the other all dark and soulless. The power and glamour which he achieves in his life has something animal-like about it when he agrees to kill what is human in himself.

Just as there are two sides to every life in this world, there are two aspects of every act in relation to this world and the Hereafter. One aspect of each act is our acceptance of it as what it is seen to be in this world. The other aspect is what results from this act in terms of the Hereafter. Imam Ahmad narrates that the Caliph Umar once said: "No drink of milk or honey is better than swallowing one's anger." In actuality, to swallow, or overcome one's anger is an extremely bitter experience, but in the Hereafter the result of doing so is sweeter by far than milk and honey. Today we reap the worldly fruits of our actions! tomorrow, in the Hereafter, we shall have to face up the results of our deeds and misdeeds. Today, we can see only one aspect of our actions — that of immediate pleasure or gain — but the Day of Resurrection will place us in a position to see much more. Just as a person standing on top of a wall can look down on both sides, so shall we be able to see both aspects of the truth. Not only shall we watch our entire history unreel before us like a film, but we shall witness the consequences of our own worldly actions. 'Then,' as the Quran says, 'shall each soul know what it has sent forward (to the Hereafter) and what it has kept back (in the world behind)' (82:5). Whatever was done for worldly reasons will be left behind, unconsidered. Only those actions which were carried out with the Hereafter in mind will benefit us in the life to come.

Two men once brought a case before the Prophet for judgement. One had misappropriated the other's land, but because of certain legal quirks, it was difficult to pass a verdict against him. After due consideration, the Prophet warned him: If the court gives a verdict in your favour, think of it as being fire and brimstone which you have been 'awarded'. The piece of land might, in terms of this world, have been a prized possession, but in the perspective of the Hereafter it would assume the terrible properties of fire and brimstone. The Prophet said — with justice — 'Summer heat is a small part of the heat of Hell!'

These two sides of human deeds have been beautifully described in the *Hadith of the Miraj* (The Pro-

phet's journey to the Heavens) when the Prophet reached *Sidrah al Muntaha* (the lote tree at the end of the Seventh Heaven), he saw four rivers: two flowing inward and two flowing outward. It was explained to him by the Angel Gabriel that the two inward-flowing were rivers of Paradise and the outward-flowing were the Nile and the Euphrates.

By analogy, the present world and the Hereafter are two sides of the same event. The worldly side is trivial and temporary, while the Hereafter side is substantive and permanent. It is to the latter side that we must face up after death. Here one has complete freedom to live out one's wordly existence as one wills; in the life-to-come, one will have no choice about the future course of one's life. One will either be raised to eternal glory, or cast down into the pit of everlasting Hell.

(*Courtesy*: AL-RISALA)

15-DAY SHARI'AT COURSE

A 15-day course in Shariah (Islamic law) for practicing lawyers has been instituted by the Shari'ah Academy of the International Islamic University. Nearly 30 lawyers from all over Pakistan are participating.

The aim of the course is to remove difficulties due to which practicing lawyers feel handicapped in appearing before Shari'at courts or a Shari'at bench.

The panel of the lawyers and jurists who will deliver lectures include, Mr. Khalid Ishaq, a prominent lawyer from Karachi, Mr. Munir Ahmed Mughal, (District and Sessions Judge, Bakhar), Ch. Taj Muhammad (District and Sessions Judge, Rawalpindi) and Mr. Sajidur Rehman Siddiqui, (Research Adviser, Federal Shari'at Court).

The inaugural lecture was delivered by the Chief Justice (Retd) Mr. Justice Abdul Hakim Khan of Peshawar High Court.

AL-HADIS: Narrated Anas (*Razi Allahu 'anhu*): A man came to the Prophet on a Friday while he (the Prophet) (*Sallallahu 'alaihi wa sallam*) was delivering a sermon at Madinah, and said, "There is lack of rain, so please invoke your Lord to bless us with rain" The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Madinah valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Madinah to the right and to the left, and it rained round about Madinah and not upon Madinah. Allah showed them (the people) the miracle of His Prophet and His response to his invocation. (Bukhari).

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*) A man said to the Prophet (*Sallallahu 'alaihi wa sallam*) "Advise me! "The Prophet said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet said in each case, "Do not become angry and furious." (Bukhari).

AL-HADIS: Narrated Abu Musa that when Allah's Apostle (*Sallallahu 'alaihi wa sallam*) sent him and Mu'adh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other." Abu Musa said, "O Allah's Apostle! We are in a land in which a drink named Al-Bit is prepared from honey, and another drink named Al-Mizr is prepared from barley." On that, Allah's Apostle said, "All intoxicants (i.e. all alcoholic drinks) are prohibited." (Bukhari).

AL-HADIS: Narrated Zaid bin Thabit (*Razi Allahu 'anhu*): Allah's Apostle (*Sallallahu 'alaihi wa sallam*) made a small room (with a palm leaf mat). Allah's Apostle came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become obligatory on you So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer." (Bukhari).

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ء=' (Jerk)	،
Bold	Madd	آ=ãã	ۇ=ōō	ێ=ēē	Fine	Madd	آ=ãa	ۇ=ōo	ێ=ēe

SECTION 1 (Contd.)	RU-KOO' 1 (Contd.)	ركوع ١ (تتمہ)
6 Maybe, you will kill yourself on their account,	6 *Fa-la-'al-la-ka baa-khi-'un-naf-sa-ka 'a-lãa aa-ṣaa-ri-him*	فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰٓ اٰثَارِهِمْ
with grief, if they believe not in this Message	*il-lam yu'-mi-noo bi-haa-zal-ḥa-dee-ṣi a-sa-faa.*	اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ۝
7 Indeed, We have made all that is on the earth as an adornment for it,	7 *In-naa ja-'al-naa maa 'a-lal-ar-ḍi zee-na-tal-la-haa*	اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا
so that We may test them as to which of them is best in conduct	*li-nab-lu-wa-hum aiee-yu-hum aḥ-sa-nu 'a-ma-laa*	لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ۝
8 And We are surely to reduce all that is on it	8 *Wa in-naa la-jaa-'i-loo-na maa 'a-lai-haa*	وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا
into a barren land	*ṣa-'ee-dan ju-ru-zaa.*	صَعِيْدًا جُرُزًا ۝
9 Do you think that the Fellows of the Cave and the Inscription	9 *Am ḥa-sib-ta an-na aṣ-ḥaa-bal-kah-fi war-ra-qee-mi*	اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ
were a wonder among our signs?	*ka-noo min aa-yaa-ti-naa 'a-ja-baa*	كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ۝
10 When the young men took refuge in the Cave, they said	10 *Iz a-wal-fit-ya-tu i-lal-kah-fi fa-qaa-loo*	اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا
Our Lord, grant us mercy from Yourself	*rab-ba-nãa aa-ti-naa mil-la-dun-ka raḥ-ma-tanw-*	رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً
and arrange for us a right course in our affair	*wa haiee-yi la-naa min am-ri-naa ra-sha-daa.*	وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ۝

11. So We struck their ears (with deafness)	11. *Fa-da-rab-naa 'a-lāa aa-zaa-ni-him*	فَضَرَبْنَا عَلَىٰٓ اٰذَانِهِمْ
in the Cave for a number of years.	*fil-kah-fi si-nee-na 'a-da-daa.*	فِى الْكَهْفِ سِنِيْنَ عَدَدًا
12. Then We raised them up again, so that We may know which of the two parties	12. *Sum-ma ba-'as-naa-hum li-na'-la-ma aiee-yul-hiz-bai-ni*	ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَىُّ الْحِزْبَيْنِ
could better reckon the time they stayed (in the Cave).	*ah-saa li-maa la-bi-sōo a-ma-daa.*	اَحْصٰى لِمَا لَبِثُوْٓا اَمَدًا
SECTION 2	*RU-KOO' 2*	ركوع ٢
13. And We will relate to you their story with truth	13 *Nah-nu na-qus-su 'a-lai-ka na-ba-a-hum bil-haqq.*	نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ
Surely they were young men who believed in their Lord	*In-na-hum fit-ya-tun aa-ma-noo bi-rab-bi-him*	اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ
and We increased them in right guidance	*wa zid-naa-hum hu-danw-*	وَزِدْنٰهُمْ هُدًى
14 And We braced up their hearts when they stood up and said:	14 *wa ra-bat-naa 'a-laa qu-loo-bi-him iz qaa-moo fa-qaa-loo*	وَّرَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا
Our Lord is the Lord of the heavens and the earth,	*rab-bu-naa rab-bus-sa-maa-waa-ti wal-ar-di*	رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
we will never call on any god other than Him,	*lan-nad-'u-wa min doo-ni-hee i-laa-hal-*	لَنْ نَّدْعُوَاۡ مِنْ دُوْنِهٖٓ اِلٰهًا
for then we should have indeed uttered an outrage	*la-qad qul-nāa i-zan sha-ta-taa*	لَقَدْ قُلْنَآ اِذًا شَطَطًا
15 These our people have taken other gods besides Him	15 *Hāa-u-lāa-i qau-mu-nat-ta-kha-zoo min doo-ni hee aa-li-hah.*	هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً
Why do they not bring a clear authority for them?	*Lau laa ya'-too-na 'a-lai-him bi-sul-taa-nim-baiee-yin.*	لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ بَيِّنٍ

English	Transliteration	Arabic
Then who is a greater wrong-doer than he who forges a lie against Allah?	*Fa-man az-la-mu mim-ma-nif-ta-raa 'a-lal-laa-hi ka-zi-baa.*	فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾
16 And when you have withdrawn from them and what they worship besides Allah,	16 *Wa i-zi'-ta-zal-tu-moo-hum wa maa ya'-bu-doo-na il-lal-laa-ha*	وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ
take refuge in the Cave;	*fa'-wōo i-lal-kah-fi*	فَأْوُوا إِلَى الْكَهْفِ
Your Lord will extend for you His mercy	*yan-shur la-kum rab-bu-kum-mir-rah-ma-ti-hee*	يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ
and arrange for you an easy course in your affair	*wa yu-haiee-yi la-kum-min am-ri-kum-mir-fa-qaa*	وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿١٦﴾
17 And you might have seen the sun when it rose,	17. *Wa ta-rash-sham-sa i-zaa ta-la-'at-*	وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ
moving away from their Cave to the right,	*ta-zaa-wa-ru 'an kah-fi-him zaa-tal-ya-mee-ni*	تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
and when it set, going past them to the left,	*wa i-zaa gha-ra-bat-taq-ri-du-hum zaa-tash-shi- maa-li*	وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ
while they were in the spacious part of it	*wa hum fee faj-wa-tim-min-hu.*	وَهُمْ فِي فَجْوَةٍ مِنْهُ
That was one of the signs of Allah	*Zaa-li-ka min aa-yaa-til-laah*	ذَٰلِكَ مِنْ آيَاتِ اللَّهِ
He is indeed rightly guided whom Allah guides,	*Maiee-yah-dil-laa-hu fa-hu-wal-muh-tad.*	مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
and whom He sends astray you will not find	*Wa maieen-yud-lil fa-lan ta-ji-da*	وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ
a guiding friend for him	*la-hoo wa-liee-yam-mur-shi-daa.*	لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾
SECTION 3	*RU-KOO' 3*	رکوع ۳
18 And you would have thought them awake, while they were asleep,	18 *Wa tah-sa-bu-hum ai-qaa-zanw-wa hum ru-qoo-dunw-*	وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

	and We turned them to the right and to the left,	wa nu-qal-li-bu-hum zaa-tal-ya-mee-ni wa zaa-tash-shi-maa-li	وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
	and their dog stretching out his paws on the threshold	wa kal-bu-hum baa-si-ṭun zi-raa- ʻai-hi bil-wa-ṣeed.	وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ
	Had you observed them, you would surely have turned away from them in flight	La-wit-ṭa-la'-ta ʻa-lai-him la-wal-lai-ta min-hum fi-raa-ranw-	لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
	and been filled with awe of them.	wa la-mu-li'-ta min-hum ru'-baa	وَلَمُلِئْتَ مِنْهُمْ رُعْبًا
19	And in the same way did We rouse them (from sleep),	19 Wa ka-zaa-li-ka ba-ʻas-naa-hum	وَكَذَٰلِكَ بَعَثْنَاهُمْ
	so that they might question one another	li-ya-ta-sāā-a-loo bai-na-hum	لِيَتَسَاءَلُوا بَيْنَهُمْ
	One of them said How long have you stayed?	Qaa-la qāā-i-lum-min-hum kam la-bis-tum	قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ
	They said· We stayed a day or part of a day.	Qaa-loo la-biṣ-naa yau-man au ba'-ḍa yaum	قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
	They said Your Lord (alone) knows best how long you have stayed.	Qaa-loo rab-bu-kum a'-la-mu bi-maa la-biṣ-tum	قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
	Now send one of you with this your silver coin to the city,	Fab-ʻa-ṣōo a-ḥa-da-kum bi-wa-ri-qi-kum haa-zi-hee i-lal-ma-dee-na-ti	فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ
	and let him see which (available) food is the purest,	fal-yan-ẓur aiee-yu-hāa az-kaa ṭa-ʻaa-man	فَلْيَنْظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا
	and bring you some provision from it,	fal-ya'-ti-kum bi-riz-qim-min-hu	فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ
	and let him be polite and let him make not anyone know about you	wal-ya-ta-laṭ-ṭaf wa laa yush-ʻi-ran-na bi-kum a-ḥa-daa	وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

فاعتدوا عليه بمثل ما اعتدى عليكم » او يكظم غيظه « والكاظمين الغيظ » او يعفو عن اساء اليه « والعافين عن الناس » او يحسن الى من اساء اليه « والله يحب المحسنين » .

وهذه المستويات الخلقية ادناها ان ياخذ الحق لنفسه واعلاها ان يحسن الى من اساء اليه .

والاحسان لمن اساء الينا يحتاج الى مقدرة فائقة يغالب بها شهوة النفس فى الانتقام ثم تحول هذه الحالة الجامحة الى نقيضها وهو الرضى والاحسان عن طيب خاطـــر .

تلك هى عادة الاسلام فى شرح قوانين الاخلاق يعطى الفرصة فى التدرج حتى يستوعب نفوس اتباعه ومراحل قوة العقيدة فى نفوسهم ، ولكن الاسلام حين يحدد مستوى العلاقة بين الابناء والآباء لم يحددها على هذا النحو المتدرج ، ولكنه حمل الابناء حملا على اعلى الدرجات مباشرة وهو الاحسان فما دون الاحسان الى اخذ الحق فضيلة فيما عدا معاملتنا للاباء فان ما دون الاحسان يبدو فى نظر الاسلام رذيلة تستوجب العقوبة فى الدنيا والآخرة .

وتحديد هذا المستوى الملزم من الاخلاق يحتاج الى تبرير ويحتاج كذلك الى قوة الدفع المستمرة .

وتبرير هذا المستوى من الاخلاق لا يكاد يخفى فهو جلى واضح لا ستره به .

ذلك ان هذا المستوى ضرورة اجتماعية للمحافظة على اساس الاجتماع وخليته الأولى وهى ضرورة لا تحتمل التهاون او الاختيار فى كمية ودرجة التآلف لان الاختيار هنا ربما ياتى بنتيجة عكسية تضر التآلف الاجتماعى فى اقل صوره واذا تعرضت الخلية الاولى فى المجتمع لما يهدد بقاءها ولو على سبيل الاحتمال لتعرض البناء الاجتماعى فى صورته النهائية الى خطر محقق .

ولكننا الآن مطالبون لكى تكتمل الصورة من هذا الجانب ان نستعرض نصوص القرآن لنجد فيها ما يحمل الفرد على الالتزام بهذا المستوى .

ولو اننا تاملنا القرآن الكريم لوجدناه حريصا على دفع الفرد دفعا باساليب مختلفة لكى يكون عند حدود مسئوليته الكاملة من معاملة الآباء .

فهو اولا يذكره بفترات ضعفه والتى كان فيها لا يستطيع ان يحافظ على بقائه ، ولو ان ابواه تقاعسا فى خدمته لم يعرضه ذلك الى مجرد النقص فى اسلوب معيشته وطريقة تدبير حياته ، ولكنه يعرضه الى تهديد فى وجوده ذاته « وفصاله فى عامين » ، « وحمله وفصاله ثلاثون شهرا » .

(للمقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمِ

وليست هذه هى الآية الوحيدة التى تنبه الى الايمان كاساس لمعالجة الهوة السحيقة بين الآباء والابناء : وانما ستجد كل توجيهات القرآن الكريم للأبناء فى معاملة آبائهم تتصف بهاتين الصفتين ان الامر دائما منسوب الى الله عز و جل ، ومتوجه الى العباد واجب النفاذ والاداء ثم غالبا ما تجد الامر بالاحسان الى الآباء تاليا الى توجيه العلاقة بين الانسان وخالقه .

ففى سورة لقمان عليه السلام تجد قوله تعالى : « و وصينا الانسان بوالديه حملته امه وهنا على وهن وفصاله فى عامين ان اشكر لى ولوالديك الى المصير » وفى سورة الاحقاف قوله تعالى : « ووصينا الانسان بوالديه احسانا حملته امه كرها ووضعته كرها وحمله وفصاله ثلاثون شهرا . . . » .

وهكذا نلاحظ الحرص الشديد من القرآن الكريم على نسبة هذه التكاليف الى الله باللفظ الصريح لاستحضار عنصر الايمان الذى سيكون هو العنصر الاساسى للسيطرة على الغرائز وجموح الهوى .

ولكننا نلاحظ فى ذات الوقت ان القرآن لايتوقف عند حدود اللفتة الى الايمان ولكنه اعتبره الاساس الذى يمكن ان يبنى عليه توجيه السلوك وترشيد الجانب العملى فى العلاقة بين الابن وابويه .

فما هى حدود المطلوب من المعاملات التى يمكن ان تربط الابناء بالآباء ؟ اعنى ما هو الحد الادنى للمستوى الخلقى الذى يمكن ان يطلبه الاسلام منا كحق مفروض علينا واجب الاداء للاباء ؟

اننا حين نستقصى آيات القرآن الكريم التى تحدد العلاقة بين الابناء والآباء تجد ان القرآن يؤكد على مستوى معين فى الأداء ويعبر عنه بمصدر احسن « ووصينا الانسان بوالديه احسانا » .

وهذا المستوى المعين يعنى انه لابد من ان نتنازل عما لنا من الرغبات حين نتعامل مع الآباء ، ولا يكون هذا التنازل تفضلا ، وانما هو فرض محتوم يستوجب العقوبة على مخالفته فى القول وفى الفعل فليس بمسموح فى عرف الاسلام ان يتوجه الابن الى ابيه بكلمة مؤذية او بفعل يجرح الخاطر « فلا تقل لهما اف ولا تنهر هما » حتى الصمت المؤذى لا يرغب الاسلام فيه والتقصر فى فعل ما يرضيهما لايامر الاسلام به ولا يحتمه بلاحدود الاحدود الطاقة الانسانية التى يعذر الانسان بعدها لعدم القدرة على تحقيق رغبة الوالدين « وقل لهما قولا كريما واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربيانى صغيرا » .

وحدود الاسلام كما يتراءى لى الآن تعالج امرين او تعالج المسالة على طريقتين انها تشدد على التحذير من الايذاء حتى بالتأفف وجرح الشعور ولو بصغير الامور وتشدد فى الترقى والمبالغة فى ارضائهما بالقول الكريم والدعاء لهما بالرحمة وبالفعل الذى يصل الى خفض الجناح من الذل والانكسار امامهما .

واريد ان الفت النظر هنا الى مسالة استرعت انتباهى وانا اطالع نصوص هذا الموضوع ، وهى ان الاسلام وهو يعالج التشريعات الخلقية لم يحمل الناس جميعا على طريقة واحدة واجبة النفاذ ، ولكنه يحدد سلما متعدد الدرجات فى ميزان الفضيلة ، فقد يتعدى الانسان حدود اللياقة وهو يتعامل مع اخيه الانسان مثلا .

فالانسان المعتدى عليه هنا مخير بين عدة مستويات خلقية مخير بين ان ياخذ الحق لنفسه « فمن اعتدى عليكم

للعبادة وحدهترتب عليه ان رعاية الآباء من قبل ابنائهم امر بالغ الخطر بحيث يتناسب التوجيه اليه مع خطره كعنصر اساسى فى تكوين الاسرة التى هى خلية المجتمع الاولى .

ولعلى لا احتاج الى لفت النظر هنا الى ان الامر بالاحسان الى الآباء امر صادر من الله فالاستجابة اليه لا يمكن ان تكون استجابة ظاهرية كالاستجابة لنداء قانون وضعى .

ذلك ان العقلاء يدركون انه من بين نقاط التميز بين الاستجابة والخضوع لاوامر الشرع ، والاستجابة والخضوع للقانون الوضعى ان المشرع سبحانه وتعالى حين يكلفنا ببعض التكاليف لايتم لنا الاداء الا اذا تحقق عندنا امران :

الاول : الرضا التام بأوامر الله عز و جل

الثانى : التنفيذ الفعلى لهذه الأوامر ومباشرتها فى الواقع العملى .

ومن هنا يصح ان ندرك ان الاستجابة الظاهرية لاوامر الله لا تكفى ، وكذلك الرضا القلبى والانصياع لهذه الاوامر بغير تنفيذ لا يكفى ايضا لان احد العنصرين لايمثل الاستجابة لاوامر الله ، ولا يصح الاقتصار عليه الا باذن من الله المشرع نفسه .

وانت تجد هذه القاعدة منتشرة فى آى القرآن الكريم حين يكلفنا الله ببعض التكاليف « انما كان قول المؤمنين اذا دعوا الى الله ورسوله ليحكم بينهم ان يقولوا سمعنا واطعنا واولئك هم المفلحون » وفى قصة ابراهيم و اسماعيل عليهما السلام نجد ان الاب والابن كليهما لم يقتصرا فى تنفيذ او امر الله على مجرد مباشرة الفعل بل باشراه وهما فى غاية الرضا القلبى مع صعوبة الموقف والتغلب على العاطفة والغرائز حتى اذن الله بالاكتفاء بالرضى التام والاعفاء من المباشرة الفعلية ، « فلما اسلما وتله للجبين وناديناه ان يا ابراهيم قد صدقت الرؤيا انا كذلك نجزى المحسنين وفديناه بذبح عظيم . »

ويتضح الآن ان الله حين يقول « وبالوالدين احسانا » فان المسالة هنا لا تحتمل ان تكون توجيها للسلوك نحو مستوى معين ، وانما تحتمل بالاضافة الى ذلك احتواء الوجدان بالايمان . واحتواء الوجدان بالايمان ، كما علمت من الفترة السابقة ياتى فى مرحلة متقدمة على توجيه السلوك نحو الافضل .

وتقديم احتواء الوجدان بالايمان ضرورة تقتضيها الطبيعة البشرية ذاتها والتى يدخل فى تكوينها شحنة هائلة من الغرائز .

ولو لم يتقدم احتواؤها بالايمان لكان توجيه السلوك نحو الافضل وهى المرحلة التالية يمثل ضغطا على الغريزة ربما يؤدى الى بعض العقد النفسية التى تضر بالفرد والامة التى يعتبر الفرد وحدتها البسيطة ويكون الافساد قد تسرب الى المجتمع من حيث اراد المصلح اصلاح الامة والارتقاء بها .

فالحكمة الاسلامية اذن فى فلسفة الاسرة كما هو مقتضى هذه الآية الكريمة ، قد تجنبت الضغوط النفسية التى يمكن ان يتعرض لها الفرد حين يريد المصلحون ان يتوجهوا اليه بالتكاليف .

ولعلك تتفق معى الآن ان احتواء وجدان الفرد بهذا الاسلوب لا يمكن توفيره بغير الانتماء لدين صحيح معتمد من الله الذى اختص نفسه بالتشريع للامة .

بسم الله الرحمن الرحيم

بَلَغَ العُلى بِكَمالِهِ كَشَفَ الدُّجى بِجَمالِهِ
حَسُنَتْ جَميعُ خِصالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الفرد والاسرة فى فلسفة الاسلام

متبع من العدد السابق

الدكتور طه الدسوقى

وبداية احتواء الخلاف بين الآباء والابناء نجد الاسلام الكريم يهتم غاية الاهتمام بفكرة الايمان وهو التصديق القلبى بوجود اله مطلع ومراقب لاتتوقف معرفته على حدود ما يظهر منا ولكنه « يعلم خائنة الأعين وما تخفى الصدور » والله المراقب العزيز لاتقتصر علاقته بنا على السيطرة المطلقة والتوجه بالجبروت فحسب ، ولكنه بالدرجة الاولى يوجهنا الى ان نكون اخيارا ويحفزنا الى ان نكون للنوع الأرقى فهو بنا رحيم يوجهنا بالكلمة الطيبة والرغبة فى الكمال قبل ان يسوقنا الى الفضيلة بالقهر والغلبة « نبئ عبادى انى انا الغفور الرحيم ، و ان عذابى هو العذاب الأليم » .

ومن لم يتوجه الى الفضيلة بالاقناع فانه يمكن ان يلتفت اليها باطلاعه على عاقبة السوء التى تنتظره نظير اعتدائه على التآلف الاجتماعى وتهديده لتماسك الأمة فى ابسط خلاياها وهى الاسرة .

ولهذه الاهمية القصوى لعنصر التوجيه بالايمان ركز القرآن الكريم عليه باعتبار انه هو الوسيلة الوحيدة التى يمكن ان تتفاعل وجدانيا مع الغريزة الانسانية فتسيطر عليها تحت تأثير العنصرين الاساسيين او احدهما اللذين هما الرغبة والرهبة .

وتستطيع ان تستشعر هذه الاهمية لعنصر الايمان فى أضواء الغريزة الجامحة عند الأبناء حين تستقصى هذا العنصر فى القرآن الكريم فانك سوف تجد التوجيه اليه دائما فى المرتبة الثانية بعد التوجيه الى علاقتك بالله .

ففى آية الاسراء تجد قوله تعالى : « وقضى ربك الا تعبدوا الا اياه وبالوالدين احسانا » .

ويعلق بعض العلماء على معنى كلمة « قضى » انها لاتعنى سوى الامر ، ويكون الامر هنا من الله بعبادته وحده ثم برعاية حقوق الآباء .

* الفرد ولاسرة فى فلسفة الاسلام

ولا ياتى دور الامر من الله الا بعد ان يكون قد استقر فى النفس الايمان به واستشعار ذاته والخضوع التام لقدرته وجبروته ، فالامر من الله تكليف بممارسة شئ ما وانت خبير بان دور التكليف لا ياتى الا فى مرتبة تالية لمرتبة الايمان .

ورب العزة حين ياتى بوصية الابناء بآبائهم فى مرتبة تالية للوصية العامة برعاية ان يكون الله هو المستحق

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال ان رسول الله ﷺ قال طوبى لمن رآني وطوبى سبع مرات لمن لم يرني بل آمن بي.

(رواه احمد)

في الحديث بشارة للذين لم يتشرفوا برؤية رسول الله ﷺ لانهم جاءوا بعده بزمن طويل ولكنهم آمنوا به ﷺ . هذا من عظيم فضل الله على المؤمنين المتأخرين .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
بعد مراجعتها في ضوء أجور البريد الباكستاني المعلنة من قبل مكتب البريد الباكستاني،
إعتبارا من ١/٧/١٩٨٦ م

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البلاد الأفريقية و الأوروبية والصين واليابان و ماليزيا و سينغافورة	٢١٠/٠٠
أستراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية . . .	٢٥٠/٠٠
الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت . . .	١٣٠/٠٠
سري لانكا، الشارقة و المملكة العربية السعودية	١٩٠/٠٠
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بالبريد البحري	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية . . .	٩٤/٠٠
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— الاسرة هى خلية المجتمع الاولى .

— الايمان اساسى لمعالجة الهوة السحيقة بين الآباء و الابناء .

— فى سورة لقمان عليه السلام " و وصينا الانسان بوالديه ...... ان اشكرلى ولوالديك الى المصير .

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In the name of Allah, the All Compassionate, the Most Merciful

SURVIVOR OF KARBALA
Hazrat Zainab bint 'Ali: A Profile of Fortitude
(I)

May Allah be pleased with her, Hazrat Zainab was the grand-daughter of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). and Hazrat Khadijah (*Razi Allahu 'anha*). About Hazrat Khadijah the Holy Prophet said. She is the best of the women of her time (Bukhari) He also once said about Hazrat Khadijah, feelingly She believed when others were rejecting me; she came over to Islam when others stuck to heathenism, she helped me when I had no helpers (Isti'ab quoted by Shibli Nu'mani)

Hazrat Zainab was the youngest daughter of Hazrat Fatimah (*Razi Allahu 'anha*), the dearest daughter of the Holy Prophet who called her "the leader of women inmates of Paradise, after Mary (peace be upon her) Hazrat Zainab's father was Hazrat 'Ali (*Kar-ram Al-laa-hu waj-ha-hu*). Hazrat 'Ayeshah (*Razi Allahu 'anha*) was once asked: Who among the people was held the dearest by the Messenger of Allah? She said: Fatimah. She was then questioned: And among men? She said. Her husband ('Ali) (Tirmizi). Such was the station of Hazrat Zainab's parents.

Hazrat Zainab was the younger sister of Hazrat Hasan and Hazrat Husain (*Razi Allahu 'anhumaa*) about whom the Holy Prophet said: Hasan and Husain will be "the leaders of the young men among the inmates of Paradise". (Tirmizi).

Hazrat Zainab, when she came of age after the demise of the Holy Prophet, was married to her cousin Hazrat 'Abdullah ibn Ja'far (*Razi Allahu 'anhumaa*). To him the Holy Prophet used to say: Peace be on you, O son of the one having two wings. And about Hazrat Ja'far who earlier lost his arms and became a martyr, he said I saw Ja'far flying in Paradise with the angels. (Tirmizi) Thus did he receive the appellation of al-Tayyar, the one who flies. This event relates to the battle of Muta (8 A.H.) of which Hazrat Ja'far was named the second in command by the Holy Prophet

This chain of distinguished relationship shows how high was Hazrat Zainab's position in the midst of the household of the Holy Prophet and what a superb heridity and environment did she enjoy. The very atmosphere she breathed was full of true faith and charged with righteousness. In her adolescent days when since long she had lost her dear mother, she directly partook of the erudite learning of her illustrious father 'Ali, his thoughtful elucidations of Quran Majeed, his deep lessons in Sunnah, his fiery eloquence, his juristic ingenuity, his tales of valour, and his parental love.

Her brothers, still in their early childhood, had the privilege of joyfully riding on the shoulders of their kind-hearted grand-father, the Holy Prophet, and playing out of deep affection on his breast. Once the Messenger of Allah was carrying young Hasan upon his shoulders. A passerby, looking towards

Hasan, remarked: How good is the carriage you are riding on, O boy! The Holy Prophet promptly retorted. And how good is the rider himself! (Tirmizi).

Zainab, too, was a participant in such childhood pranks with their grand-father, depicting even a special relish because of her being the youngest and a female child in the whole household. But as luck would have it, this petite and beloved member of the Holy Prophet's family was destined to face great tragedies in life one after another so much so that she came to be known as Umm-ul-Masaib (Mother of Miseries). Before we go into details, we might recall her first contact with the Holy Prophet, her maternal grand-father.

When she was born (about 6 A.H.), the Holy Prophet happened to be out of Madinah. After return, he went to the house of Fatimah and 'Ali. He warm-heartedly took baby Zainab in his affectionate arms. He chewed a palm-date, and then let the infant have in her mouth his sweetened saliva. He named her Zainab and observed "She resembles Khadijah!" Zainab was then a three-day old baby.

CHAIN OF TRAGEDIES· When the Holy Prophet went on his Last Pilgrimage (10 A H) to Makkah, Zainab who was then about four years old accompanied him and his caravan of the zealous pilgrims. She must have beheld with the eyes of an innocent precocious child, the Holy Prophet, her beloved grand-father, performing Hajj rites and delivering his Farewell Hajj Sermon to an august gathering, from the back of his familiar and popular dromedary Qaswa.

Soon after, the Holy Prophet fell seriously ill. While he was undergoing the agony of death, little Zainab was sobbing and crying. The Holy Prophet solaced her little and loving grand-daughter from his death-bed.

Only eighty-one days from his Last Pilgrimage the dear grandfather of Zainab, the Holy Prophet, passed away, leaving behind mourning members of the household, including Hasan (8), Husain (7) and Zainab (5), besides many companions (*Razi Allahu 'anhum*) It was indeed a painful scene and Zainab was intelligent enough as a growing child to realise the enormity of her great personal loss. This was her first taste of human tragedy. Soon, at its heels, came the second great tragedy when, only after six months, her dear mother, Fatimah, too passed away, leaving child Zainab to the exclusive care of her father Hazrat 'Ali (*Kar-ram Al-laa-hu waj-ha-hu*) He was an affectionate father, a deep scholar, a sagacious teacher of the Holy Quran and Sunnah, a great jurist, a champion of the cause of Islam from the pulpit and on the battle ground He was a brave, devoted and dauntless soldier of Islam, earning for himself the appellation of the Lion of God Hasan and Husain were Zainab's confidants and co-sharers in the twin tragic grief that fell upon them much too early in life.

Zainab was destined to be notably involved in her later years with the total cause of Islam Learning and eloquence of her father gave her good grooming to make her mark in any combination of hard circumstances. When Hazrat 'Ali was elevated to Caliphate in disturbed environs charged with envy and enmity, Hazrat Zainab worked arduously to expel doubts and to extol the truth The courage of her conviction and the subtle force of her eloquence which, she acquired directly from her illustrious father, were her sheet anchor. Her knowledge of the Holy Quran and Holy Prophet's Traditions, her faculty of their interpretative commentary, and her pursuasive manner of reaching the message of Islam into the hearts of old and young people alike, were her assets for the elucidation and propagation of Islam and all the goodness that it stands for.

But the tragedy that had to fall, befell In the year 40 A.H., Hazrat 'Ali met with his martyrdom The voice that was eloquent for Islam was stilled. The hands that waved the sword and bore the banner of Islam were decapitated. Hazrat Zainab (34) shared this tragic loss with her two brothers, Hazrat Husain (about 36) and Hazrat Hasan (37). This was not the end of the matter for within months Caliphate slipped from the deserving hands of her dear elder brother, Hazrat Hasan, who decided to abdicate for the sake of forging unity in the ranks and file of the Ummah.

After only nine years of comparative seclusion, he too met with death due to, as is commonly believed, poisoning His anguish must have been indeed as the poet has described:

My heart aches, and a drowsy numbness pains
My sense, as though of hemlock I had drunk.

The tragedies that we have narrated with reference to the person of Hazrat Zainab, the noble, pious and brave lady of the Holy Prophet's household, were great They were, however, only preparatory to the crowning tragedy of Karbala that was in store for her and her kindred.

Tragedy is the fountainhead of grief, while grief itself paves the

way leading to piety and righteousness. It purifies the soul. It strengthens the heart, It brings to the fore patience and fortitude. The greater the tragedy, the more formidable is the fortitude. In this way, after each tragedy, Hazrat Zainab stood at a higher plane of patient waiting for God's rewarding bliss and blessing in this world and still more in the hereafter.

How aptly the following Quranic verses apply to the Truthful Lady Zainab (*Razi Allahu 'anha*) and to the Great Martyrs of Karbala led by Hazrat Husain (*Razi Allahu 'anhu*):

> "Be sure We shall test you with something of fear and hunger, some loss in goods and lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, who say when afflicted with calamity. 'To God we belong and to Him is our return'; they are those on whom (descend) blessings from God, and mercy, and they are the ones who receive guidance." (2:155-157)

That was how and for what purpose, Providence reared Hazrat Zainab in the cradle of persistent anguish and sorrow, and prepared her for the great role she had to play before, during, and after Karbala. We shall have to say more in this context in our next issue, Insha' Allah.

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face."
(Bukhari).

Islamic University will have to play distinct role: President Zia

President Mohammad Zia-ul-Haq stressed that the International Islamic University, Islamabad, must maintain its colour, texture and character to produce scholars, scientists and experts steeped in the spirit of Islam.

The President, who is also Chancellor of the University, while presiding over the second meeting of its Board of Trustees, said that it was a unique university in the world. It was designed to combine the best in the Western world and Eastern education systems, and produce a class of scholars capable of interpreting Islam with wisdom and foresight, and giving factual solutions to "our modern day problems in the light of Islamic teachings", he said.

The members of the Board from Egypt, Kuwait, Morocco, Saudi Arabia, Malaysia. Jordan, the Sudan. Turkey, Abu Dhabi, Qatar, Bahrain, Oman and Indonesia besides Pakistan attended the meeting.

Highlighting the role of the Univerity the President said that there were 15 other universities in Pakistan which had faculties for Islamic Studies and were teaching Islamiat also. There were also *Dini Madaris* (religious schools) which were turning out religious scholars.

He said: "We have visualised that this would be a unique university in the Muslim world" and would have a distinct role and character. It belongs to the whole *Ummah*. It is different from the general universities and religious educational institutions. It has a broader parameter".

As such he said it must train scholars and graduates who were truly learned in Islamic laws, capable of fully interpreting the Quran and able to enrich the Muslim World with their learning and knowledge besides being capable of providing spiritual and intellectual guidance to the Ummah.

President Zia said that it had been hoped that the graduates of this university would become the trained soldiers in the march of Islam in Pakistan and other Muslim countries, and that its researchers and scholars would be able to render valuable practical advice to the government in the process of enforcement of Shariah and Islamisation of the economy, and in "our efforts to transform the society according to Islamic precepts".

Though he said, the graduates of this university were still to make their mark, yet from what he had learnt, he had high hopes of them.

He said that he was glad that the curricula and academic standards in economics had already been raised to very high and satisfactory levels. He said that similar efforts must be made in all the faculties, the admission criteria should be made very rigorous and "we should go for quality rather than numbers."

Emphasising the role of Arabic as the medium of instruction, the President said that it should be the sole language for teaching purposes in the university.

Arabic, he said, was the language of the Quran He, however, said that for the convenience of students from such countries where Arabic was not spoken recourse to English should be taken for teaching purposes till such time as they fully learn Arabic. But, he said, Arabic should be the basic language of the

University and major emphasis should be on its learning because "if one has to become an authentic scholar of Islam, there is no way but to learn and master the *Lughat-ul-Quran*".

The President said that he was glad to know that there were separate arrangements for women who have women as their teachers. He said that in an institution which was devoted to the promotion of Islamic learning and values, such arrangement had to be made as there would be no difference between this university and the general universities which offered mixed education.

The President commended the discipline of the students of the university saying that in these days of widespread violence in institutions of higher learning, they were applying themselves to their primary task of learning and educating themselves. It was laudable that the university had not been closed even for a day as a result of any student unrest.

He said that the current annual deficit was around one million US dollars. The University, he said, would need an endowment fund for at least fifty to a hundred million dollars which was a challenge for them.

President Zia appealed to Heads of State of Muslim World to help meet this target. He also said that apart from money, donations in any other form like construction of hostels or some blocks should also be accepted.

AL-HADIS: Narrated Tariq 'Abdullah said, "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Muhammad." (Bukhari)

HEROES OF ISLAM

HAZRAT JAREER BIN 'ABDULLAH AL-BAJALEE

(*Razi Allahu 'anhu*)

By Syed Mahmood Akhtar

After the conquest of Makkah in 8 A.H., the religion of Islam took a new turn Deputations representing various tribes began to converge round the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) from all parts of Arabia, in order either to embrace the new Faith, or to learn the tenets and other teachings of Islam, or to negotiate peace

One day, during Ramazaan in 10 A.H., a deputation entered Madinah whose pomp and show virtually dazzled the eyes of the denizens of the town They were excellently dressed, with costly Yemenite cloth sheet thrown across their shoulders A long-statured, handsome youngman was at their head. His good features and ruddy face indicated that he belonged to some high and noble family. Their etiquette and good bearings very much pleased the Holy Prophet. He cheerfully welcomed them and spread his own mantle on the floor for the leader of the deputation to be seated upon it Turning to his followers the Holy Prophet said·

"Whenever a respectable man of any nation somes to you, honour him"

The Holy Prophet, then enquired from the leader:

— "For What purpose have you come here?"
— "For embracing Islam", was his reply.

Cheerfulness spread over the face of the Holy Prophet to hear this reply from him. Thereupon the Holy Prophet said:

"Well then, give oath of my allegiance on these points that you will not worship any god except Allah. You will regard me as the Messenger of God You will punctually perform obligatory prayers, pay zakaat regularly, and always think of the welfare of the Muslims You will show sympathy to them inasmuch as God does not show pity to those who do not sympathise with others. Obey your Ameer even if he be an Abyssinian slave."

Without any hesitation, the leader of the deputation replied·

"O Prophet of God! I accept it all Please extend your sacred hand."

Smilingly did the Holy Prophet take their oath of allegiance. This fortunate, handsome young man, who led the deputation and embraced Islam along with his friends at the hand of the Holy Prophet and for whom the latter spread his mantle sheet to sit upon, was Hazrat Jareer bin Abdullah al-Bajalee (*Razi Allahu 'anhu*).

Abu 'Umar Jareer bin Abdullah al-Bajalee belonged to the Bujailah tribe. He was the head of the Bujailah tribe and commanded great respect. Once upon a time his ancestors ruled Yemen. His genealogy ran as under:

Jareer bin 'Abdullah bin Jaabir bin Maalik bin Nazar bin S'alabah bin Jasham bin 'Auf bin Khuzai-

mah bin Harb bin 'Ali bin Maalik bin S'ad bin Nazeer bin Qasr bin 'Abqar bin Anmaar bin Araash bin 'Amr bin Ghaus Bajalee.

Hazrat Jareer accepted Islam during the last phase of the Prophetic ministry. He therefore did not participate in the holy battles in which the Holy Prophet himself took part. However, he was present at the time of the last Farewell Hajj Sermon of the Holy Prophet at Makkah.

One day the Holy Prophet asked Hazrat Jareer about the fate of the idols since their worshippers had accepted Islam. Hazrat Jareer replied:

"O Prophet of God! God has given success to Islam in the mosques and in the deserts The call to Oneness of God (*Sadaa-i-Tauheed*) when raised, they smashed their idols."

The Holy Prophet then enquired

"What happened to your idol-temple 'Zil Khalsah'?"

— "O Prophet of God! It is still there. We will demolish it when we go back."

— "Yes, go there and do inform me when you have pulled it down"

'Zil Khalsah' was a house built by Khas'am and Bujailah tribes serving them as a Palladium It contained a number of idols It was also called K'abah-i-Yamaniya

Imam Bukhari has recorded that while Hazrat Jareer was still in Yemen, the Holy Prophet passed away to Lord Almighty.

During the rule of Hazrat Abu Bakr (*Razi Allahu 'anhu*) Hazrat Jareer once appeared before him and said:

"O Caliph of Islam! Once I had requested the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) th-t Bann Bu' il h who are scattered in various clans, be ordered to assemble at one place and their leadership given to me. The Messenger of God had accepted this request, but he passed away before it could be implemented. If you agree to that proposal my people too will effectively take part in the military expeditions of Islam"

Hazrat Abu Bakr replied

"We are engaged for the time being in battles against Syria and Iraq This question may be set aside for the present."

When Hazrat 'Umar became the Caliph of Islam the tragic event of Jasar occurred in which a strategic lapse was responsible for the humiliating defeat of the Muslims and loss of thousands of invaluable lives of the Faithful, including their chief, Hazrat Abu 'Ubaid Saqafi. (*Razi Allahu 'anhu*).

Hazrat 'Umar was shocked to hear of this tragedy. He at once deputed messengers throughout the country who delivered fiery speeches in order to incite the people to wage war against Persia Consequently a huge army was raised Even the Christian Arabs volunteered and recruited themselves in the Muslim army. In the meantime Hazrat Jareer again approached Hazrat 'Umar (*Razi Allahu 'anhu*) and asked him to help collect the tribe of Banu Bujailah Hazrat 'Umar immediately ordered his governors to direct all the people belonging to the Bujailah tribe that they should assemble round Hazrat Jareer by a given date. A strong contingent was raised in this way. According to Abu Hanifah Ad-Dinauri, author of 'Akhbar-ut-Tuwaal', Hazrat 'Umar appointed Hazrat Jareer as the head of the combined Muslim army and deputed him to Iraq to reinforce Hazrat Musannaa bin Haarisah Shaibani (*Razi Allahu 'anhu*) who was fighting against the Persians after the martyrdom of Hazrat Abu 'Ubaid Saqafi.

Proceeding from Madinah, Hazrat Jareer encamped at S'albiyah. There Hazrat Musannah too joined him. Now this combined army marched towards Kufah and pitched its tents at a place called Buwayb A Persian general, Mehran bin Mehrwiyah Hamdani by name had arrayed his army on the western bank of Euphrates. A fierce battle raged for three days in which heavy losses of men and material occurred on both sides.

On one occasion some Persian troops fell upon the Muslim contingent composed of Banu Bujailah tribe under Hazrat Jareer. It was likely to be put to extinction when all of a sudden a veiled rider appeared on the scene and smashed the force of the assailants till they were put to flight ignominiously and Banu Bujailah were in that way saved.

This veiled fighter was Hazrat Abu Mahjan Saqafi (*Razi Allahu 'anhu*), a poet-warrior, who was imprisoned in a tent at the battlefield by order of Hazrat S'ad bin Abi Waqqaas (*Razi Allahu 'anhu*). having been found drunk When fighting was in its bloom, the prisoner could not resist his fighting urge. He requested Hazrat Salmaa, wife of Hazrat S'ad (*Razi Allau 'anhu*) to release him and assured her that he would return to the tent before the end of the fight without being recognised by Hazrat S'ad or any other Muslim comrade. Hazrat Salmaa released Hazrat Abu Mahjan. At the end of the battle, he returned to his prison-tent unnoticed. His bravery, however, was sung by everyone

in the field. Even the enemies admired his bravery. Hazrat S'ad later released him and Hazrat Abu Mahjan gave up drinking for good.

This was the battle of Qadsiyah where the followers of Islam won an unprecedented victory over Persia. From Qadsiyah onward the Muslim army occupied Mada'-in, Jalula and Halwaan.

Thereafter occurred the battle at Nihawand where the Persians had assembled their scattered forces and had built up a sizeable strength under their general, Mardan Shah bin Hormuz. Hazrat 'Umar Farooq, the second Caliph of Islam, despatched a contingent of thirty thousand Muslim soldiers under the command of Hazrat Nu'man bin Muqran (*Razi Allahu 'anhu*) to meet the enemy Further, the Caliph gave instructions that should Nu'man bin Muqran be martyrised, Huzaifah bin al-Yamaan would take his place, and when Huzaifah was killed Mughirah bin Sh'abah would take over the command. And if Mughirah too was killed, the command would go to Ash'as bin Qays. (*Razi Allahu 'anhum*).

After Hazrat Nu'man, the chieftainship of the Muslim army devolved upon Hazrat Huzaifah bin al-Yamaan. It was during the command of Hazrat Huzaifah that God granted a tremendous victory to the Faithful against the Persians at Nihawand. It was rightly called by the Muslims as the "Victory of Victories". The Persians could not, after that defeat, raise anymore their head against Islam Hazrat Jareer and his Bujailah tribesmen had played a significant role in that battle.

During the third Caliphate, Hazrat 'Usman (*Razi Allahu 'anhu*) appointed Hazrat Jareer as Governor of Hamadan. After the martyrdom of Hazrat 'Usman, he supported Hazrat 'Ali (*Kar-ram Al-laahu waj-ha-hu*) for the Caliphate of Islam in comparison to Hazrat Ameer Mu'awiyah (*Razi Allahu 'anhu*).

During the last days of his life Hazrat Jareer together with his family shifted from Kufah to Qarqisia where he died in 54 A H., leaving behind five sons From among the one hundred Traditions narrated by him, five Traditions, regarded as agreed, have been quoted by Bukhari and Muslim.

'SYEDS ELIGIBLE FOR ZAKAT'

The Central Zakat Administration has ruled that financial assistance out of Zakat fund can be given to "Mustahiq" from amongst Banu Hashim — members of a Syed family.

The ruling was on the basis of the recommendation of the 17-member Special Committee which includes Ulema of various schools of thought and the scholars etc

It was reported to the committee that the general impression was that Banu Hashim cannot be given Zakat. How can 'Mustahiq' from amongst them be given help for their welfare and rehabilitation was the question?

Arising out of it was the question whether in the opinion of the committee it could be practicable and meet the basic requirement of religion if the distinction was maintained, and a parallel system was set up for the assistance of such persons.

Considering different opinions and after careful consideration the committee recommended that "financial assistance to Banu Hashim out of Zakat Fund was justified."

Following the ruling, the provincial Zakat Councils in all the provinces have extended financial help to 'Mustahiq' members of the Syed families.

'ADOPTION OF CHILDREN UN-ISLAMIC'

The Grand Mufti of Egypt, Sheikh Mohammed Siyad Tantawi, says adoption of children is prohibited in Islam.

In statements published recently in the mid-day newspaper *Al-Messa*, Tantawi said adopting children violates Sharia.

Tantawi, the country's official expounder of Islamic law, made the verdict in reply to an inquiry by a couple asking whether they should adopt a girl, since she is happy with them, or just send her back to her parents.

"Adoption is banned in Islam," the Grand Mufti emphasised

AL-HADIS. Narrated Anas bin Malik (*Razi Allahu 'anhu*). Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshippers! Be Brothers! And it is unlawful for a Muslim to desert his brother-Muslim (and not to talk to him) for more than three nights". (Bukhari).

AL-HADIS: Narrated Hudhaifa: From among the people, Ibn Um-'Abd greatly resembled Allah's Apostle (*Sallallahu 'alaihi wa sallam*) in solemn gate and good appearance of piety and in calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them. (Bukhari).

THE ESSENCE OF THE HIJRA

By The Late Dr. Ismail Al-Faruqi

The wisdom of hindsight is that of seeing the individual items composing a life or a period of history in relation to all other items. This comprehensive perspective enables one to assign priorities and to distinguish between the items on the basis of their place of importance in the total scheme of their conducibleness to the ultimate ends. As a complex of events, meanings and purposes, the Hijrah must have an essence which hindsight should discover, and establish as criterion, or central principle, unifying and ordering all other items into a structure. What is that essence?

It is in this sense that we plan to take the 1400th celebration of the "Hijrah", seeking to disclose the deepest meanings inherent in the Prophet's experience, and, by laying them bare before the understanding of contemporary Muslims, enables these meanings to move and energize them We mean that the *iqamat al-Hijrah* is not merely an entry into the past event, the complexities of a historical situation as in a dream It is no exercise in phantasmagoria, of transporting oneself in the imagination into the past, therein to cruise amidst its shifting scenes and fill one's soul with bliss. *Iqamat* necessarily implies actualization, concretization in waking reality, in the present space, at the present time. Real reality and present presence are inseparable from it. An *iqamat* that is a flight from reality or from the present is a contradiction in terms No *iqamat* is therefore possible in the abstract; it must be related to concrete experience. For if values are to speak, they do so only by determining real life. Their reality is their actual affectation of the existent so as to conform to their imperative, to the ideal ought-to-be emitted by and from them.

Nor can this affectation of present reality by values inherent in the Hijrah be a passing event. It must be persisting. *"Iqamat al-Salat"* is indeed the actualization of *salat* in the present for the period (10-15 minutes) that it takes to perform an individual *salat* such as *salat al-fajr, al-zuhr*, etc. But the Qur'anic usage of *"Iqamat al-salat"* which occurs in a hundred or more verses (*e.g.*, 2: 2, 43, 83, 110, 176, 229, 277; 7: 169, 9: 6, 12; 13: 24) refers to all time, and expresses persistent observance of the ritual at all times, throughout the whole future. Indeed, it is this persistence in the actualization of the command that makes possible the usage of the term *"iqamat"* or its derivatives in the Qur'an regarding the Torah (5. 71), *al-din* (42 : 13), the just measure (59 . 9); the right witness (65 . 2), justice and righteousness (4 . 134) It would be ridiculous to specify a time, for instance, for such actualization (*iqamat*) of one's witness (70 : 33), or one's dedication to actualize the will of God (5 : 9).

We may therefore conclude that the *iqamat al-Hijrah* in which we are involved on the occasion of the turn of the Fifteenth Century concerns the actualization of the Hijrah values by Muslims today around the globe. Their presence in every corner of earth is the real existent *material* to be affectetd and transformed by these values. And since Muslims have emigrated far and wide in this century and planted Islam in regions where it hardly ever existed before, such as the Americas, Western Europe and Japan, the question becomes extremely relevant: What does the *Iqamat* or *Vergegenwartigung* of the Hijrah mean for these new Muslim *muhajirun* or expatriates in America and other places? How does the re-living of the Prophet's Hijrah experience in America and Western Europe determine the life of Muslims? To what ultimate objectives is it expected to alter their careers and guide their energies?

For a dozen years before the Hijrah, the Holy Prophet taught incessantly and indefatiguably what he had received from Allah — *subhanahu wa ta'ala*. Through revelation, Allah (SWT) taught His Prophet (SAAS) a lesson and instilled in him a vision which he was to convey to the people This vision was a total philosophy, a view of reality and life, of origin and destiny. It presented itself as the truth, as all that man needs to know, all that he must do to achieve felicity on earth and in heaven. The first part of the shahadah, namely, *Laa-i-laa-ha il-lal-la-hu*, means that Allah is indeed Allah, and that no other being is so. The second part, namely. *Mu-ham-ma-dur-ra-soo-lul-laah, means* that what the Prophet (SAAS) had conveyed is indeed the word of Allah revealed to him. That there is no God but God is not a tautology. Brief as it is, it includes all the elements of which the religion of Islam is composed·

(1) Allah (SWT) is the Creator, Ultimate Cause and Sustainer, Lord-of-Creation He created it from nothing, He causes everything in it to be, every event to happen He is its Lord and Master, Whose commandments are imbedded in creation and constitute its laws and patterns It is a perfect world because He is its Originator, Designer

and Maker. *Nothing stands outside* His determination. Its orderliness knows no stands outside His determination. Its orderliness knows no gaps. Whatever regularity exists in creation is of His prevision, or His making. Nothing is *sui generis*, except Him.

(2) Allah (SWT) is the Ultimate Good, the Ultimate Source of all goodness. He is the "End" of all ends, the last purpose and objective of all and everything, that is, Creation was created for His sake. Everything in it is subservient to Him It has no reason for being other than to serve Him, to fulfil His purpose. That is the sole significance of its existence Nothing in creation is in vain, nothing is the law, or purpose, unto itelf.

(3) Allah's service is man's *raison d'etre* Man is Allah's *khalifah* or vicegerent, created perfect, *i.e.*, equipped with all the faculties and provided with all the material required for rendering service to Allah (SWT). The content of this service is the doing of the good deeds in this world, in this life, in this history, the actualization of Allah's pattern, *i e*, the building of culture and civilization, the filling of the world with value, the formation and persistence of genuis, of heroism and saintliness, the actualization of truth, justice and beauty, their maintenance as ultimate realization of the absolute in history.

(4) Allah's justice is absolute, and man's freedom to obey and fulfil, or to disobey and destroy, must and will be judged by Allah (SWT)' Blest or unblest, man will get what he deserves, what his motives, *as well as his deeds,* have earned. Allah's judgment is imminent as well as eschatological. It strikes man in this world and on the Day of Judgment. This "Last Day" will be full of .horror and terror for the losers, of bliss and joy for the winners. Human responsibility is the supreme virtue, the very core of piety, the distinctive superiority above creation, above the angels.

This was the vision Allah (SWT) had revealed to His Prophet (SAAS) and by which the Prophet was possessed. His soul was "ablaze" with it, his preoccupation with and commitment to it knowing no bounds The vision itself was not new. Other prophets before him had received it from Allah and conveyed it to their peoples in their own tongues Memories of it among the peoples of the world persisted down to the Prophet's days The Arab *Hanifs* had a recollection of it. No one, however could articulate the vision. It lay covered by the accretions of history The passion, prejudice and whimsy of some, the laziness and forgetfulness of all, had played havoc with the vision. Its passage from one cultural milieu to another twisted and bungled it further. The situation called for a restatement which would purge and clarify the vision, a re-statement which would crystallize, and thus restore to it the sublime transparency and moving appeal which properly belongs to a message from the Divine Source. This was the task which fell by divine choice and decree to Muhammad (SAAS). The environment in which he lived was ready to receive such a re-statement of the message, culturally and spiritually, despite its apparent idolatry and moral decay. The Prophet Muhammad (SAAS) rose to the occasion. After some fear and hesitation at the beginning which revelation itself took care to dissipate and to reassure him that the mission was real and that he was truly chosen by Allah (SWT) for it, he firmly stood by the calling, regardless of the peril to which it exposed him. He conveyed the message of Heaven completely, in a absolute fidelity to its divine Source. And he delivered it to some 30,000 companions, in a text to integral and authentic, so beautiful, so different and so unique in its style and composition

The statement was to be in sublime and inimitable (*mu'jiz*) form. It was to be for ever incorruptible, for ever capable of being understood by Muslim or non-Muslim, Arabic-speaking or otherwise, if one were to learn its language, divest oneself of old prejudice and passion, and allow reason to dominate consciousness. Al-Qur'an, the text of the revelation that came to Muhammad, is without doubt the very text we have today in our hands, every surah, every verse, every word and letter, every vocalization. This constitutes an absolutely unique event in all human history. No human group except the Muslims possess a complete and integral record of what they themselves regard as the revelation from God. And, unlike any other people, the Muslims have possessed and continuously used to the centuries the language of the Qur'an and all the tools necessary for understanding it as the Prophet (SAAS) and his companions had done fourteen centuries ago. This has not been true of any other divine message. The permanence of this message, or rather, its eternal availability for the ready use of human understanding, is a marvel, the work of its divine Author. No wonder, therefore, that Allah Himself has pledged to keep it intact for the rest of eternity.

But Muhammad (SAAS) was to be the recipient of more than the old vision; for more was needed

than its mere reaffirmation and restatement. Those who have remained true to the revealed visions of the past have adopted ways of actualizing them which led to their very negation. In their zeal to conserve and cling to the revelation of Moses, for instance, the Jews had taken the Torah or the revealed law, expanded it to cover such infinitesimal details as to make it an unbearable yoke, and then raised the letter above the revelation and its essence The result was an exaggerated ethnocentrism and an absurd legalism, both of which were the opposite of piety and morality The Christians, for another instance, exaggerated the personal values of the soul, radically separated the spirit from matter, condemned the world and history and invented monkery all to the end of developing a high spirituality. By so doing, however, they emptied spirituality of its revelanse to the world, to life and history. They made of it a vacuous psychotropic transport of the soul. The world became in their view the ungodly, satanic "realm of Caesar". Men regarded this very satanicness as the normal order outside the Church, and shared in the satanic work at full tilt. The Church provided them with occasion to repent, to confess, be forgiven and start all over again Christian spirituality was professionalized by the Church and monopolized by the priesthood, removing the laity farther away from it. Even altruism was twisted by the monks to make of the self-giving, self-effacing act an egotistic exercise at self-salvation. That is why the revelation of Muhammad (SAAS) had to add to the old vision of the previous prophets the conditions of its perpetual actualization, namely, preservation of the integrity of its text as well as of the language apparatus necessary for its understanding.

To acquire the faith, *i.e.*, to learn the vision, to make its values the sole determinants of one's soul, to bring the vision into total possession of one's consciousness so that it affects all its states, does not shield the message against misapplication. Between the understanding, the will and action, or the discharge of causal efficacy in space and time, many forces can intervene to abort the effort and bring about actualization of a different content than the original meaning of the message implied. The soul's possession of the vision, or its possession by the vision, cannot be but the condition of actualization, a preparation for it Neither the vision itself nor its possession is the end, the ultimate purpose of God for which He revealed the vision That purpose it that the vision be not but the condition of actualization, a preparation for it. Neither the vision itself nor its possession is the end the ultimate purpose of God for which He revealed the vision That purpose is that the vision may become historical reality by the *"agere"* of man, his *Khilafah* or vicegerency, his action with his organs, by his *'amal bil arkan'* (action with bodily organs), to use the terms of the *shari'ah*. The vision had to be objectified in the deed and the deeds have to actualize the vision in their very affection of the course of events in the world.

The Prophet's religious experience, his communion with divinity in the cave of Hira' was not the end, great as it may be in value. The end was to send him to the rough and tumble of Makkah, to the market-places of mankind, and there to alter the course of history and to change the world so as to make it accord with the vision revealed. In their zeal for the internalization of the spiritual and personalization of all religion, the Sufis have held that the Prophet's descent from the heavenly heights of Mount Hira' was an *Untergang*. For the overwhelming majority of Muslims, the Prophet's descent to Makkah was an ascent to the higher value of value actualization-in-real-history The former value is instrumental and *ipso facto* lower; the latter, final and *ipso facto* the higher, the more conditioned, value. The Hira' experience was the propaedeutic to the real work which is to fulfil the divine purpose, namely, to take the world and history by the horns, to bend and redirect them so as to actualize the divine pattern in their very matter, in their body and phenomenality, in their tendency and direction A realization of the divine pattern in the internal, personal life of the soul alone is a truncation of the divine will. All this had to be built into the vision That is why, in the case of Islam, the revelation had to be composite: The Quran as the infallible text of the vision, of Islam's first principles; and the *Sunnah* of the Prophet (SAAS) as the equally infallible concretization, figurization and instantiation of the vision. That is why the Qur'an declared the *Sunnah* normative for Muslims, a real clarification of the whole revelation

As Caliph 'Umar ibn al-Khattab had found and decided with all the Prophet's companions (RAA), the Hijrah was the culmination of the *Sunnah*. Allah commanded His Prophet to emigrate only when the preparation was complete, a process which took a dozen years, the

whole Makkah period. Rather than being an accident of history, an exigency of the course of Makkan persecution and assassination plans, an undesirable necessity — in short, an escape — the Hijrah is the logical outcome of the whole Makkan revelation, the *terminus ad quem* of the preparation and the *terminus a quo* of Islam's world movement. The Prophet launched that movement upon arrival in Madinah, before a lodging could be built for him and his family On the first day of the Hijrah, he entered into consultation with his companions, with the Muslim Madinese, with leaders of both the Aws and Khazraj tribes, with their Jewish and other non-Muslim clients, with the tribes living in the vicinity, and suburbs of Madinah and achieved total agreement with each and every one of them. He sealed this agreement with a written convenant (the Convenant of Madinah) which he himself dictated and to which he obtained the concurrence of all parties The signing of this convenant was the establishment of the first Islamic state and the endowment of that state with a written and fixed constitution The Hijrah equally brought about the founding of a pluralistic society with a pluralistic legal system which enabled each segment of the constituents to order the lives of its members according to its religion, its tradition and genius to keep and develop its own institutions Above all, it made Islam a legal, social, economic, political and military being, a state. The Hijrah launched the state as a contending force in the world, a world-state *in potentia*, and prescribed for it the task of establishing a new world order, of bringing the nations of mankind to live together in peace, or securing the freedom of the truth. Finally, the Hijrah charged the infant world state with defending the new world order, with upholding of the *shari'ah*, establishment of the social institutions of Islam, and with the presentation of Islam to non-Muslims

In all these, the Hijrah was the criterion and seal of Islam. It was the practical, concrete, visible, spatio-temporal manifestation of Islamicity One could not be a Muslim in secret maintaining a relation between himself and Allah (SWT). Islam held that if the relationship is indeed with Allah (SWT), and it is what it ought to be, namely service, *i e*, worship and obedience to His commandments, then it must issue in the disturbance of space-time and re-orientation of its flow to ends prescribed by the revelation. This disturbance and reorientation of space-time constitute the criterion and the "proof" of the relation to Allah No other evidence can be adduced that the relation is what it ought to be, or that its other pole is indeed Allah (SWT), than the resultant action The ontological relations between them is so close that Islam holds them to be equivalent On the logical level, the vision remains prior to the consequent action It is indeed the actional consequences of faith which distinguish between the religiosity and opium, between God-worship and Satan-worship, between Islam and non-Islam Without action, therefore, there is no telling what deity, and what relation to it are the object of religious experience After all, who beside the omniscient God can tell, in the absence of action, whether the person in question has any religious experience or is merely pretending and fooling?

For all these reasons, Allah in His infinite wisdom and mercy has joined *iman* to *'amal* wherever *iman* is mentioned in the Qur'an. *Iman*, or faith, the state of being convinced of the truth, is only a condition, a preparation for *'amal*. It is a necessary condition, a preparation for *'amal*. It is a necessary condition, without it the action may or may not be moral, but it is certainly not religious, not an act of piety or worship. That is why Allah has made the very creation of heaven and earth, His own creation, subject to the end of man's doing the good deeds. He ruled out the opposite idea by asking the rhetorical question: "Or, does man think that he was created in vain? That he was created to be surrendered to futility?" That is why Allah has emphasized the details of action expected from the Muslims in the personal as well as in the political, social, economic and military fields, and, to complete and clarify the commandments, gave us the *Sunnah* ("example") of the Prophet as normative, as source and instance of the law

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AL-HADIS: Narrated Samura bin Jundub (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "I saw (in a dream), two men came to me" Then the Prophet narrated the story (saying), "They said, The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (Bukhari).

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

Two Million Perform Hajj

About two million Muslim from all over the world on August 3, spent the day in worship at Arafat in peace and calm in climax to their spiritual communion with the Creator and invoking his blessing and mercy.

The standing at Arafat (Wuqoof) is the principle rite of the pilgrimage which a Muslim is required to perform once in his lifetime, dressed in *Ahram* (white robes) men and women both young and aged gathered in the vast plain of Arafat, in a spectacular demonstration of unity, transcending differences of race, language, colour and territory.

They offered Zuhr and Asar prayers together at Masjid Namrah in keeping with the tradition of the Holy Prophet (PBUH) who in his last address had told the Ummah that each Muslim is a brother of every other Muslim, constituting one brotherhood.

The vast multitude, among them, 70,000 Pakistanis, were spread all around the Namrah Mosque which was filled to capacity The pilgrims who were in the open held black or white umbrellas to shield themself from the scorching sun

The valley of Arafat resounded with the chants of *"Allah Humma Labbaik"*. After the prayers the pilgrims proceeded to nearby Jabl-i-Rahmah (Mount of Mercy) from where the Holy Prophet (PBUH) had delivered his last sermon, telling the Muslims that their 'deen' (Faith) was completed today.

By sunset the pilgrims will return to the plain of Mina stopping on the way at Muzdalfa. Over the next three days the pilgrims will perform the remaining rituals including the throwing of pebbles at Jamarat (pillars representing Satan) in symbolic rejection of the devil and his evil ways. They will also offer sacrifices of goat, sheep and camels as they complete the great spiritual experience and start returning their homeland, physically exhausted but spiritually satisfied.

In his sermon at Masjid Namrah, the Khatib called upon the pilgrims to live rest of their lives in accordance with the teaching of the faith shunning sins and adhere to the path of piety and righteousness He said Hajj represented a unique training centre for the faithful for their spiritual and physical well-being and salvation. He urged Muslims to beware of attempts by enemies of Islam to sow needs of mischief and discord through anti-Islamic ideologies and false slogans which were meant to destroy the Muslim Ummah.

The Khatib emphasised that it was the duty of every faithful to participate in 'Dawah' and equip himself with adequate knowledge to discharge this responsibility in the best possible manner.

The Khatib lauded the extensive arrangements and facilities provided in the Holy places by the Government of Saudi Arabia for the guests of Allah.

SHARIAH COURSE CONCLUDES

Mr Justice Dr. Nasim Hasan Shah, Judge of the Supreme Court of Pakistan, has said that by adopting the Shariah, "we can meet the challenge of our times"

Speaking at the concluding day of the 15 day first lawyers Shariah Course on "The Objectives Resolution and its impact on the Administration of Justice in Pakistan," he said that it was very important for the practising lawyers of the country to know and understand the Shariah if they were to appear in the Shariat Court.

The course was instituted by the Shariah Academy of the International Islamic University, Islamabad. The concluding function was attended among others by Judges of the Supreme Court and the High Court, and 37 practising lawyers and presided over by Dr. Mohammad Afzal, Rector of the International Islamic University, Islamabad.

Mr. Justice Nasim Hasan Shah praised the Shariah Academy for instituting the Shariah course and hoped that the lawyers had gained a better insight of the Shariah.

Welcoming the Chief Guest Dr. Mohammad Afzal Rector of the Islamic University, said that the university would continue to organise such courses.

Later, certificates to 30 participating lawyers from all over Pakistan were given.

AL-HADIS Narrated 'Abdullah (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i e. wickedness evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." (Bukhari).

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

Making Peace Between two Contending Parties

By Syed Mahmood Akhtar

Islam is a religion of peace. Etymologically the word Islam means 'Peace.' It strives hard for peace and abhors to pick a quarrel anywhere and at any time. A society, in which peace and tranquillity prevail, is physically and mentally sound as compared to one in which wrangling and brawl are a common feature

A Muslim is taught to pray for 'Peace' after five times daily compulsory prayers as under.

اللهم انت السلام و منك السلام
واليك يرجع السلام حينا ربنا بالسلام
وادخلنا دارالسلام تباركت ياذا الجلال
والاكرام.

"O God! Peace belongs to you and peace comes only from you, and peace returns unto you. Make us live in peace and admit us into the house of peace. You are full of blessing, O the Majestic and the Bountiful!"

Moreover it is a common practice among the Muslims that when they meet each other they say and reciprocate: *"As-Salaamu 'Alaikum"*, meaning 'Peace be upon you.'

In short peace is desired by every Muslim men and women, young or old. It is the essence of Islamic spiritualism. A society, therefore, coveting peace in this world and in the hereafter, cannot initiate war. That is why Islam enjoins upon his followers not to initiate it, unless it is imposed on them from outside. There are rules and regulations to guide Muslims in case war is imposed on them by the non-Muslims. But what happens if two Muslim States indulge themselves in war? Is there any criterion in Islam which can bring down both the contending parties to terms? Islam provides a perfect code of life. It must have the right to resort to preventive measures to obviate and stop fighting and thereby save the Muslim *Ummah* from the calamity of war, lest it spreads to other areas like wild fire Quran Majeed says:

"The Believers are but a single Brotherhood So make peace and reconciliation between your two (contending) brothers; and fear God, that you may receive Mercy." (49.10)

Recourse to arms can be the last resort for settling disputes which were not previously referred to mediation or arbitration for reconciliation. In most cases it is noticed that matters were not even fully argued or negotiated by the parties involved. Where passions, pride and prejudices run high, talks of sanity and moderation are seldom tolerated. It is, therefore, incumbent upon every Muslim to mediate between the two fighting persons, parties or States and reconcile them because Quran Majeed says. ".... For tumult and oppression are worse than slaughter...." (2:191)

There is no problem which cannot be resolved by negotiation, mediation and arbitration. Humanity still has confidence in the mental capabilities of Man. However where human minds prove abortive and there appears to be no way out to bring about peace because of the unyielding and uncompromising attitude of any one of the contending parties despite repeated efforts for reconciliation, resort be made by the mediating party or States to act in the light of the guidance contained in Quran Majeed.

"If two parties among the Believers fall into a quarrel, make you peace between them· but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God, but if it complies, then make peace between them with justice, and be fair " (49·9).

In other words if negotiation and mediation fail and even the process of arbitration is not acceptable to any of the disputants, armed intervention against the recalcitrant becomes necessary as envisaged in Quran Majeed

Before adopting this last resort, however, collective measures of breaking diplomatic, economic and commercial relations may be taken and fulfilment of all obligations previously entered into under mutual treaties and agreements may be with-held for the time being in order to pressurise the unyielding State to stop fighting and hold the dialogue in peace with its opponent.

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*) Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie, and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)". (Bukhari).

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṯ	ح=ḥ	ز=ẕ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع=ʻ	ء=ʼ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	یٓ=ēe

Part 15 *Sub-ḥaa-nal-la-zee*	*Chapter 17 Ba-nēe Is-rāā-eel*	١٥- سبحٰن الذی ١٧- بنی اسرآءیل
SECTION 12 (*Contd*)	*RU-KOO*ʻ 12 (*Contd*).	رکوع ١٢ (متصل)
102. (Moses) said: You know well that no one has sent down those (signs)	102. *Qaa-la la-qad ʻa-lim-ta māa an-ẕa-la hāa-u-lāā-i*	قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَآءِ
but the Lord of the heavens and the earth, as visible proofs,	*il-laa rab-bus-sa-maa-waa-ti wal-ar-ḍi ba-ṣāā-ir.*	اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَآئِرَ
and I do think, O Pharaoh, that you are doomed.	*Wa in-nee la-a-ẕun-nu-ka yaa-fir-ʻau-nu maṯ-boo-raa*	وَاِنِّیْ لَاَظُنُّکَ یٰفِرْعَوْنُ مَثْبُوْرًا ۝
103. So he (Pharaoh) sought to scare them away from the earth,	103 *Fa-a-raa-da aieen-yas-ta-fiẕ-ẕa-hum-mi-nal-ar-ḍi*	فَاَرَادَ اَنْ یَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ
then We drowned him and all those who were with him.	*fa-agh-raq-naa-hu wa mam-ma-ʻa-hoo ja-mee-ʻanw-*	فَاَغْرَقْنٰهُ وَمَنْ مَّعَهٗ جَمِیْعًا ۝
104 And after that We said to the children of Israel Dwell in the land,	104. *wa qul-naa mim-ba'-di-hee li-ba-nēe is-rāā-ee-las-ku-nul-ar-ḍa*	وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِیْٓ اِسْرَآءِیْلَ اسْکُنُوا الْاَرْضَ
and when the promise of the Hereafter comes to pass,	*fa-i-zaa jāā-a waʻ-dul-aa-khi-ra-ti*	فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ
We will bring you all mixed together.	*ji'-naa bi-kum la-fee-faa*	جِئْنَا بِکُمْ لَفِیْفًا ۝
105. And with the Truth have We sent it (the Quran) down.	105. *Wa bil-ḥaq-qi an-ẕal-naa-hu*	وَبِالْحَقِّ اَنْزَلْنٰهُ

No.	English	No.	Transliteration	Arabic
	and with the Truth has it come down.		*wa bil-ḥaq-qi na-ẓal.*	وَبِالْحَقِّ نَزَلَ
	And We have not sent you but as a bearer of glad tidings and as a warner.		*Wa māa ar-sal-naa-ka il-laa mu-bash-shi-ranw- wa na-zee-raa.*	وَمَا أَرْسَلْنٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا
106.	And (it is) a Quran which We have divided (into divisions),	106	*Wa qur-aa-nan fa-raq-naa-hu*	وَقُرْآنًا فَرَقْنٰهُ
	so that you may recite it to men at intervals,		*li-taq-ra-a-hoo 'a-lan-naa-si 'a-laa muk-ṣinw-*	لِتَقْرَأَهُ عَلَى النَّاسِ عَلٰى مُكْثٍ
	and We have sent it down by degrees		*wa naẓ-ẓal-naa-hu tan-ẓee-laa.*	وَنَزَّلْنٰهُ تَنْزِيلًا
107	Say: Believe in it or believe not;	107	*Qul aa-mi-noo bi-hēe au laa tu'-mi-noo*	قُلْ آمِنُوا بِهٖ أَوْ لَا تُؤْمِنُوا
	surely those who have been given the knowledge prior to it,		*In-nal-la-zee-na oo-tul-'il-ma min qab-li-hēe*	إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهٖ
	when it is recited to them they fall down prostrate on their faces		*i-zaa yut-laa 'a-lai-him ya-khir-roo-na lil-az-qaa-ni suj-ja-danw-*	إِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا
108	And they say: Glory be to our Lord!	108	*wa ya-qoo-loo-na sub-ḥaa-na rab-bi-nāa*	وَيَقُولُونَ سُبْحٰنَ رَبِّنَا
	Surely, the promise of our Lord has been fulfilled.		*in kaa-na wa'-du rab-bi-naa la-maf-'oo-laa*	إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
109.	And they fall down prostrate on their faces crying,	109	*Wa ya-khir-roo-na lil-az-qaa-ni yab-koo-na*	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
	and it increases them in humility (Prostration due here)		*wa ya-zee-du-hum khu-shoo-'aa* (*As-saj-dah*).	وَيَزِيدُهُمْ خُشُوعًا
110.	Say. Call (Him) Allah or call (Him), the All-Compassionate.	110	*Qu-lid-'ul-laa-ha a-wid-'ur-raḥ-maan*	قُلِ ادْعُوا اللّٰهَ أَوِ ادْعُوا الرَّحْمٰنَ
	By whatever (name) you invoke (Him) His are the most beautiful names		*Aiee-yam-maa tad-'oo fa-la-hul-as-māā-ul-ḥus-naa.*	أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنٰى

	English		Transliteration	Arabic
	Be not too loud in your prayer, nor utter it too low,		*Wa laa taj-har bi-ṣa-laa-ti-ka wa laa tu-khaa-fit-bi-haa*	وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا
	but seek a way in-between them.		*wab-ta-ghi bai-na zaa-li-ka sa-bee-laa.*	وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيلًا ۝
111	And say Praise be to Allah Who has not taken a son to Himself,	111	*Wa qu-lil-ḥam-du lil-laa-hil-la-zee lam yat-ta-khiz wa-la-danw-*	وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا
	nor is there for Him a partner in the Sovereignty,		*wa lam ya-kul-la-hoo sha-ree-kun fil-mul-ki*	وَلَمْ يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ
	and nor is there for Him any protector on account of weakness,		*wa lam ya-kul-la-hoo wa-liee-yum-mi-naz-zul-li*	وَلَمْ يَكُنْ لَّهُ وَلِيٌّ مِّنَ الذُّلِّ
	and celebrate His greatness in full		*wa kab-bir-hu tak-bee-raa.*	وَكَبِّرْهُ تَكْبِيرًا ۝

CHAPTER 17 BA-NEE IS-RAA-EEL ENDS HERE — تمت سورۃ ١٧-بنی اسرآءیل ھنا .

Chapter 18 Al-Kahf. ١٨-الکہف

(Revealed at Makkah) — *Mak-kiee-yah*

12 Sections, 110 Verses — *Ru-koo-'aa-tu-haa 12, Aa-yaa-tu-haa 110.*

ایاتہا ١١٠ (١٨) سورۃ الکہف مکیۃ (٦٩) رکوعاتہا ١٢

In the name of Allah, the All-Compassionate the Most Merciful — *Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*

SECTION 1 — *RU-KOO' 1* — رکوع ١

	English		Transliteration	Arabic
1	All praise be to Allah Who	1	*Al-ḥam-du lil-laa-hil-la-zee*	اَلْحَمْدُ لِلّٰهِ الَّذِي
	sent down the Book (Qur-an) to His servant,		*an-za-la 'a-laa 'ab-di-hil-ki-taa-ba*	أَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ
	and did not place in it any crookedness,		*wa lam yaj-'al-la-hoo 'i-wa-jaa.*	وَلَمْ يَجْعَلْ لَّهُ عِوَجًا ۜ
2	(But made it) straight, so that He may give warning of severe punishment from Him,	2.	*Qaiee-yi-mal-li-yun-zi-ra ba'-san sha-dee-dam-mil-la-dun-hu*	قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ

and give glad tidings to the believers who do virtuous deeds,	*wa yu-bash-shi-ral-mu'-mi-nee-nal-la-zee-na ya'-ma-loo-naṣ-ṣaa-li-ḥaa-ti*	وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصّٰلِحٰتِ
that for them is a good reward (Paradise),	*an-na la-hum aj-ran ḥa-sa-nam-*	أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝
3. To live in it for ever;	3 *maa-ki-ṡee-na fee-hi a-ba-danw-*	مّٰكِثِينَ فِيهِ أَبَدًا ۝
4 And warn them who say Allah has begotten a son	4 *wa yun-zi-ral-la-zee-na qaa-lut- ta-kha-zal-laa-hu wa-la-daa.*	وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۝
5 Neither they have any knowledge of it nor did their fathers have.	5. *Maa la-hum bi-hee min 'il-minw-wa laa li-ăă-baa-i-him.*	مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ
Grevious is the word that comes out of their mouths	*Ka-bu-rat ka-li-ma-tan takh-ru-ju min af-waa-hi-him.*	كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ
They speak nothing but a lie	*Ieen-ya-qoo-loo-na il-laa ka-zi-baa.*	إِنْ يَّقُوْلُوْنَ إِلَّا كَذِبًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM

Yaqeen International, NO. 7, Dated 7-8-1987.

English transliteration of Quran Majeed:
P. 25, Col. 2, Verse 88, Line 5: Delete fullstop at the end.
" " " " 6: Replace We by we .

استدراك في الركن العربي بنفس العدد

الصواب

١- على وجه الغلاف تحت كلمة "القرآن" .... الايمان بالله و اليوم الآخر.

٢- على الصفحة ٢٧ تحت العنوان "النبي اولى" .... متبع من العدد السابق.

له يعالج فيها قضية الفرد والمجتمع ان يبحث عن اسباب معقولة تدفع بالفرد نحو ان يشعر بالرغبة فى الاجتماع ، انتهى من دراسته الى ان هناك عدة اسباب ياتى فى اولها ان الفرد فيه غريزة تدفعه نحو تحقيق هذا الغرض ، وهناك الى جانب هذه الغريزة الشعور بتقسيم العمل ، وعدم القدرة على تحقيق الرغبات الفردية الا من خلال الجماعة ، اضف الى هذين العاملين عامل الدين والرغبة فى التدين ، وكذلك الرهبة والخوف من المستقبل او من المجهول او من عنصر المفاجات .

وهذه الاسباب ربما نعثر عليها حين نبحث عن الرغبة فى تكوين هذا النموذج الاول من نماذج الاجتماع وهو الاسرة ، فهناك الغريزة الملحة ، وهناك الرغبة فى تقسيم العمل بين الزوج وزوجته وهناك الشعور بانه لابد من الاسرة لدفع الاخطار وتحقيق الرغبات اضف الى ذلك ما يشعر به الابناء بانهم عاجزون فى بعض مراحل العمر عن ان يدفعوا عن انفسهم مخاطر الطبيعة ومفاجات الزمان ، الامر الذى يجعلهم يحتمون بالاسرة فترة من الزمن دفعا للأخطار وتوفيرا للأمان والاطمئنان .

وهم من اجل ذلك يشعرون بانهم مطالبون بينهم وبين انفسهم بشئ من التنازل عما تمليه عليهم رغباتهم واهواؤهم الشخصية .

ومن هنا كانت الضرورة الاسرية والشعور بالانتماء للأسرة اول بادرة امل يمكن انتهازها لتحقيق هذا الائتلاف داخل الاسرة خاصة اذا كان هناك الفارق الشاسع بين جيلين جيل الآباء وجيل الابناء .

والقرآن الكريم والسنة النبوية حين يتعرضان لحل هذا المشكلة داخل الأسرة وهى مشكلة الآباء والابناء على الخصوص نجد انه فى غاية الابداع والامتاع

اذ ان القران والسنة النبوية المطهرة لم يتعرض الواحد منهما الى مشكلة الفارق الزمنى والتكوينى بين الآباء والابناء فى الاسرة من الناحية الظاهرية او السلوكية فحسب ، اذ انه لو تعرض لحل مشكلة من هذه الناحية لكان الحل مؤقتا على فرض نجاحه .

ولكن الحل الاسلامى على العموم كان يستبطن المشكلة فى اعماق النفس البشرية ليحتويها فى عمق الشعور الانسانى .

ولما كان الآباء لا يسيطر عليهم الجموح بحكم الفطرة ، ولايستهويهم الشطط فى عزله الابناء بحكم العاطفة الابوية ، ولم يسيطر عليهم الجبروت بحكم الضعف فى البنية غالبا فى مرحلة اكتمال عود الأبناء كان التركيز بالدرجة الاولى على الابناء واحتوائهم والتشديد على معالجة سلوكهم وان كان الأمر لايخلو من لفتة الى الآباء من خلالها يتم توجيههم نحو معاملة الابناء معاملة لا تجرح شعور هم او تستهين بكبريائهم الذى تقتضيه مراحل عمرهم .

(المقال بقية)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

تفرضها الطبيعة التكوينية ومراحل العمر لكل فرد من افراد الاسرة

ونريد هنا ان نضرب مثلا تطبيقيا من الواقع العملى يتضح لنا بجلاء من وضع افراد الاسرة تحت الملاحظة العلمية لاستبيان الرغبات الخاصة بكل فرد .

فالاب فى الاسرة مثلا هو العنصر الهام فيها ، وهوقد اكتسب اهميته تلك من خبرته الطويلة بالاحداث وتعامله المستمر مع الوقائع ، وتثبته من الراى حين تفرض عليهم نصيحة او تطلب منه ، وهو قد اكتسب هذا المكانة كذلك باعتبار انه فى الغالب المسئول عن نظام الاسرة المالى والادبى امام نفسه وامام المجتمع الكبير .

وهو يقوم بدور هام فى الاسرة معتمدا على هذا المركز الذى يحتله فيها فهو يقوم مثلا بتوجيه الابناء ، وترشيدهم من الناحية الاخلاقية بمفرده او بمعاونة الزوجة فى بعض الاحيان .

والمسالة تمر بهدوء بينه وبين اولاده كلما قل الشعور بالذاتية عند الابناء اما اذا نما هذا الشعور فى وجدانهم وتالق بين جوارحم احسوا برغبة شديدة فى الشعور بالذات وراوضهم من حين لآخر شعور بالتمرد على الاسرة و وصايا الاب والام ، وهنا ينشا الفارق الشاسع بين الآباء والابناء ، هذا الفرق الذى يعمقه فى معظم الاحيان ما عسى ان يكون قد اتيح الى الابن من قسط ضئيل اوعظيم من التعليم ، وما عسى ان يكون للابن من تميز فى الدين او الاخلاق ، او المكانة الاجتماعية المرموقة بين بنى وطنه ، وغير ذلك من المرشحات او المرجحات التى تؤدى الى توسيع الهوة بين الجيلين ، فالابوان يشعران بان الابن مهما تمتع بالرقى الاجتماعى اوالكمال الخلقى والدينى او المكانة العلمية والفكرية محتاج غاية الاحتياج الى ان يتشرب الحكمة منهما ، وان يتلقى خلاصة التجارب على يديهما وان يصغى لهما فى احترام تام اذا ما ارادا التوجه اليه بالطلب او بالتوجيه .

ويرجح هذا الاتجاه عند الابوين ما لهما من فضل التربية والتنشأة ، وما ساقه الله اليه على يدهما من وسائل النعمة والترف ، وانهما كانا سببا لرفع النقمة عنه وتجنبه المخاطر والويلات .

ومن هذين الاتجاهين اتجاه الآباء بما لهم من الرغبة فى السيطرة والاحتواء واتجاه الابناء بما لهم من حب التميز والاستقلال تستطيع ان تقف على حقيقة هذا التناقض بين الاتجاهين ، وهو تناقض يحتاج الى معبر يمكن ان يصل بين هذين القطبين المتعارضين ، والا انحلت الرابطة الاسرية وانعدام التآلف الاجتماعى فى اقل صورة وابسط اشكاله .

فما هى السبيل الواضحة للخروج من ازمة التقابل او التناقض التى فرضتها الطبيعة ، وتحكمت فيها الفطرة الانسانية ؟

ليس من السهل ان نتجاهل بعض هذا الاطراف ونتناسى رغباته واتجاهاته باستخدام وسائل القسوة والعنف ، ذلك انه ليس من الممكن استئصال رغبة او غريزة والقضاء عليها بدعوى الاصلاح او المصلحة العامة ، انما من الممكن احتواء المشكلة والسيطرة عليها بشئ من الترويض والتهذيب .

وهناك طريق معبدة مركوزة فى الفطرة الانسانية كذلك ، ويمكن استغلالها لتكون تمهيدا لحل جذرى يقرب شقة الخلاف ، ويرفع آثار التناقض بين الرغبات والميول .

ان الانسان بقدر ماهو شاعر برغبة الشعور بالذات وابراز الشخصية فان هذا الشعور ذاته لايمكن تحقيقه الا فى جماعة فهو مرتبط فى الرغبة الجماعية او الرغبة فى الاجتماع .

ويحاول الاستاذ « براتراند رسل » فى دراسة قصيرة

والفناء والشقاء باعتبارهما نتيجة لقتل الغريزة فانها تكون نتيجة غير محمودة بل انها وحدها كافية لازعاج مشاعر النوع البشرى كله .

ومن هنا فان المصلح الاجتماعى لابد وان ياخذ فى اعتباره الفرد على انه الخلية الاولى لتكوين الجماعات والوحدة الاساسية البسيطة التى يمكن ان تنحل اليها كل جماعة ، ياخذه فى اعتباره لايجاد المخرج السليم لترويض عواطفه و وجداناته بشرط ان لايتصادم مع الشخصية الجماعية ومطالبها .

فان الشخصية الجماعية لها من الخطر والاهمية فى النوع الانسانى بالقدر الذى يعادل تقريبا الاهمية المترتبة على الفرد وقواه .

فاذا كانت القوى الفردية مسئولة عن وجود النوع الانسانى واستمراره فان هذا الوجود نفسه وبمفرده لا تترتب عليه القيمة الذاتية للشخصية الانسانية التى تتميز عما دونها من الانواع والاجناس فى المرتبة والتكريم

اذا اننا نعلم ان الشخصية الجماعية مسئولة عن الالتزام والضبط وقوة الارادة ونشاط العزيمة وسلامة الاسلوب وحسن القصد وكرامة الدافع وفضيلة الغرض ، وعلى الجملة فان الشخصية الجماعية هى المسئولة عن الرقى الاخلاقى المستمر وابراز الفرد دائما وهو على سلم الكمال نحو الأفضل .

واذا كان الانسان بالغريزة الفردية يحافظ على وجوده كنوع ، فانه بالشخصية الجماعية يحافظ على قيمته الذاتية كانسان .

هذا هو المنهج العام او المنطلق الاساسى لكل دراسة فى الاسلام تحاول ان تتصدى للفرد والجماعة

واول علاقة تنشا بين الفرد والجماعة فى المجتمع هى العلاقة الاسرية انها اول ائتلاف جماعى يمكن ان ينشاءبين بنى الانسان بحيث تعلوه جماعات اكثر منه تعقيدا وليس تحته سوى الافراد التى يلتئم منها هذا النموذج الاجتماعى .

وقد يبدو للبعض ان هذا النموذج من الجماعات الانسانية نموذج بسيط لا تعقيد فيه ، والوظيفة الاجتماعية فيه بارزة لا سترة بها . والبناء الاجتماعى لا يحتاج الى فحص او تامل فى هذا النموذج لما يتميز به من شدة الوضوح والظهور .

والحق ان هذا النموذج الاجتماعى مليىء بالموضوعات التى تسيطر على جهد الباحث وفكره وتاخذ منه وقته ومجهوده .

فهناك العلاقة بين الأب والام ، وهناك العلاقة بين الابناء الذكور وآبائهم وهى تختلف عن العلاقة بينهم وبين الام ، وهناك العلاقة بين البنات وآبائهن وبينهن وبين الام وكل من هاتين العلاقتين تخالف الآخرى ، وهناك العلاقة بين الابن الذكر والبنت فى الاسرة الواحدة ، وبين البنتين وكذا الولدين وكل من هذه العلاقات يصح ان يكون ظاهرة براسه يحتاج الى جهد المصلحين الاجتماعيين وهو هكذا فى كل المدارس الاجتماعية على اختلافها وتنوعها ، وعلى ما بينها من تباعد فى الأيديولوجية والاداء .

ويتضح لك ان النموذج الاجتماعى الاول (الاسرة) ليس نموذجا واضح المعالم يكشف عن نفسه بغير مجهود ، وانما هو نموذج فيه شئ غير يسير من الغموض الذى يحتاج الى جهد الباحثين فى العديد من التخصصات .

ويتضح من الدراسات الاولية التى تعنى بالائتلاف الاسرى ان هناك رغبات فردية توشك ان تكون متناقضة

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الفرد والاسرة فى فلسفة الاسلام

الدكتور طه الدسوقى

يتراءى للبعض ان يكتبوا فى الاسلام كتابة تتصل بأى موضوع من موضوعاته دون تقدير للمسئولية الفكرية التى تقع عليهم حين يتصدون للكتابة فى موضوعات اسلامية .

فقد لا ياخذ الموضوع الذى يتناولونه بالبحث الجدية الكافية له دون تقدير منهم لذلك .

وقد لا يستطيعون التعبيرعن وجهة نظر الاسلام فى المشكلة التى يتصدون لها بحيث ياتى عرضهم هزيلا او ناقصا او تاتى فكرتهم مهلهلة لا جامع بينها ولا رباط .

ويبدو ان الكتابة فى ظل الاسلام قد اصبحت كلأ مباحا يكتب فيه القاصى والدانى ، ويتحدث باسمه من له دراية ومن لا خبرة له دون مراعاة لما عسى ان تكون له من حرمة اوتقدير لسوء العاقبة وقسوة الانتقاد

ولست هنا ادعو الى عزل البعض عن الاسلام والكتابة فيه بقدر ما اقصد الى شئ من الروية وحسن التقدير وتحمل المسئولية وحسن القصد .

ان الاسلام حين يتناول قضاياه التى تتعلق بالفرد والجماعة يتناولها من وجهة نظر تتسم بالتامل والدقة لمن يريد ان يتمحصها او ينظر فيها فهو لا يعالج ظاهرة على حساب اخرى اذا كان بصدد معالجة قضايا المجتمع ، وهو لا ينتصر لغريزة ما على حساب باقى الغرائز او الميول حين يتناول قضايا الفرد ومشاكله ، وانت لا تراه فى واقعة واحدة يتحمس للفرد على حساب الجماعة او العكس اذا كان القصد هو التقعيد لتحديد العلاقة بين الفرد والجماعة .

الاسلام اذن باعتبار انه دستور اخلاق وتشريعات وعقائد لابد وان يكون قد وضع فى الحسبان مسبقا انه يتعامل مع افراد وجماعات .

والشخصية الفردية فى غالب الأحيان لها مطالب ولها احتياجات ربما تتصادم هذه الاحتياجات وتلك المطالب مع الشخصية الجماعية التى هى الأخرى لها مطالبها واحتياجاتها

وكبت الميول والغرائز ، فى الفرد نذير شؤم لما يترتب عليه من العقد النفسية والامراض الوجدانية والتى قد تظهر من حين لآخر لتهدد الجسد بالآلام المبرحة .

ومحاولة قتل الغريزة الفردية والتصدى لوجودها اشد خطرا من محاولة كبتها لان فى قتل الغريزة عند الفرد تهديد للنوع الانسانى باكله بالفناء اوبالشقاء .

بسم الله الرحمن الرحيم

عن ابراهيم بن ميسرة رضي الله عنه ، قال قال رسول الله ﷺ : من وقر صاحب بدعة فقد اعلن على هدم الاسلام .

(رواه البيهقي)

ان البدعة من أكبر اسباب الفساد في دين الحق الاسلام وضرورة القضاء على هذه المفسدة لم تكن امس في اى وقت مما هي الآن .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستاني ،
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الفرد والاسرة فى فلسفة الاسلام

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— ان المصلح الاجتماعى لابد ان ياخذ فى اعتباره الفرد على انه الخلية الاولى لتكوين الجماعة والوحدة الاساسية .

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بسم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

MOTHER AND CHILD

Someone has said that "through our children we renew our own childhood". The close physical attachment and emotional involvement of a mother with her child reopens a whole vista across memory's lane, to take stock of life from a fresh angle. Those who are now in the act of mothering their babies are naturally bound to look back upon the many good ways in which their own mothers laid foundation for the nursing and bringing up of children Immediately after the birth of her baby, a mother gets down to know the newcomer because of her instant sentimental love and sense of pride. She observes the baby in detail to assess the help he needs, — the sort of help that he expects, as if by instinct, to get from the one to whom he is closest, viz., his mother

In fact the tender mother-infant relationship starts from the point of conception while the seed has just been sown in the womb A change takes place progressively not only in the body of the female who has conceived but also in her feelings. She turns her sentiment inward and believes that the centre of the world is within her body. For her the baby in her womb is a human being in particular, unlike any other human being. On the baby's side, the mother's womb is his first playground where he moves.

Quran Majeed refers to this prenatal process in the womb as follows:

> "—— He makes you in the wombs of your mothers, in stages, one after another, in three veils of darkness ——" (39.6)

Elsewhere, Almighty God elucidates the matter as follows:

> "—— We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babies, then (foster you) that you may reach your age of full strength —— " (22·5).

FATHER, MOTHER, CHILD: Thus the nuclear family, the father, the mother and the child yet to come, are at work. The womb of the mother is the place where the mother-child love starts even before the child has seen the light of the day In this journey from conception to birth, the mother has an edge over the father It is said that a wife brought before the judge a legal dispute against her husband in the matter of the custody of their child The husband pleaded I have more right to the child than she has. I bore the burden of it before her; and I unburdened myself of it before she did. Thereupon the aggrieved wife said to the man in her defence: You produced it out of a desire whereas I had to give birth to it willy-nilly; your burden with it was light while mine was heavy. The judge then ruled: She has spoken the truth. She is more entitled to the child. And he handed the child over to the mother.

Quran Majeed draws particular attention towards mothers' pain and

hardship in connection with child bearing:

"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him—" (31·14). "——In pain did his mother bear him, and in pain did give him birth——" (46:15).

Herein lies the special status of mothers in the totality of human life. As 'Allama Iqbal has said about woman:

Though she could not write Plato's Dialogues, Plato himself shot out like a star for her flame.

TASTE OF RUBUBIYAT· A mother might think of infant feeding as something routine. There is in fact much more in this relationship between her body and her baby. To put milk into the mouth of babies is the very first test of *rububiyat*, or Divine sustenance.

To illustrate the concept of *rububiyat*, Maulana Abul Kalam Azad writes, "When a child is born, it is but an active lump of flesh displaying an urge for living and for nourishment and direction There then begins a lengthy process of love, of tender and timely care, and of unsolicited favours on the part of the mother. And this goes on till it develops adolescence, both of body and mind. Till then arise needs, not one or two but numerous, which have to be attended to. These vary or change, from stage to stage, the requisite love and care and amenities of life. The wisdom of God has instilled into the mind of the mother these qualities of *rububiyat* whereby she looks after the child from the day of its appearance till it enters the stage of adolescence. When the stomach of the child cannot relish any food except milk, only milk is given." The Maulana goes on to say: "The moment he (child) takes his birth, the food that he needs provides itself for him in the exact form his condition demands, and is provided very close to him. The mother, in the intensity of her affection, hugs him to her bosom, and at the very place the child finds the fountain-head of his means of nourishment. And then look at the manner wherby his graded needs are attended to, calling for a continuous variation in diet. It has to agree with the successive changes in his condition. In the beginning, the stomach of the child is so tender that a highly diluted form of milk is needed for him. That is why the milk of the mother, even as among other animals, is very thin to begin with. But as the child grows and his stomach becomes stronger as time passes, the milk of the mother gradually thickens, so much so that as soon as the stage of infancy is over and his stomach develops the capacity to digest the normal food, the breasts of the mother dry up" (Tarjuman al-Quran translation by Dr. Syed Abdul Latif).

A western specialist, Dr D.W. Winnicott, writes, "Infant feeding is a matter of infant-mother relationship, a putting into practice of a love relationship between two human beings ——Infant feeding is just a part — one of the more important parts, it is true — of a relationship of two human beings. These two, mother and newborn baby, are ready to be bound to each other by powerful bonds of love, and they naturally have to get to know each other before taking the great emotional risks involved. Once they have come to mutual understanding — which they may do at once, or which they may do only after a struggle — they rely on each other and understand each other, and the feeding begins to look after itself."

BEGINNING OF FAITH: In the circumstances, if the mother is pious and God-fearing, the milk she puts into babies, besides providing nourishment, gives the infants in small and regular doses, a feeling of thanksgiving. As they grow, their body and reflexes begin to take definite shape for determining their future in the world Besides the milk, the love that wells up in mothers' breasts gives the baby thoughts and aptitudes to provide the very basis of his personality. Muslim mothers ought to take note of this process for they can provide the very first lesson in *da'wa* to their offsprings and tend them to take their maiden unconscious step towards Islam.

ISLAMIC CONCEPTS. Islam has provided a detailed and comprehensive plan of action for child care in all possible premutations of family circumstances ranging between the normal or peaceful and disruptive or divisive. The sharing of responsibilities by the father and the mother, the financial arrangements between them, and the modalities of suckling are precisely and elaborately explained in Quran Majeed itself. Even in the event of a divorce, the position of children is fully safeguarded (which should also provide a set model in normal situation too). Quran Majeed says.

"And mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. An heir shall be charge-

able in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If you decide on a foster-mother for your offspring, there is no blame on you, provided you pay (the mother) what you offered, on equitable terms. But fear God and know that God sees well what you do." (2:233).

The contents of this Quranic verse are self-explanatory. The child is to be cared for as an end in himself. He cannot be bartered away but protected by dint of reason and by means of mutual consultation and cooperation. Again, Quran Majeed says:

"Let the women live (in 'iddat) in the same style as you live, according to your means· annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden· and if they suckle your (offspring), give them their recompense· and take mutual counsel together, according to what is just and reasonable. And if you find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf" (65 6).

Here the interests of pregnant mothers is safeguarded, in the event of divorce, with regard to financial support and lodging, and the nursing of the baby.

CUSTODY OF CHILD. In such circumstances, Islam gives preference to a mother to keep the custody of the child for as long as he (or she) is not able to decide for himself or a possible remarriage of the divorcee mother does not call for readjustments. Once a divorced woman came to the Holy Prophet and pleaded: O Messenger of God! I have been divorced by my husband but he wants to take this son of mine away from me. My stomach was a place of dwelling for him, my breast a source of his nourishment, and my lap a resting place for him. Yet now he wants to snatch him away from me. The Holy Prophet gave the verdict in favour of the mother. Said he: No, you have more right to him, unless you remarry. (Abu Daud).

In a similar situation Hazrat Abu Bakr (*Razi Allahu 'anhu*) observed: The mother is more affectionate, more kind, more compassionate, more loving, much better, more gracious, and she is more entitled to her child, as long as she does not remarry. In another narration, he told the contending father: Her fragrance and her comforting warmth are better for him than you are until he becomes older and is capable to decide for himself.

These narrations, and the Quran Majeed itself, have given preference to mothers for the custody of their infants and minor children. The mother-and-child relationship weighs in favour of mothers compared to fathers.

BOTTLE-FEEDING· Before proceeding further, we might as well touch upon an ancillary matter, viz, breast-feeding versus feeding with bottle To begin with, all normal and healthy mothers must breast-feed their offsprings. This alone is in accord with nature. To feed with bottle, the baby has to be somewhat artificially worked up in the crib or the cradle. Then a bottle with milk is arranged, often with the necessary support of cushions or pillows, so as to make the nipple reach the baby's mouth Then follows a mere mechanical exercise devoid of human touch, or the milk of human kindness. On the other hand, breast-feeding builds up entirely a human situation wherein the child's natural urges and leanings and the mother's sensibilities join together to create a spiritual and spontaneous union of body and soul. We do not think it necessary here to go into the relative merits of the two processes of infant feeding from a purely medical or clinical point of view which highly favours breast-feeding.

WEANING: We have dwelt on the breast-feeding of infants by their mothers, but as all good things of this world should come to end breast-feeding must also come to an end.

The urge for weaning, after a normal period of giving suck to the infant, naturally comes upon the sentimental mother as well as her sensitive baby But weaning ought to be a gradual process which is necessary for mutual adjustments between the mother and her child. The infant is now able to take to games. His preferences are now subject to a pick-and-choose process His developing mental and physical ability prompts him to get rid of things, sucking on the breast of the mother being one of them. By now, the breast-feeding experience carried through ardently and terminated duly and successfully provides already a sound basis for the child to be in his own He is now a going concern, together with his own innocent phantacies, dreams and ideas He now learns to live between hopes and fears which are an inseparable part of human life.

CONCLUSION: To be a mother is the most cherished grace of womanhood and the real symbol of her status in the society. Tradition has it that once Hazrat Sallamah,

the nurse of Hazrat Ibrahim, son of the Holy Prophet, protested to him about the treatment of women. The following conversation went on between the two.

- — O Messenger of God! You have brought tidings of all the good things to men but not to women.
- — Did your women friends prompt you to raise this question with me?
- — Yes, they did.
- — Does it not please any one of you that if she is pregnant by her husband and he is satisfied with her, she receives the reward of one who fasts and offers prayer for the sake of God? When the labour pains come, (except God) no one in the heaven or earth knows what is concealed inside her womb to cool her eyes. Yet when she delivers, there is not one mouthful of milk that flows from her and not a single instance of her child's suck (that goes unrewarded). But she receives for every mouthful of milk and for every suck the reward of one good deed. Further, if she is kept awake by her child at night, she receives the reward equal to him who frees seventy slaves for the sake of God.

May our women folk, who are agitating for their liberation in society, realise how noble is the status that Islam has unequivocally bestowed upon them, which starts and culminates in motherhood, and which initiates the newborn into Islam. Amen!

HEROES OF ISLAM

HAZRAT ZARRAAR BIN AZWAR ASADI: The Lion of Islam

(Razi Allahu 'anhu)

II

By Syed Mahmood Akhtar

In the previous part of this article, we described how mistakenly Maalik bin Nuwairah was killed by Hazrat Zarraar bin Azwar on the order of Hazrat Khalid bin Weleed (*Razi Allahu 'anhumaa*).

After that event Hazrat Khalid bin Waleed mounted attack against Musailmah Kazzaab at Yamaa-mah. Musailmah had brought over 50,000 fighters against Islam. Hazrat Zarraar was severely wounded in this battle.

When the Muslims attacked Syria, Hazrat Zarraar and his brave sister, Khawla bint Azwar (*Razi Allahu 'anhumaa*) also participated.

During the year 13 A.H., the Muslim army lay siege around Damascus. With a contingent of two thousand cavalrymen Hazrat Zarraar served as vanguard. In the meantime Hazrat Khalid received news of the arrival of the Roman army to fight to secure release of the besieged. Hazrat Zarraar with a detachment of five hundred cavalrymen was told off to stop them on the way. When he reached there he realised that the enemy numbered not less than ten thousand In view of their own small number some of his people advised Hazrat Zarraar to hastily retreat and ask Hazrat Khalid bin Waleed to reinforce their strength before embarking a crushing attack on the enemy. Hazrat Zarraar exclaimed:

"By God! I will not recede from here even by one step. Those who want to go away may do so. I allow them to go but I have sold my life on the way of God."

People, who had advised Hazrat Zarraar to return, were now enthusiastic to fight the Roman pagans. Like a bolt from the blue, they fell upon them. Fighting started ferociously. The Romans, who outnumbered the Faithful, were confident of settling the Muslims' hash easily. Wardaan, a renowned general under Heraclius, was commanding the Roman army Hazrat Zarraar dashed towards Wardaan but he was surrounded by his stalwarts who bitterly attacked Hazrat Zarraar before he could reach their commander. Hazrat Zarraar fought headlong with energy and slew quite a significant number of the enemy. For his ferociousness, bravery and impetuosity Hazrat Zarraar was called a "genie" (*Jinn*) by the Romans. It so happened that Hamraan, son of Wardaan, attacked Hazrat Zarraar with a spear. One of his arms was wounded but turning round with agility Hazrat Zarraar pierced his spear into the chest of Hamraan and he was gone Suddenly, however, the horse of Hazrat Zarraar stumbled. He fell to the ground. The Romans immediately captured him and others. Among the other captives was Hazrat Saalem, the manumitted slave of Hazrat Abdur Rahman bin Abu Bakr (*Razi Allahu 'anhum*). But somehow he made good his escape from captivity and appea-

red before Hazrat Khalid bin Waleed whom he informed of the capture of Hazrat Zarraar.

Leaving Hazrat Maisarah with a thousand soldiers at the eastern gate of Damascus, Hazrat Khalid bin Waleed led his army in pursuit of the Romans. When he came near them he saw a warrior, wearing a veil upon face and running ahead of the Muslim army This trooper was riding a red horse Hazrat Khalid was surprised to see the fighter but he had no time to identify. When fighting began he saw that the stranger was killing the Romans one by one who came within the fighting range. This Muslim soldier too was bleeding as a result of the wounds received but it appeared that relentless killing of the enemy and piling up of their dead continued. There was no attempt at all to run away from the midst of the foe During fight when fighter emerged again, Hazrat Khalid bin Waleed brought swiftly his horse in the way and shouted

"O Warrior! You have admirably performed your duty. You will indeed be exonerated before God and His Prophet Fighters like you should not wear veil Please remove your veil from your face so that I may see the brave lion of the wild"

The fighter drawing the veil, after a pause, replied:

"O Chief! I am Khawlah bint Azwar, sister of Zarraar bin Azwar I am much disturbed by the apprehension of my dear brother. By God! I will secure his release from the enemy, or die in this attempt"

Hazrat Khalid was surprised to mark her bravery and said:

"Bravo, Khawlah! A people having daughters like you can never be prevailed upon by the enemy. Be assured my daughter, if Zarraar was alive I will get his release but if he was martyrised I too will tread his footsteps."

In the meantime a detachurent of the Faithful arrested some Romans and brought them before Hazrat Khalid bin Waleed. Hazrat Khalid asked them the whereabouts of Hazrat Zarraar. They replied·

"This man has been sent to Hams (Emesa) under custody of one hundred cavalrymen, to be presented ultimately to our emperor Heraclius so as to convince him what sort of genie have we to deal with."

Hearing that Hazrat Khalid bin Waleed immediately despatched one hundred mounted soldiers under the command of Hazrat Raaf'i bin 'Umairah Tai on the way to Hams in pursuit of the Romans carrying Hazrat Zarraar and other Muslim soldiers having them tied on the camels' back Very soon Hazrat Raaf'i intercepted the Romans Hazrat Khawlah too was present there. After a brief skirmish the Romans fled away leaving the Muslim prisoners to be released by their co-religionists

Damascus was not yet occupied by the Faithful when Hazrat Khalid bin Waleed heard of Heraclius concentrating his forces near Ajnadayn. Hazrat Abu 'Ubaidah bin al-Jarraah advised Hazrat Khalid bin Waleed to temporarily raise the siege of Damascus and proceed to Ajnadayn where ninety thousand Roman soldiers were encamping for a decisive battle against the followers of Islam.

Hazrat Khalid bin Waleed organised the Muslim army and arranged them in proper array When fighting started the Armenian mercenaries flung their arrows against the Muslim troops and wounded some of them. At that time Hazrat Zarraar was wearing a heavy plated armour Like a lion from its den he burst out of the ranks and pounced upon the archers, wielding forcefully his spear killing as many as thirty of them. All of sudden a Roman stalwart, called Istifaan, came across the way of Hazrat Zarraar who repeatedly attacked him with his spear but Istifaan every time skilfully avoided the thrust. When the duel prolonged Hazrat Khalid bin Waleed shouted:

"Zarraar! How is it that your enemy is still alive? Why do'nt you make use of your Arabian horse? Lounge your horse around the enemy and confuse him."

Hazrat Zarraar acted accordingly and in no time the horse of the enemy was exhausted A Roman brought for Istifaan a fresh horse. Hazrat Zarraar with remarkable agility killed the Roman and snatched the ledhorse for his own use after letting loose and driving his own horse towards the main body of the Muslim army. Then he turned to Istifaan and cut off his head with a single stroke General fighting had now started in which fifty thousand Roman soldiers were killed and the rest of them fled. The city of Ajnadayn fell to Islam.

After the fall of Damascus and Ajnadayn the city of Fihl (Pella) was also occupied by the Faithful.

During the 15th A.H., there occurred one of the fiercest battles in the history of Islam. It was the battle of Yarmook in which the Romans brought a fighting force comprising several lakhs of men When both the armies arrayed themselves ready for an onslaught the Romans tried to dissuade the Muslims by offering them some money and asking them to withdraw. But the Muslims did not agree to that proposal. To initiate the fighting the Romans commis-

sioned sixty thousand soldiers mostly composed of the Christian Arabs under the command of Jablah bin Aiham. Hazrat Khalid bin Waleed deputed only sixty cavalrymen from amongst the best of the Muslim Arabs, each equal to one thousand soldiers in terms of fighting ability. Hazrat Zarraar was one of them. These sixty warriors, on the first day of the fighting, lay in ambush, harrassed the enemy and killed hundreds of them.

During the battle an illustrated Companion Hazrat Sharahbeel bin Hasnah (*Razi Allahu 'anhu*) had fallen to the ground at the hands of a stout Roman. The enemies wanted to behead the Companion when Hazrat Zarraar darted like an arrow upon the polytheist and cut his throat.

Tabari has narrated an incident that Hazrat 'Ikramah (*Razi Allahu 'anhu*) bin Abu Jahl once shouted to assist him on the oath of death and crush the enemy or embrace death in the cause of Islam At his call four hundred followers of Islam came forward. One of them was Hazrat Zarraar bin Azwar also. Then a fierce battle ensued in front of the tent of Hazrat Khalid bin Waleed where all the four hundred participants did, of course, embrace martyrdom. Hazrat Zarraar too was one of them.

Two graves — one of Hazrat Zarraar and the other of his sister Hazrat Khawlah bint Azwar — can be seen even today outside the eastern gate of Damascus.

AL-HADIS: Narrated 'Aisha (*Razi Allahu 'anha*): I never saw the Prophet laughing to an extent that one could see his palate, but he always used to smile only. (Bukhari).

Resurgence of Islam in China

Lanzho, situated on the bank of Yellow river, is the cradle of the ancient Chinese civilisation. There stands high on the hills a white pagoda. The magnificent Mosque of the historical Capital of the eleventh dynasty, is an ancient monument of China This is shown with great pride to the tourists who are told that this is one of the prized national monumental assets of China Along with it is also shown a life-size portrait of one of the Chinese Han Emperors who ruled in the third century C.E

Oasis Tripan is situated at one end of the Gobi desert. There young men wear Mao-style caps with their projecting brims on the front side. While offering prayers they turn the brim to the back so that during prostration the forehead must touch the ground Their faces are all turned towards the Ka'bah They are seen offering prayers in a mosque which resembles the ancient royal palaces

It may perhaps appear strange at first to observe an extra-ordinary mixed Islamic system existing side by side with the ancient Chinese civilisation and modern communistic ideologies. Even so, Islam has been in vogue in China since the seventh century, when it was brought there in the Tang period by Arab merchants These Arab traders reached the coastal cities of China, sailing along the shore of the Indian ocean, driven by the monsoons. They introduced their new religious faith to the local population. When these Arabs penetrated into the interior of China by the ancient Silk Route, the local population accepted their religious tenets. As a result, among the fifty-five minorities of China Islam is today the religion of as many as ten. According to the data of the 1982 census, more than fourteen million Chinese profess Islam.

It seems that the Muslims in China, as all over the world, are confronting a new change. In 1966-67 when the Cultural Revolution started in China, Mosques were seized, demolished and closed forcibly. It is said that the members of the Red Guards even destroyed and desecrated copies of the Holy Quran. But today not only have the Mosques been reopened but they have also been rebuilt anew. The Government as well as the communist party has been helping the Muslims in this behalf Printing of the Holy Quran has been undertaken again. It is being distributed among the Muslims and is offered for open sale in book stalls. One may easily obtain its copies from a shop in the main square of any city Three out of the 165 Mosques in Lanzho are being repaired. The Jami' Masjid of Sinkiang is being repaired and re-decorated. Then Muslims in China are enjoying more freedom today than they had ever done during the period of the Revolution Religious scholars are free to devote themselves to preaching religion and imparting religious information. In Newjee where one hundred and eighty thousand Muslims live, there are 40 Mosques in each of which 500 to 600 Muslims congregate to offer Friday prayer. In the whole of the Sinkiang region the Muazzins raise the prayer-calls 5 times daily and their echoes are heard in the oases. The Mosques are filled to capacity with Muslims at prayer times.

Largest possible number of Muslims are allowed to proceed to Makkah to perform the Hajj, whereas non-Muslims citizens find it very difficult to obtain permission to undertake foreign journeys. There is an ever increasing enthusiasm among the youths to acquire information concerning the Islamic faith. The forty seats available in the Madrasah of Lanzho never remain vacant. There is another Islamic College attached to the Dongsi Jami'Masjid of Beijing where many students receive higher Islamic education, so that, after completing their studies, they may assume the responsibility of acting as Imams of the Mosques and providing right guidance to the Muslims in general. With regard to their religious activities the Muslim have adopted a moderate way of approach In the Muslim majority areas, the non-Muslims do not undertake pig breeding which is prohibited legally The local Government does not allow this in deference to the Islamic belief. The Muslims have cemeteries of their own Marriage contract are solemnised by the Imams in their Mosques The Muslims are granted leave on occasions of their festivals In so far as the worldly affairs of the Muslim are concerned, the present regime of China has afforded them all sorts of facilities. They are allowed an appropriate and reasonable share in the regional, local and national affairs. The Communist Government provides them with jobs in the administrative set-up. In Sinkiang which is a Muslim-majority region, administrative posts are occupied by many Muslims.

The majority of the Muslims are farmers and agriculturists and are mostly shepherds. They are quite well-to-do. The Chinese Government has enforced appropriate laws in this region in order to boost up agricultural production. The Government is also taking steps to develop industries in this region. The region enjoys local autonomy and the Muslims are, on the whole, well off and contented. Culturally and economically, too, their condition is quite good. Newspapers, books, television and radio programmes are produced in their own languages. The Sinkiang Daily is published in the Kazik as well as the Chinese language. Students are allowed to take the University admission tests in their mother tongues. The Government is trying to promote the regional and local culture and living patterns. It is taking measures to preserve the ancient traditions as well as to afford definite safeguard and supervision to protect the cultural heritage of the national minorities. Special attention is paid to the interests of the Muslim minorities.

National and regional safeguards are available to all the laws in force in Sinkiang. The laws granting national and regional safeguards to the Muslim minorities were promulgated in the sixth session of the People's Congress held in 1984. According to these laws the administrative head of a national autonomous region is elected from among the minority concerned. The same procedure is followed for the election of a county, regional or local head. Autonomous regions are also permitted to prepare their own development Programmes and to implement them within the framework of national planning. They can also frame local laws keeping in view the needs of their respective regions.

This change which is seen in the policy of the Chinese Government and which has been adopted in the interest of the minorities, particularly the Muslims, is suggestive of a more realistic system of working. The ratio of the minorities to the population in China is only 6.70 per cent, but they are holding 60 per cent of the land, and as such they command considerable influence In view of the working programmes, this high percentage of occupied land is also of great importance. A glance at the map will readily demonstrate its economic and strategic importance. Moreover, these regions are rich in mineral wealth. There are adequate deposits of mineral ores in Sinkiang. Oil is also found here in large quantities. Yochun region which is inhabited by a huge number of Muslims produces the largest stock of timber in China. There are very big and magnificent forests in the region and the timber industry there is making strides by leaps and bounds. Huge stocks of timber are maintained here from which supplies are made to all parts of the country Daqing is the oil producing centre

It is very prudent on the part of the Chinese Government to keep its minorities, particularly the Muslims, satisfied and contented They are well off. They are also affiliated to the present central Administration of China. The Chinese Muslims are thus placed in an advantageous position in all respects Islam in China is presently a dynamic and active force. The Chinese Muslims are following it with full freedom. In the past they had had hard times, yet they have been holding fast to Islam since the seventh century. They have a promising future.

(*—Translated from Urdu from daily Jasarat by Iqbal Hussain Ansari*).

WOMEN OF ISLAM

Hazrat 'Aatikah bint Zaid

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was a floret from the clan of 'Adee of the Quraish tribe. Her genealogy ran thus:

'Aatikah bint Zaid bin 'Amr bin Nufayl bin 'Abdul 'Uzzaa bin Rayaah bin 'Abdullah bin Qarz bin Zaraah bin 'Adee bin K'ab bin Luwaee.

Her brother's name was Hazrat Sa'eed bin Zaid (*Razi Allahu 'anhu*). He was one of the Ten Blessed Companions who were declared denizens of Paradise during their life-time by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)

Hazrat 'Umar (*Razi Allahu 'anhu*) was her paternal uncle's son and Hazrat Fatimah bint Khattaab was her paternal uncle's daughter as well as her brother's wife.

Her father Zaid was a strict unitarian during the period of Ignorance. A few years before the inception of the ministry of the Holy Prophet, Zaid was killed by some one of his enemies and Hazrat 'Aatikah was left an orphan. About Zaid the Holy Prophet once said that he will resurrect on the Day of Judgement as a nation (Ummah) by himself alone.

Hazrat 'Aatikah, when she grew adolescent, embraced Islam and became a Lady of the Faith (*Sahaabiyah*). She was very graceful, intelligent and wise. She was first wedded to Hazrat 'Abdullah bin Hazrat Abu Bakr Siddiq (*Razi Allahu 'anhumaa*). He loved her so much that once he did not proceed to Jihaad for her love's sake. But his father Hazrat Abu Bakr took a serious view of it. He advised his son, Hazrat 'Abdullah, to divorce his wife, 'Aatikah, in order perhaps, to do away with the very object which impeded his son from attending the religious obligation like Jihaad. Hazrat 'Abdullah had much scruples at first but ultimately he had to give in at the repeated insistence of his father. He pronounced to Hazrat 'Aatikah the words of divorce for the first time. However, the anxiety of her coming separation that was writ large on his mind came out in the form of poetry. He composed·

"O 'Aatikah! As long as the sun will shine and the cuckoo will coo I'll not forget you
O 'Aatikah! My heart is enamoured of you all the time
No man like me would have divorced this sort of his wife;
Nor a woman like her would ever have attracted divorce without a sin."

Hazrat Abu Bakr (*Razi Allahu 'anhu*) was a soft hearted man When he heard these passionate couplets he allowed Hazrat 'Abdullah to return to his wife. Since then he always participated in every holy battle.

During the siege of Al-Ta'if an arrow flung from the enemy struck him seriously. Its point was smeared with deadly poison. With its fatal effect Hazrat 'Abdullah bin Abu Bakr died in the month of Shawwaal, 11 A.H., not long after the parting away of the Holy Prophet to his Lord.

Hazrat 'Aatikah was very sad on the death of her husband. She too, like her husband, composed epicedian poems lamenting his departure:

"Upon oath I say that in your grief my eyes will shed tears and my body will remain polluted with dust. How fortunate is the eye which saw a warrior and steadfast young man like you who continuously used to advance against shower of arrows. You unceasingly used to march towards death till you had spilled enemy's blood I shall weep so long as the wild pigeon will sing its song and till the dawn repelled the night"

After sometime Hazrat 'Umar (*Razi Allahu 'anhu*) married Hazrat 'Aatikah. On the occasion of the wedding feast (Walimah), Hazrat 'Ali (*Karram Allahu wajhahu*) reminded her of the first verse composed by her on the death of her first husband, Hazrat 'Abdullah bin Abi Bakr. Hazrat 'Aatikah burst into tears But her loyalty to her second husband, Hazrat 'Umar, too, was exemplary. When Hazrat 'Umar was martyrised she composed a pathetic epicedium for him as well:

"Who would console the soul whose healed up wounds have revived, and the eye afflicted with incessant wakefulness, and the body wrapped in shroud? May God bless him The indebted and the destitutes are shocked at this stroke of their bad luck."

After the martyrdom of Hazrat 'Umar Hazrat 'Aatikah was married to Hazrat Zubair bin al-Awwaam (*Razi Allahu 'anhumaa*), another illustrious Companion of the Holy Prophet. Hazrat Zubair too became a martyr in the battle of Jamal at the hand of Ibn Jarmoz. Shocked with deep sorrow this time also she recited her funeral ode:

(Contd. on page 81 *Col* 1)

State of Islamic world cause for anxiety, says President Zia

President Gen. Mohammad Zia-ul-Haq described the present situation in the Islamic world as "a cause for anxiety" and called for remedial measures to ensure the progress and welfare of the Muslim Millat and preservation of its religious and traditional values

Speaking as chief guest at the inauguration of the Motamar Al-Alam-Al-Islami's new international secretariat building in Karachi, he remarked that the contemporary condition of the Islamic world could be summed up as being "right down the drain"

There were "many reasons" for this state of affairs and they should be studied coolly and calmly so that proper steps could be taken to bring about an improvement he added

Gen Zia said that in the past Islam went through a variety of periods, in some of which it was a leading force in world affairs, while at other times it was in the doldrums.

In the first 900-odd years, and especially in the initial few years, the Islamic world had recorded achievements in most fields

Continuing, he said the spread of Islam had come about "very speedily," and not through the sword but because of knowledge and the inherent attraction of the religion

Emphasising the need to retain links with the past, Gen Zia said nations who forget their history fail to progress

Turning to the recent past and the background to the creation of the Motamar al-Alam al-Islami (World Muslim Congress) in 1926 he recalled that after the downfall of the Ottoman Caliphate in the aftermath of World War I, efforts to re-establish the Caliphate through organisations such as the South Asia-based Khilafat Movement had not succeeded, and there was no platform left which could reunite the Muslim Millat.

It was in these circumstances that the Motamar was founded in 1926, and he paid tributes to its founder-President, the late Grand Mufti of Jerusalem Alhaj Ameen al-Hussaini

He said since its inception the Motamar had been trying to represent the Muslim Millat in various international forums, and in this connection noted that it had gained the status of an observer body at the United Nations.

He, however, called for steps to make the Motamar a more effective organisation.

The Motamar had been trying to popularise Pan-Islamic policies among the entire Muslim Millat, he said, adding that religion formed the basis for the concept of nationhood in Islam.

The "two-nation theory," which was the basis for the creation of Pakistan, fitted in with this concept, he added.

However, he regretted that many contemporary Muslims identified themselves in groups based on region, race, or language.

He underlined the need for comprehending Islam's concept of "nation" which, he said, was diametrically different from the "concept of nation" based on geographical or linguistic factors

Gen Zia said that in Islam all Muslims are one nation and non-Muslims the other, even if people lived in the same area or spoke the same language

He said when Islam dawned in Arabia, the Arab people were clearly divided into "Qaum al-Muslimeen" and "Qaum al-Kafireen"

He said that in the subcontinent, Quaid-i-Azam gave the slogan of two nation just because Muslims living in the subcontinent constituted a separate nation because of being Muslims

He stressed the importance of understanding the linkage between religion and politics in Islam and said that in Islam, the two cannot be separated.

The first-ever Thai translation of Quran by Mr. Mohammad Ibrahim Qureshi, President, Motamar's Thailand Branch, was presented to Gen. Zia The author is writing a book on the Seerat of Rasulullah (PBUH) in Thai language and he is using Maulana Shibli Naumani's historic book on the subject as the main source of material

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(*Contd. from page* 80 *Col* 3)

"Ibn Jarmoz on the battle day betrayed a high-ranking prince and betrayed in a way when he was alone, unaware and unarmed. O 'Amr! Had you warned him earlier you would have found him undaunted and his hand tremorless In many a misery he plunged himself. O son of a female monkey! You overwhelmed him but you could not defeat him. By God! You killed a Muslim unjustly Surely you will be punished by God"

The year of death of Hazrat 'Aatikah (*Razi Allahu 'anhaa*) and further information about her life are not readily available.

The Message of the Quran

"Each one has a goal towards which he turns. So wherever you be, emulate one another in good works. God will bring you all before Him. He has power over all things. From wheresoever you depart, face towards the Sacred Mosque. This is surely the truth from your Lord. God is never heedless of what you do; whichever way you depart, face toward the Holy Mosque and wherever you are, face towards it, so that men will have no plea against you, except the evil-doers among them. Have no fear of them; fear Me, so that I may complete My favour to you and that you may be rightly guided. Indeed We have sent forth to you an apostle of your own people who will recite to you Our revelations and purify you of sin, who will instruct you in the Book and in wisdom and teach you that of which you had no knowledge Remember Me, then, and I will remember you. Give thanks to Me and never deny Me" (2:148-152).

When the House of God in Makkah was appointed as the *qiblah*, the People of the Book started discussing whether the east was God's direction or the west They saw the matter as one of direction alone, but there was more to it than that. The selection of the House of God as the *qiblah* was not merely the specification of a certain direction for prayer; it was a sign that the time had come for God to grant His greatest favour to man It had been decided a long time before, that, in answer to the prayer of Abraham and Ishmael (see 2:129), God would send a final Prophet to the world. The path to life everlasting was now being thrown open to all: God was consummating His favour to mankind. The bringing of religion to its final stage of perfection in Islam does not mean that previous religions were incomplete. They too were complete in themselves, but none of them was preserved in its original and authentic form God had revealed true religion time and time again, but every time mankind rebelled against it and either distorted it or allowed it to fall into oblivion Now it was revealed in its ultimate and indelible form Divine religion had been allowed to deteriorate into a set of mythological tales, now it was incorporated into history in the form of soild facts. Up till then, no pattern of true religion had been preserved for posterity, now, in a permanent, dynamic and practicable form, it was placed before mankind. The change to Makkah was more than a change from one direction of worship to another it was a clear indication that God's design for the guidance of mankind had been perfected

It was at the time of the construction of the House of God that Abraham and Ishmael prayed for a prophet to come among the people of Makkah. The prayer was answered and the coming of the final prophet, whose focus would be Makkah, was decreed God's messengers who came to the world used to prophesy his coming

Now that he had come the House of God in Makkah was made the *qiblah* for all nations This was God's sign, indicating that the Prophet whose coming had been anticipated had finally arrived As for the sincere — they needed no further proof, but even the conclusiveness of this sign was not enough to silence those who gave no thought to God It is those who fear God who are guided on the path to Him. God remembers those who remember Him. Only those who are full of fear of Him are free of fear of all else besides Him.

"Believers, seek help in patience and prayer. God is with the patient. Do not say that those who are slain in the cause of God are dead; they are alive, although you are not aware of them. We shall test you with some fear and hunger, with loss of life and property and crops Give good news to the patient, who in adversity say: 'We belong to God, and to Him we shall return.' God's blessing and mercy will be upon them; they are rightly guided" (2.153-157).

One who has adopted religion in the real sense of the word has truly discovered God. He lives in a permanent state of thanksgiving and remembrance of his Lord Happiness and bliss come with such a life, though they are only to materialize in full and real form in the next eternal world. This world has not been created for reward it has been created for the trial of man Here obstacles have been placed in the path of those who seek to serve their Lord, so that the earnest can be distinguished from those who are lacking in zeal These obstacles present themselves in the normal situations of life — human impulses, family requirements, worldly interests, temptation, social pressure — these are the things that provide the real test of life. First one has to realize in what manner one is being tested; then one has to avoid the pitfalls by remembering God and thanking Him for the blessings of life

There is only one way to succeed in the trials of life, and that is through patience and prayer This entails attaching oneself to God and conscientiously adhering to the path of truth, enduring all setbacks

that afflict one on the way. Those who do not waver from the path because of the difficulties that lie on it — who stay with God despite the fact that no worldly benefit seems to accrue from their stance — these are the ones who will finally emerge successful from the trials of life. God has reserved the eternal blessings of the next life for those who show themselves willing to sacrifice this life for the next.

A major cause of suffering and affliction in this world is a believer's attempt to preach the word of God. This is a task that involves criticism and admonition, and people have always loathed being criticised and admonished. The most sensitive in this regard are those who have used the name of religion to provide themselves with a worldly income The preacher of God's word, along with the message that he teaches, present a direct threat to the status of such people. Now everybody has to be weighed up against his teachings Becoming a preacher of God's word, then, is tantamount to putting one's hand into a fire One who takes this task upon himself is exposing himself to prejudice, economic ruin and even expulsion from his own land He is placing both his life and property in the utmost peril It is inevitable that one who follows God's path will be persecuted in this world But it is those who lose all for God's sake who are the true finders, it is those who give their lives for Him who inherit life everlasting For those who do not seek to make their paradise in this ephemeral world, God has prepared an eternal paradise in the next

NO SUPERIORITY ON THE BASIS OF BIRTH

Two women once came to Ali to ask him to give them something. One was Arab by birth, and the other was a freed slave of hers. Ali ordered that each of them be given a young camel for food and forty dirhams apiece. The freed slave took what she was given and departed. The Arab woman said· "Commander of the Faithful, how is it that you are giving me the same amount as you have given to this woman, considering that I am an Arab and she a freed slave?" Ali's rejoinder was that he had found no mention in the Book of God of the progeny of Ishmail being superior to the progeny of Ishaq.

(*Courtesy*: AL-RISALA)

The First Muslim of Papua New Guinea

By Lavi-Ali Verau

(Translated By Sadiq)

My name is Lavi-Ali Verau. I am from Waiori Village, which is on the South East Coast of Papua in the Central Province of Papua New Guinea. I am 25 years of age. I am married I have one son, Jalalludin.

I embraced Islam in January 1986 on the same day as my brother-in-Islam, Bilal Dawai from the Solomon Island. Bilal is also a Papua Newguinean although his village is a long, long way from mine.

We both embraced Islam on the same day at Jum'a, he in Sydney and I in Port Moresby. Neither of us knew that the other was professing the Kalimah on that day. So we are equal firsts!

My wife, Alhamdulillah, has followed by witnessing for Allah and His Prophet.

None of us Papua New Guineans had ever heard of Islam or of Muslims and certainly nothing of Muhammad (upon him be peace), until four or five years ago, although there have been Muslim immigrants who settled here during the Australian occupation. They did little, or nothing, to spread their faith Perhaps they themselves did not understand it well.

Before the Europeans came to this country during the last decade or so of the last century, we only knew of the Spirits which were supposed to inhabit the land and the sea. The Spirits of those who have gone before, some good and others vicious.

The Christians came and told us about reading and writing and of a Book in which, they claimed, all knowledge had been sent down to them by the Big Spirit whom they called God, the Father, the Lord or Great One The Big Spirit had sent His Son to help the European people but he had gone back to the Land of Peace, they preached.

Now the European people had come to help us in His place and pass on His knowledge to us They would teach us to read and write so that we could learn all that they knew They would bring us medicine and heal our sick as Jesu, or Christ, had healed their sick and brought the dead back to life whenever He was asked to, for reasons unknown and unclear.

When I was a young man, although my father was. and still is, a deacon of the United Church, I was not much interested in 'religion' or Church. I went to occasionaly Services and knew that I

was a Christian and that we were all United Church, quite different from the Seventh Day Adventists who lived in a village on the other side of the Lagoon and were more or less the same as us.

When I left school and started to work in Port Moresby as a shop assistant I found, that there were many many different Christians besides United and Seventh Day Adventists (SDAs) —so many that I could not remember how many — they all had their own churches and different songs and little differences in the way they said things.

Of course during the Rugby season we had to give up becasue there wasn't time to go to Church, but this didn't matter a great deal because all our village people came to watch us play even if they didn't play themselves. Then afterwards we could still all go together to the area where we lived and have a few beers and, maybe, go to the pictures afterwards.

LIFE WAS VERY SWEET

I then went to Indonesia for a few weeks. It was there that I found that there were people in the world who were not Christians Before that I thought that everyone was a Christian of some kind or another. Here, even though there were so many people, they all appeared to be on good terms with one another. Even when people argued they always parted without fighting. People were so patient, there was always harmony. always smiles.

I began to wonder and think about other people and where was the good and where was the vice.

Several years earlier I had been adopted by a European who spent nearly all his time reading and who never went to Church at all but who, every few hours would stop what he was doing and kneel down and bow down, obviously praying to some Spirit. He was quite different to other Europeans and mixed well with us but we thought him a bit strange. He was always saying do this, it is right; don't do that, it is wrong. So we had to be pretty careful.

He only rarely went to the pictures but one night he took me to a good picture Plenty of fighting and action. It was called 'The Message' At the end they called the Azaan, the Call to Prayer of the Muslims and were kneeling and bowing like he did I could not understand why he was crying, although I pretended not to notice

Why is my uncle a Muslim and always trying to make me do right when all the other Muslims are so criminally bad? I knew he had been in the army and been wounded and killed people, but he had always fought on 'our' side Or had he? I could not work this out

Then I thought about the Indonesians whom I had liked so much They were all Muslims too and they had been great fighters also We had been shown a lot about how they had thrown the Dutch out of their country and fought for their Independence

I later went for another visit overseas — to Singapore and Malaysia. I met many friends in Singapore — all Muslims — all asking why I did not become a Muslim — all telling me about Muslims following the Right Path of Allah and how the Christians and Jews had been on the Right Path but had left it. We went to the Sultan Mosque and I watched as they prayed and I could feel how there was goodness here — a goodness I had never felt in a Church In Malaysia I felt much the same as I had in Indonesia. The Malaysians were friendly and brotherly. Once we were trying to catch a taxi at the Bus Station in Kuala Lumpur. A Taxi tout kept bothering us, and my uncle could not remember the address we were supposed to go to. He opened his bag to find the address and on top was his Qur'an. "What," said the man, "are you a Muslim?" "Yes, of course" And they embraced each other as brothers would

The man turned to me and said, "And you too? You are from Africa?" "No, I replied, only half and half." The man took hold of me and embraced me, saying. "I know you are going to be a Muslim very soon, so we are already brothers, because nobody can be a half-and-half Muslim, nobody can be only half for the TRUTH. Allah is already calling to you." Then he called a Taxi. I do not even know his name but I felt that somehow he knew what was in my heart

Next we went to the Masjid Negara and I could not believe that there were so many thousands of people going to mid-day prayer in the middle of the week And actually praying, so quietly. Were they really talking in their hearts to their God?

And that was when I realised that if we are ever to find the Kingdom of God on earth it is Islam which will lead us to it

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AL-HADIS: Narrated Abu Musa: The Prophet (*Sallallahu 'alaihi wa sallam*) said: None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision." (Bukhari).

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ ح=ḥ ز=z ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ء=' (Jerk)

Bold Madd آ=āā ؤ=ōō ئ=ēē Fine Madd آ=āa ؤ=ōo ئ=ēe

	SECTION 10 (Contd)	RU-KOO' 10 (Contd)	
88.	Say: Even if mankind and jinn got together	88 *Qul-la-i-nij-ta-ma-'a-til-in-su wal-jin-nu*	قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ
	to bring the like of this Quran,	*'a-lāa aieen-ya'-too bi-miṡ-li haa-zal-qur-aa-ni*	عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ
	never would they bring the like of it,	*laa ya'-too-na bi-miṡ-li-hee.*	لَا يَأْتُونَ بِمِثْلِهِ
	even though they backed up each other	*Wa lau kaa-na ba'-ḍu-hum li-ba'-ḍin ẓa-hee-raa*	وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
89	And indeed We have set forth for mankind	89. *Wa la-qad ṣar-raf-naa lin-naa-si*	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ
	in the Quran all kinds of examples,	*fee haa-zal-qur-aa-ni min kul-li ma-ṡa-lin*	فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ
	yet most people persist in showing ingratitude	*fa-a-bāa ak-ṡa-run-naa-si il-laa ku-foo-raa.*	فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا
90	And they say: We will never believe in you until	90 *Wa qaa-loo lan-nu'-mi-na la-ka ḥat-taa*	وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ
	you make a spring gush forth from the earth for us,	*taf-ju-ra la-naa mi-nal-ar-ḍi yam-boo-'an*	تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا
91	Or there be a garden of dates and grapes for you	91 *au ta-koo-na la-ka jan-na-tum-min-na-khee-linw-wa 'i-na-bin*	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ
	and you make rivers run with abundant water amidst it,	*fa-tu-faj-ji-ral-an-haa-ra khi-laa-la-haa taf-jee-ran*	فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

92. Or bring down the heaven upon us in pieces, as you pretend,	92. *au tus-qi-ṭas-sa-māā-a ka-maa za-'am-ta 'a-lai-naa ki-sa-fan*	أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا
or bring Allah and the angels face to face (before us).	*au ta'-ti-ya bil-laa-hi wal-ma-lāā-i-ka-ti qa-bee-lan*	أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ۝
93. Or be there a house of gold for you,	93. *au ya-koo-na la-ka bai-tum-min zukh-ru-fin*	أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ
or you climb up into the heaven.	*au tar-qaa fis-sa-māā'.*	أَوْ تَرْقَىٰ فِي السَّمَاءِ ط
And we will never believe (even) in your climbing up	*Wa lan-nu'-mi-na li-ru-qiee-yi-ka*	وَلَنْ نُؤْمِنَ لِرُقِيِّكَ
until you bring down to us a book which we may read.	*ḥat-taa tu-naz-zi-la 'a-lai-naa ki-taa-ban-naq-ra-uh.*	حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ ط
Say: Glory be to my Lord: am I anything but a human being (sent as) a Messenger?	*Qul sub-ḥaa-na rab-bee hal kun-tu il-laa ba-sha-rar-ra-soo-laa.*	قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۝
SECTION 11	*RU-KOO' 11*	رکوع ۱۱
94. And nothing else prevented men from believing	94. *Wa maa ma-na-'an-naa-sa aieen-yu'-mi-nōo*	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا
when the guidance came to them except that they said:	*iz jāā-a-hu-mul-hu-dāa il-lāa an qaa-lōo*	إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا
Has Allah sent a human-being as a Messenger?	*a-ba-'a-ṣal-laa-hu ba-sha-rar-ra-soo-laa.*	أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۝
95. Say: Had there been in the earth angels,	95. *Qul-lau-kaa-na fil-ar-ḍi ma-lāā-i-ka-tuieen-*	قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ
going about safe and secure, surely We would have sent down	*yam-shoo-na muṭ-ma-in-nee-na la-naz-zal-naa*	يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا
to them from the heaven an angel as a Messenger.	*'a-lai-him-mi-nas-sa-māā-i ma-la-kar-ra-soo-laa*	عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ۝

English	Transliteration	Arabic
96. Say: Allah is sufficient as a witness between me and you.	96. *Qul ka-faa bil-laa-hi sha-hee-dam-bai-nee wa bai-na-kum.*	قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ
He is aware of His servants and sees (everything).	*In-na-hoo kaa-na bi-'i-baa-di-hee kha-bee-ram-ba-see-raa.*	اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا
97. And he whom Allah guides, is rightly guided,	97 *Wa maieen-yah-dil-laa-hu fa-hu-wal-muh-ta-di*	وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ
and he whom He lets astray, then for such you will not find any friends besides Him.	*wa maieen-yud-lil fa-lan ta-ji-da la-hum au-li-yāā-a min doo-nih.*	وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ
And We shall raise them up on the Day of Resurrection,	*Wa nah-shu-ru-hum yau-mal-qi-yaa-ma-ti*	وَنَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ
(fallen) upon their faces, blind, dumb and deaf.	*'a-laa wu-joo-hi-him 'um-yanw-wa buk-manw-wa sum-maa.*	عَلٰى وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا
Their abode will be Hell,	*Maa-waa-hum ja-han-nam*	مَاْوٰىهُمْ جَهَنَّمُ
Whenever it abates, We will increase its flames for them	*Kul-la-maa kha-bat zid-naa-hum sa-'ee-raa.*	كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا
98 This is their reward, because they denied Our verses and said:	98 *Zaa-li-ka ja-zāā-u-hum bi-an-na-hum ka-fa-roo bi-aa-yaa-ti-naa wa qaa-lōo*	ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا
When we are reduced to bone and decayed fragments,	*a-i-zaa kun-naa 'i-zaa-manw-wa ru-faa-tan*	ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا
shall we be raised up to a new creation?	*a-in-naa la-mab-'oo-soo-na khal-qan ja-dee-daa*	ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا
99 Have they not seen that Allah Who	99. *A-wa lam ya-rau an-nal-laa-hal-la-zee*	اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ
created the heavens and the earth,	*kha-la-qas-sa-maa-waa-ti wal-ar-da*	خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ

	English		Transliteration	Arabic
	has the power to create the like of them,		*qaa-di-run 'a-lāa aīeen-yakh-lu-qa miṣ-la-hum*	قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ
	and He has appointed a time for them about which there is no doubt.		*wa ja-'a-la la-hum a-ja-lal-laa rai-ba feeh.*	وَجَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ
	But the wrong-doers persist in disbelief.		*Fa-a-baẓ-ẓaa-li-moo-na il-laa ku-foo-raa.*	فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ۝
100.	Say: If you possessed the treasures of my Lord's mercy,	100	*Qul-lau an-tum tam-li-koo-na kha-zāā-i-na raḥ-ma-ti rab-bēe*	قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْٓ
	then surely you would hold (them) back for fear of using (them) up.		*i-zal-la-am-sak-tum khash-ya-tal-in-faaq*	اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ
	And man is ever niggardly.		*Wa kaa-nal-in-saa-nu qa-too-raa.*	وَكَانَ الْاِنْسَانُ قَتُوْرًا ۝
	SECTION 12		*RU-KOO'* 12	رکوع ١٢
101.	And indeed We gave Moses nine clear signs —	101.	*Wa la-qad aa-tai-naa moo-saa tis-'a aa-yaa-tim-baiee-yi-naa-tin*	وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ بَيِّنٰتٍ
	so ask the children of Israel when he (Moses) came to them;		*fas-al ba-nēe-is-rāā-ee-la iz jāā-a-hum*	فَسْـَٔلْ بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ
	then Pharaoh said to him: Surely, O Moses! I think that you are indeed be-witched.		*fa-qaa-la la-hoo fir-'au-nu in-nee la-a-ẓun-nu-ka yaa-moo-saa mas-ḥoo-raa*	فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية مع الكتابة الصوتية للنص العربي بالحروف الرومانية حتى يسهل على قرائنا الكرام النطق الصحيح بكلمات نص القرآن العزيز إلى جانب فهم معانيها والله ولي التوفيق.

وسلم بقول تعالى : « قل للمؤمنين يغضوا من ابصارهم ويحفظوا فروجهم ذلك ازكى لهم ان الله خبير بما يصنعون » كما حض ديننا الكريم بتربية الأسرة الصالحة وبل لبنات الأسرة الاسلامية الزوج وزوجته التى حبب الله عز و جل المودة والرحمة بينهما حيث قال ومن آياته ان خلق لكم من انفسكم ازواجا لتسكنوا اليها وجعل بينكم مودة ورحمة » فالمودة تستلزم المحبة الخالصة ، والرحمة تستوجب السعادة والاخلاص لتكون اسرة سعيدة فى سيرها المقدر لها فينشا بنوها على هذا الهدى السعيد الخالى من الشحناء والبغضاء .

وان من اجل ماحث عليه ودعا ديننا الحكيم القرآنى المحمدى اليه هو قيام المحبة الخالصة بين الناس جميعا وجعل اخلص حب واعزه لمن احبه ربه من رسله وانبيائه واصطفاه عليهم اجمعين ، هو رسولنا القرشى سيدنا محمد عليه وله اخلص محبة وصلاة وتسليم ، فقد ورد ان عمر وابا بكر رضي الله عنهما كان جالسين حول النبى فقال رسول الله : يا عمر : ما احب شئ لديك ؟ قال : نفسى. قال : يا عمر « لا يؤمن احدكم حتى اكون احب اليه من نفسه ومن الناس اجمعين » وقال فى حديث آخر : « انا اولى الناس بالمؤمنين فى كتاب الله عز و جل فايكم ما ترك دينا او ضيعة فادعونى فانا وليه وايكم ما ترك مالا فليؤثر بماله عصبته من كان » .

ولما كانت مكانة رسولنا العظيم ودرجته من السمو والرفعة عند الخالق وعند انبيائه وعند الناس فقد اعطيت الأمة المحمدية القرآنية من الفضل والعزة مايتوا عم مع هذه المكانة السامية ، فهو اولى بالمحبة الخالصة من انفسهم ومن كل شئ . كما يشهد بهذا قوله تعالى : « النبى اولى بالمؤمنين من انفسهم » .

ومن ثم فان اجمل القدوة واعظم الاسوة الدالة على اخلاص المحبة لهذا النبى الاكرم ان يحرص المسلم على الاقتداء باقامة ماجاء به القرآن الحكيم وما فعله رسول رب العالمين محمد نبى الاسلام والمسلمين الذى ارسى قواعد مكارم الاخلاق الموصلة الى الخير والسعادة ومرضاة مولانا المنعم الكريم واننا ندعو ربنا ان يصلى على المبعوث رحمة ومزكيا للخلق القيوم . .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وقال الخليل هم قوم يشبه دينهم دين النصارى الا ان قبلتهم نحو مهب الجنوب يزعمون انهم على دين نوح عليه السلام وحكى القرطبى عن مجاهد والحسن و ابن ابى نجيح انهم قوم تركب دينهم بين اليهود والمجوس ولا توكل ذبائحهم ولاتنكح نساؤهم ، وقال القرطبى والذى تحصل من مذهبهم فيما ذكره بعض العلماء انهم موحدون ويعتقدون تأثير النجوم وانها فاعلة ولهذا افتى ابوسعيد الاصطخرى بكفرهم للقادر بالله حين سأله عنهم واختار الرازى ان الصابئين قوم يعبدون الكواكب بمعنى ان الله جعلها قبلة للعبادة والدعاء او بمعنى ان الله فوض تدبير أمر هذا العالم اليها قال وهذا القول هو المنسوب إلى الكشرانيين الذين جاء هم ابراهيم عليه السلام رادا عليهم ومبطلا لقولهم واظهر الاقوال والله اعلم . قول مجاهد ومتابعيه و وهب بن منبه انهم قوم ليسوا على دين اليهود ولاالنصارى ولا المجوس ولا المشركين وانما هم قوم باقون على فطرتهم ولا دين مقرر لهم يتبعونه ويقتفونه . ولهذا كان المشركون ينبزون من اسلم بالصابئ اى انه قد خرج عن سائر اديان اهل الارض اذ ذاك ، وقال بعض العلماء الصابئون الذين لم تبلغهم دعوة نبى والله اعلم .

(ماخوذ من تفسير ابن كثير)

النبى اولى بالمؤمنين من انفسهم

مطبع من العدد السابق

وسار على هدى القائد المرسل سيد العالمين خلفاؤه الراشدون ، والتابعون لهم والحاكمون المخلصون ، فمن ذلك ما ورد عن الفاروق الخليفة الثانى للمسلمين يوم تولى الخلافة رضي الله عنه وخاف ان يهاب الناس شدته فقام خطيبا وقال : « ايها الناس . اورايتم لو اننى ملت عن الحق هكذا ومال الى ناحية من المنبر . فقام رجل من المسلمين ورفع يده قائلا : نقول لك يا عمر بالسيف هكذا . فقال عمر : الحمد لله الذى جعل فى المسلمين من يقوم عمر » .

كما جعل الاسلام دين ربنا وعقيدتنا من اجل مكارم الاخلاق نبذ النميمة والغيبة واجتناب الظن والشك المؤدى الى الاثم والحقد والعداوة والكراهية لتقوم روابط المحبة والالفة والتعاون بين الناس فقال جلت حكمته : « ياايها الذين آمنوا اجتنبوا كثيرا من الظن ان بعض الظن اثم ولاتجسسوا ولايغتب بعضكم بعضا . ايحب احدكم ان ياكل لحم اخيه ميتا فكرهتموه واتقوا الله ان الله تواب رحيم » .

وكان من اسمى مكارم الاخلاق التى بعث رسولنا باقامتها وتزكيتها صيانة البيوت وحرمتها وحفظا لكرامة ساكنيها فهذا قرآننا الحكيم يقول : « ياايها الذين آمنوا لاتدخلوا بيوتا غير بيوتكم حتى تستانسوا وتسلموا على اهلها ذلكم خير لكم لعلكم تذكرون فان لم تجدوا فيها احدا فلا تدخلوا حتى يؤذن لكم وإن قيل لكم ارجعوا فارجعوا هو ازكى لكم والله بما تعملون عليم » .

ومن آداب الاسلام فى مكارم الاخلاق التى يتحتم على المسلم اتباعها آداب الطريق ، فان الانسان المسلم الذى اخلص عقيدته ايمانا واسلاما الا يتعرض المار بنظراته الخبيثة التى تؤذى اخاه او اخته فى المجتمع حتى ولو كان

هادوا والنصارى والصابئين من آمن بالله واليوم الآخر) ـ قال ـ فانزل الله بعد ذلك (ومن يبتغ غير الاسلام دينا فلن يقبل منه وهو فى الآخرة من الخاسرين) ، فان هذا الذى قاله ابن عباس اخبار عن انه لايقبل من احد طريقة لاعملا الا ما كان موافقا لشريعة محمد ﷺ بعد ان بعثه به فاما قبل ذلك فكل من اتبع الرسول فى زمانه فهو على هدى وسبيل ونجاة فاليهود اتباع موسى عليه السلام والذين كانوا يتحاكمون الى التوراة فى زمانهم . واليهود من الهوادة وهى المودة او التهود وهى التوبة كقول موسى عليه السلام (انا هدنا اليك) اى تبنا فكانهم سموا بذلك فى الاصل لتوبتهم ومودتهم فى بعضهم لبعض وقيل لنسبتهم الى يهودا اكبر اولاد يعقوب ، وقال ابو عمرو ابن العلاء لانهم يتهودون اى يتحركون عند قراءة التوراة فلما بعث عيسى عليه السلام وجب على بنى اسرائيل اتباعه والانقياد له فاصحابه واهل دينه هم النصارى وسموا بذلك لتناصرهم فيما بينهم وقد يقال لهم انصار ايضا كما قال عيسى عليه السلام (من انصارى الى الله قال الحواريون نحن انصار الله) وقيل انهم سموا بذلك من اجل انهم نزلوا ارضا يقال لها ناصرة ، قاله قتادة وابن جريج وروى عن ابن عباس ايضا والله اعلم . والنصارى جمع نصران كنشاوى جمع نشوان وسكارى جمع سكران ويقال للمرأة نصرانة قال الشاعر : ــ نصرانة لم تحنف ــ

فلما بعث الله محمدا ﷺ خاتما للنبيين ورسولا الى بنى آدم على الاطلاق وجب عليهم تصديقه فيما اخبرو طاعته فيما امر والانكفاف عما عنه زجرو هولاء هم المؤمنون حقا وسميت امة محمد ﷺ مؤمنين لكثرة ايمانهم وشدة ايقانهم ولانهم يؤمنون بجميع الانبياء الماضية والغيوب الآتية ، واما الصابئين فقد اختلف فيهم فقال سفيان الثورى عن ليث بن ابى سليم عن مجاهد : قال الصابئون قوم بين المجوس واليهود والنصارى ليس لهم دين وكذا رواه ابن ابى نجيح عنه وروى عن عطاء و سعيد بن جبير نحو ذلك وقال ابوالعالية والربيع بن انس والسدى وابوالشعثاء جابر بن زيد والضحاك واسحاق بن راهويه الصابئون فرقة من اهل الكتاب يقرؤن الزبور ولهذا قال ابوحنيفة واسحاق لابأس بزبائحهم ومناكحتهم وقال هشيم عن مطرف كنا عند الحكم بن عتبة فحدثه رجل من اهل البصرة عن الحسن انه كان يقول فى الصابئين انهم كالمجوس فقال الحكم الم اخبركم بذلك : وقال عبد الرحمن بن مهدى عن معاوية بن عبدالكريم سمعت الحسن ذكر الصابئين فقال هم قوم يعبدون الملائكة وقال ابن جرير حدثنا محمد بن عبد الاعلى حدثنا المعتمر بن سليمان عن ابيه عن الحسن قال اخبر زياد ان الصابئين يصلون الى القبلة ويصلون الخمس قال فاراد ان يضع عنهم الجزية قال فخبر بعد انهم يعبدون الملائكة ، وقال ابو جعفر الرازى بلغنى ان الصابئين قوم يعبدون الملائكة ويقرؤن الزبور ويصلون للقبلة وكذا قال سعيد بن ابى عروبة عن قتادة ، وقال ابن ابى حاتم حدثنا يونس بن عبد الاعلى اخبرنا ابن وهب اخبرنى ابن ابى الزناد عن ابيه قال الصابئون قوم مما يلى العراق وهم بكوثى وهم يؤمنون بالنبيين كلهم ويصومون من كل سنة ثلاثين يوما ويصلون الى اليمن كل يوم خمس صلوات وسئل وهب بن منبه عن الصابئين فقال الذى يعرف الله وحده وليست له شريعة يعمل بها ولم يحدث كفرا ، وقال عبد الله بن وهب قال عبد الرحمن بن زيد الصابئون اهل دين من الاديان كانوا بجزيرة الموصل يقولون لا اله الا الله وليس لهم عمل ولا كتاب ولا نبى الا قول لا اله الا الله قال ولم يؤمنوا برسول فمن اجل ذلك كان المشركون يقولون للنبى ﷺ واصحابه هؤلآء الصابئون يشبهونهم بهم يعنى فى قوله لا اله الا الله

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

القرآن

الايمان بالله واليوم الآخر

من الذين لاخوف عليهم ولاهم يحزنون ؟

ان الذين آمنوا والذين هادوا والنصارى والصابئين من آمن بالله واليوم الآخر وعمل صالحا فلهم اجرهم عند ربهم ولا خوف عليهم ولاهم يحزنون . البقرة : ٦٢

لما بين تعالى حال من خالف أوامره و ارتكب زواجره وتعدى فى فعل مالا اذن فيه وانتهك المحارم وما احل بهم من النكال نبه تعالى على ان من احسن من الامم السالفة و اطاع فان له جزاء الحسنى وكذلك الأمر الى قيام الساعة كل من اتبع الرسول النبى الامى فله السعادة الابدية ولاخوف عليهم فيما يستقبلونه ولاهم يحزنون على ما يتركونه ويخلفونه كما قال تعالى (الا ان اولياء الله لا خوف عليهم ولاهم يحزنون) وكما تقول الملائكة للمؤمنين عند الاحتضار فى قوله (ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة الاتخافوا ولا تحزنوا وابشروا بالجنة التى كنتم توعدون) قال ابن ابى حاتم حدثنا ابى حدثنا عمر بن ابى عمر العدوى حدثنا سفيان عن ابن ابى نجيح عن مجاهد قال قال سلمان رضي الله عنه سالت النبى ﷺ عن اهل دين كنت معهم فذكرت من صلاتهم وعبادتهم فنزلت (ان الذين آمنوا والذين هادوا والنصارى والصابئين من آمن بالله واليوم الآخر) الآية وقال السدى (ان الذين آمنوا والذين هادوا والنصارى والصابئين من آمن بالله واليوم الآخر وعمل صالحا) الآية نزلت فى اصحاب سلمان الفارسى بينا هو يحدث النبى ﷺ اذ ذكر اصحابه فاخبره خبرهم فقال كانوا يصلون ويصومون ويؤمنون بك ويشهدون انك ستبعث نبيا فلما فرغ سلمان من ثنائه عليهم قال له نبى الله ﷺ " يا سلمان من هم اهل النار " فاشتد ذلك على سلمان فانزل الله هذه الآية فكان ايمان اليهود انه من تمسك بالتوراة وسنة موسى عليه السلام حتى جاء عيسى فلما جاء عيسى كان من تمسك بالتوراة واخذ بسنة موسى فلم يدعها ولم يتبع عيسى كان هالكا وايمان النصارى ان من تمسك بالانجيل منهم وشرائع عيسى كان مؤمنا مقبولا منه حتى جاء محمد ﷺ فمن لم يتبع محمدا ﷺ منهم ويدع ما كان عليه من سنة عيسى والانجيل كان هالكا . قال ابن ابى حاتم و روى عن سعيد ابن جبير نحو هذا (قلت) هذا لا ينافى ما روى علي ابن ابى طلحة عن ابن عباس (ان الذين آمنوا

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عن ابی هريرة رضی الله عنه قال قال رسول الله ﷺ : اعمار امتی ما بين الستين الی السبعين واقلهم من يجوز ذلك .

(رواه الترمذی وابن ماجة)

صداقة هذا الحديث الشريف تظهر مما نراه فی يومنا هذا وهو معجزة من معجزات النبوة .

التحرير

أسعار الإشتراك السنوی فی اليقين إنترنيشنل
بعد مراجعتها فی ضوء أجور البريد الباكستانی المعلنة من قبل مكتب البريد الباكستانی ،
إعتباراً من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فی حالة التسديد بشيك مصرفی بكراتشی

بالبريد الجوی	بالعملة الباكستانية أو ما يعادلها من دولارات روبية لعد المراجعة
• البلاد الأفريقية و الأوروبية و الصين واليابان وماليزيا و سينغافورة . . .	١٠٫٠٠
• أستراليا، كندا، جزائر فيجی، نيوزيلندة و الولايات المتحدة الأمريكية	٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبی، البحرين، بورما، الدوحة، دبی، الهند، الكويت	٫٠
• سری لانكا، الشارقة و المملكة العربية السعودية . .	٫٠
• إندونيسيا	٫٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية . . .	٥٫٠٠

بالبريد البحری	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية . . .	٤٫٠٠
(ب) جميع البلاد الأخرى	٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوی ١٫٠٠ دولار امريكی

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية و العدد ٣٤ مقابل ١٠٠ روبية، و ذلك ماعدا أجرة البريد .

رسم العضوية فی المجلة مدى الحياة :
لساكنی باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنی باكستان: ٢٥٠٫٠٠ دولارا أمريكيا .

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التسديد مقدما

والله ولی التوفيق .

المجلد ٣٦ ١١ ذى الحجة ، ١٤٠٧هـ الموافق ٧ اغسطس ، ١٩٨٧م العدد ٧

القــرآن

الايمان بالله اليوم الآخر ـ من الذين لاخوف عليهم ولاهم يحزنون ؟

— كل من اتبع الرسول النبى الامى فله السعادة الابدية ولاخوف عليهم ولاهم يحزنون

— ومن يبتغ غير الاسلام ديناً فلن يقبل منه وهو فى الآخرة من الخاسرين

— كل من اتبع الرسول فى زمانه فهو على هدى وسبيل ونجاة .

النبى اولى بالمؤمنين من انفسهم

— فهو اولى بالمحبة الخالصة من انفسهم ومن كل شئ .

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بســم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

'UMRAH: THE LESSER PILGRIMAGE
Fourteen Hundred Years Ago

If we look back fourteen hundred years, we find Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his Companions in Madinah pining to pay a visit to Holy Ka'ba in Makkah, about which Almighty God says

"The first House (of Worship) appointed for people was that at Bakkah (Makkah), full of blessing and of guidance for all kinds of beiugs" (3 96).

Seven years had gone by since he and his Makkan followers had left their beloved city Makkah that was still in the hands of the Pagan autocracy hostile to Islam and its Prophet In the meantime, Islam had grown in number and strength in Madinah during the years of its exile It now had a well-knit and well-organised community functioning under the leadership of the Holy Prophet

TRUCE OF HUDAIBIYA: Towards the fag-end of the year 6 A.H, they planned and set for 'Umrah (Lesser Pilgrimage), but were obstructed by the pagan Quraish at Hudaibiya. a short day's march to Makkah. This confrontation finally resulted in the conclusion of the Peace Treaty of Hudaibiya which *inter alia* barred the believers from entering Makkah in that year but conceded that they could enter unarmed and for not more than three days in the following year.

'UMRAH, 7 A.H: The truce of Hudaibiya gave the Holy Prophet respite from the side of Quraysh and also broke their axis with the Jews and Christians. He utilised this time in sending Da'wa epistles to several rulers and also to subdue Khaibar, the last stronghold of the hostile Jews. It was now almost a year since the treaty of Hudaibiya. It was therefore time to set on the Pilgrimage in terms of the Treaty.

Accordingly, it was proclaimed on behalf of the Holy Prophet that all those who had accompanied him with the intent of 'Umrah in the preceding year, should deem it their duty to join the pilgrims; and so they did excluding of course those who had passed away in the meantime.

It was stipulated in the Peace Treaty that the Muslims shall not bear any arms while on their visit to Makkah. Accordingly, arms were left at Bahij, about eight miles from Makkah, under the custody of two hundred horsemen. They took only the customary traveller's sword duly sheathed.

Having reached Makkah, the Holy Prophet made his way towards the Sanctuary (Haram) with the ejaculation: Labbaika ——, on his lips Hazrat 'Abdullah bin Rawaha (*Razi Allahu 'anhu*) was holding the halter of the Holy Prophet's camel Qaswa and spiritedly chanting:

Go out of the way, you unbelievers make way;
Every good thing goes with His Apostle.
O Lord! I believe in his word,
I know God's truth in accepting it.
Our swords shall flash over
if you choose to stop us this day,
And our strokes shall get heads

parted from their resting
places,
And friends will be forgotten
by friends.

IMPACT: The Pilgrimage scene was indeed vivacious and impressive. Martin Lings (Abu Bakr Siraj-ud-Din) narrates: "The chiefs of Quraysh were gathered together on Mount Abu Qubays, from which they could look down into the Mosque. They also had a wide view of the surrounding country, and now they saw the pilgrims emerge in a long file from the north-western pass which leads down into the valley just below the city. Their ears soon caught an indistinct murmur which quickly became distinguishable as the age-old pilgrim's cry: Labbayk Allahumma Labbayk, Here I am, O God, at Thy service. The long procession of bare-headed, whiterobed men was led by the Prophet mounted on Qaswa, with 'Abd Allah ibn Rabahah on foot, holding the bridle Of the others some were on camel-back and some on foot They made straight for the Holy House by the nearest way. Each man was wearing his upper garment as a cloak, but at the entrance to the Mosque the Prophet adjusted his, passing it under the right arm, leaving the shoulder bare, and crossing the two ends over the left shoulder so that they hung down back and front. The others followed his example. Still mounted, he rode to the south-east corner of the Ka'bah and reverently touched the Black Stone with his staff Then he made the seven circuits of the House, after which he withdrew to the foot of the little hill of Safa, and passed to and from between it and the hill of Marwah, seven courses in all, ending at Marwah, to which many of the sacrificial animals had now been led. There he sacrificed a camel, and his head was shaved by Khirash, who had done the same for him at Hudaybiah. This completed the rite of the Lesser Pilgrimage." (Muhammad).

The missed Pilgrimage was thus fulfilled about which Almighty God makes a reference.

> "Truly did God fulfil the vision for His Messenger You shall enter the Sacred Mosque, if God wills, with minds secure, heads shaved, hair cut short, and without fear, for He knew what you knew not, and He granted besides this, a speedy Victory." (48: 27).

The greater victory, i e the Conquest of Makkah in A H. 8, and the Great Pilgrimage, i e the Farewell Pilgrimage in A H 10, were yet to follow.

MAYMUNAH: The city of Makkah was evacuated by the Quraysh out of awe while the pilgrims spent three days there The tent of the Holy Prophet that was pitched in the Mosque itself was visited during night by Muslims who were still living in Makkah keeping their true faith a secret Hazrat 'Abbas (*Razi Allahu 'anhu*) used to come to the Holy Prophet openly for most of the three days. It was then that he offered him in marriage his wife's sister Maymunah, then a widow, and he accepted

Hazrat Maymunah's marriage to the Holy Prophet had another bearing It accelerated the family influence that was already at work with regard to Khalid whose valour and military acumen on the side of Quraysh the Holy Prophet had seen earlier on battlefields. Khalid's mother, Hazrat 'Asma' (*Razi Allahu 'anha*) had then come to the fold of Islam only recently Now his aunt Hazrat Maymunah (*Razi Allahu 'anha*) was a part of the Holy Prophet's household.

'UMAMA BINT HAMZA: At the time of the departure of the Holy Prophet from Makkah, 'Umama, the younger daughter of Hazrat Hamza (*Razi Allahu 'anhu*) came to him, crying "Uncle! Uncle!" Hazrat 'Ali (*Kar-ram Al-laahu waj-ha-hu*) lifted her up in his arms. The Holy Prophet came to know that Hazrat Ja'far and Hazrat Zaid bin Haritha (*Razi Allahu 'anhum*) both were claiming her — the one because of her being the daughter of his uncle, while the other for the reason that she was his niece, being the daughter of his brother-in-Islam, Hazrat Hamza. Hazrat 'Ali too claimed her as a cousin and because he was the first one to whose arms she had run up.

Seeing that they had all equal claims, the Holy Prophet gave her to Hazrat Asma' (*Razi Allahu 'anha*), the maternal aunt of 'Umama, saying that a maternal aunt was as good as the mother (Bukhari). This event shows the Holy Prophet's practical sense of fairplay and affection for children.

RETURN: At the end of three days, the Quraysh representatives, Suhayl and Huwaytib, came to Hazrat 'Ali to tell that the stipulated time for Muslims' stay was due to expire and to ask for the departure of the Holy Prophet from Makkah. Hazrat 'Ali told the Holy Prophet who showed inclination for an extension of time by mutual consent He offered them a feast to celebrate his marriage to Hazrat Maymunah This being denied curtly, he proceeded to leave the city immediately.

KHALID, 'USMAN AND 'AMR: The entry of the Holy Prophet into Makkah was witnessed with great excitement by most of

the eminent Quraysh, but Khalid and 'Amr were conspicuous by their absence at Abu Qubays Hills. Nor were they found encamped elswhere in the city or on its hills. It transpired that being already convinced of the moral victory that the Muslims had gained at Hudaibiya, they had deliberately withdrawn from the city before the Holy Prophet's arrival there. It was time for them to pause to ponder.

One day Khalid expressed his feelings to his friend 'Usman bin Talha. He said, "Our plight is no better than that of a fox in its hole. Pour but a pail of water and out it must come." 'Usman understood the simile. Next day both of them set out for Madinah. 'Amr who was deputed to Habashah to poison the ears of King Negus against Islam and its Prophet, was also undergoing a change of heart at about the same time One day he boarded a boat that took him to a port on the coast of Yemen where he purchased a camel and some provisions and proceeded north He reached Haddah, a halt on the coastal route from Makkah to Madinah. Here he ran into Khalid and 'Usman and then the three of them travelled together to Madinah.

They were received in Madinah with kindness. When the Holy Prophet responded to Khalid's greeting of "Peace", Khalid saw the Holy Prophet's face resplendent with light The acceptance of Faith was instant and Khalid affirmed it then and there with Kalimatush Shahadah. The following lively *conversation* ensued between the Holy Prophet and Hazrat Khalid (*Razi Allahu 'anhu*):

— Praise be to God Who guided thee I ever saw in thee an intelligence which I hoped would not bring thee in the end to anything but good.
— O Messenger of God! Thou didst see all those battlefields whereon I took part against thee in obstinate resistance to the truth. Pray therefore unto God that He may forgive me that
— Islam cutteth away all that went before it.
— Even so much as that?
— O God forgive Khalid for all his obstructing of the way to Thy path.

This he did to satisfy the visibly troubled conscience of Hazrat Khalid. Then 'Usman and 'Amr pledged their allegiance 'Amr felt so much reverence for Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) that he could not as much as raise his gaze to the Prophet's august face.

Philip K. Hitti writes, "Khalid ibn-al-Walid and 'Amr ibn-al-'As destined to become the two mighty swords of militant Islam, were about this time received as recruits to the great cause" And he goes on to add, "The military campaigns of Khalid ibn-al-Walid and 'Amr ibn-al-'As which ensued in al-'Iraq, Persia, Syria and Egypt, are among the most brilliantly executed in the history of warfare."

CONCLUSION: The 'Umrah, or the Lesser Pilgrimage, of the year 7 A H. may be recalled on the occasion of the present Hajj falling fourteen hundred years after he opened step by step the way to the Holy Ka'ba His 'Umrah of 7 A.H. was indeed a landmark in that direction.

He was however not allowed by the Quraish to enter inside the Holy House where idols were lined up. The smashing of idols had to wait till the Conquest of Makkah next year.

May Almighty Allah ever keep open for Muslims the road to Makkah, the Pilgrimage, and visit to the Holy Prophet's mausoleum in Madinah, Amen!

AL-HADIS: Narrated Ibn 'Abbas (*Razi Allahu 'anhu*): Allah's Apostle passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin.

This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). The Prophet (*Sallallahu 'alaihi wa sallam*) then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried" (Bukhari).

AL-HADIS. Narrated Ibn Mas'ud (*Razi Allahu 'anhu*): Once Allah's Apostle (*Sallallahu 'alaihi wa sallam*) divided and distributed (the war booty). An Ansar man said. "By Allah! Muhammad, by this distribution, did not intend to please Allah." So I came to Allah's Apostle and informed him about it whereupon his face became changed with anger and he said. "May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient." (Bukhari).

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

His Last Pilgrimage

Soon after the Conquest of Makkah in 8 A.H., the following Quranic Chapter was revealed to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

"When comes the help of God, and Victory, and you do see the people enter God's religion in crowds, celebrate the praises of your Lord, and pray for His forgiveness: For He is Oft-Returning (in Grace and Mercy)." (110: 1-3).

It forewarned him that the end of his wordly life was nigh. In the tenth year after Hijrah, in the month of Zeeqa'd, he made it known that he would be proceeding to Makkah on Pilgrimage (Hajj)

On the 26th of the month, he took bath, dressed himself in two sheets of seamless cloth and, together with his wives and a large number of Companions, started from Madinah after offering the afternoon (Zuhr) Prayer He stayed overnight at Zul Hulayfah, a place about six miles from Madinah. Next morning, he took bath again, offered two Rak'aat prayer. mounted his dromedary Qaswa, put on the pilgrim's robe *(Ihram)*, and recited aloud Talbiah: "Labbai-ka....". The vast multitude of his companions repeated Talbiah together with one spirited voice "Here I am, O Allah!....".

Splendid echoes of this spirited utterance came from up the hills and down the dales. The whole atmosphere was charged with enthusiasm of the magnificent mass of the faithful, zealously moving towards the Holy Ka'bah, the House of God. It was a happy and convincing spectacle for the Holy Prophet to see on the right and on the left, as far as the eye could survey, a whole mobile human forest of the faithful.

The journey extended over nine days On the 4th of Zilhijjah, at dawn, the buildings of Holy Makkah began to come within sight. As Holy Ka'bah became visible the Holy Prophet ejaculated·

"May God even more exalt this house in honour and veneration."

Having entered Makkah, the Holy Prophet performed Tawaaf of Holy Ka'bah and then he walked to the Station of Abraham. There he offered two Rak'aat of thanksgiving prayer. At that time he had the following Quranic words on his lips·

"....So make the Place of Abraham a place of prayer.. " (2. 125).

When he reached Safa, he recited:

"...Safa and Marwa are among the symbols of God.. " (2· 158).

Viewing Holy Ka'bah from this place, he uttered:

"There is no god but God. He has no partner. His is the Kingdom, the Power, and the Praise, It is He Who gives life and causes death. He has power over all things. There is no god but He alone. He fulfilled his promise and helped His servant. And He alone defeated the tribes, one and all." (Abu Daud).

Descending from Safa, he reached Marwa. He prayed and glorified God, and completed the trips between these two places.

On the 8th of Zilhijjah, the Holy Prophet's caravan sojourned for the day at Mina, about three miles outside Makkah. Next day, on the 9th of Zilhijjah. immediately after morning (Fajr) Prayer, they left Mina and came to stay in the valley of Namrah. In the afternoon, they gathered in the open plain of 'Arafat and halted there in the tradition of Prophet Abraham (Ibrahim *'alaihis salaam*). The Holy Prophet got up from his midday repose, mounted Qaswa, and reached the plain of 'Arafat. There, seated on the back of his dromedary, he delivered his famous Farewell Hajj Sermon.

It was for the first time that Islam was standing out in its full grandeur and glory, sweeping away the absurdities and pagan practices of the Days of Ignorance Thus proclaimed the Holy Prophet in the course of his Sermon:

"This day the traditions of Ignorance lie under my feet" (Muslim).

At the end of the Sermon, he asked the believers' gathering·

"You shall be interrogated by God regarding myself; what answer will you make?"

The Companions *(Razi Allahu 'anhum)* responded with one fervent voice:

"We shall declare that you did deliver the Divine Message and acquitted yourself of your duty."

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, raising his finger to the sky, uttered thrice the words:

"You shall stand witness, O God!"

And prompt came the approbation of God. As he was thus busy with his apostolic mission, the following Quranic verse was revealed to him:

"....This day have I perfected for you your religion (*Deen*) ...." (5:4).

After delivering the Farewell Hajj Sermon and leading the afternoon (*Zuhr*) and late afternoon (*'Asr*) Prayers together, the Holy Prophet and his caravan of the Pilgrims proceeded on to Mawqif where he stood praying for a long time. To his agitated followers, the Holy Prophet was calling out:

"Calmly, O people! Calmly."

Soon, they reached Muzdalifah. Here the Holy Prophet led the delayed sunset (*Maghrib*) Prayer and soon after the call to the night (*'Isha*) Prayer was made. Having offered the *'Isha* Prayer, the Holy Prophet retired for rest and rose for the morning (*Fajr*) Prayer. Tradition has it that this was the only night which he passed without the midnight (*Tahajjud*) Prayer. He left the place before sunrise, breaking the pagan Quraysh practice of starting from Muzdalifah only after the sun was well up and the nearby hilltops were bathed in sunshine.

On the 10th of Zilhijjah, he moved towards Jamrah where he flung pebbles at the appointed target and warned the believers thus:

"Avoid carrying things too far in religious matters, for this has been the (cause of) undoing of former peoples." (Ibn Majah).

At the same time, he was calling out the people:

"Learn of me the way Hajj is to be performed. I know not but may be I should have no chance for another Pilgrimage" (Muslim).

Then he proceeded to the plain of Mina at the head of the huge gathering. In the wake of the Divine tiding about the perfection of the religion of Islam which gave to humanity a new hope and a new outlook of life, the Holy Prophet said:

"This day Time has revolved back to the position where it stood when God created the earth and the heavens.. ."

In the course of this oration he asked, and the audience replied.

"Is it not the day for sacrifice?"
"Yes, it is."
"Is it not the month of Zilhijjah?"
"Yes, it is."
"Is it not the Holy City?"
"Yes, it is."

After this, he proceeded to the place meant for the slaughter of sacrificial animals and performed sacrifice. Thereafter, he went round the Holy Ka'bah.

When the sacrifice was over, the Holy Prophet got his head shaved. Then he came to Makkah, went round Holy Ka'bah, and approached the well Zamzam. Water from Zamzam was offered to him and he drank of it facing Holy Ka'bah. Then he returned to Mina where he restetd up to the 12th of Zilhijjah.

On the 13th of Zilhijjah, in the small hours of the night, he got up and performed his life's last round of the Holy Ka'bah. The pilgrims now started disbursing to undertake return journey to their respective native places. The Holy Prophet himself then set for return to Madinah at the head of the caravan of the faithful. Reaching the outskirts of Maminah, they stayed overnight in Zul Hulayfah. Next day, they entered Madinah, safe, sound, and satisfied, with the Praise and Thanksgiving to God on their lips and in their hearts

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AL-HADIS: Narrated Abdullah: 'Umar saw a silken cloak over a man (for sale) so he took it to the Prophet (*Sallallahu 'alaihi wa sallam*) and said, 'O Allah's Apostle! Buy this and wear it when the delegate come to you'. He said, 'The silk is worn by one who will have no share (in the Here-after). Some time passed after this event, and then the Prophet (*Sallallahu 'alaihi wa sallam*) sent a (similar) cloak to him'. 'Umar brought that cloak back to the Prophet and said, 'You have sent this to me, and you said about a similar one what you said'? The Prophet said, 'I have sent it to you so that you may get money by selling it' "Because of this, Ibn 'Umar used to hate the silken markings on the garments" (Bukhari).

AL-HADIS Narrated Abu Huraira (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshippers! Be brothers (as Allah has ordered you!") (Bukhari)

AL-HADIS: Narrated Abu Musa The Prophet (*Sallallahu 'alaihi wa sallam*) heard a man praising another man and he was exaggerating in his praise. The Prophet (*Sallallahu 'alaihi wa sallam*) said (to him). "You have destroyed (or cut) the back of the man" (Bukhari).

One Direction and Universal

By DR. MUHAMMAD ALI AL-BARR

'Tawaf' (the ritual encircling of the Ka'aba) starts from the Black Stone (Al Hajar Al-Aswad). The circumambulator, if possible, may kiss the stone or may point his hand towards it saying "In the name of Allah, Allah is Great," and continue round the Ka'aba seven times with the Ka'aba to his left (in anti-clockwise direction) Imam Abul Waleed Muhammad Ahmad Bin Rushd, widely known as Ibn Rushd, the grandson, has described the Tawaf in his treatise, "Bidayat Al-Mujtabid Wa Nihayat Al-Muqtasid." as follows:

"The majority consensus is the 'Tawaf', whether compulsory or not, will start from the Black stone (Al-Hajar Al-Aswad). The circumambulator, if possible, will kiss the Black Stone or touch it if he could, and kiss his hand. He will then walk forward with his left side towards the Ka'aba and thus perform seven rounds. In the first three rounds, he will walk fast and in the remaining four in the normal way. This applies to the Tawaf of arrival (Al-Qudum) to Makkah and the Tawaf of those who perform Umrah (the minor pilgrimage) and Haj excluding (Haj) Tamattu. However, this does not apply to women. The circumambulator can kiss the Rukn Al-Yamani, Ka'aba's corner parallel to the Black Stone on the strength of Prophet's confirmed action."

So, the Tawaf, which starts from the Black Stone keeping the Ka'aba on the left of the circumambulator, is performed in an anti-clockwise rotation. On examination, it will be found that the entire universe which is in constant circular or elliptical rotation, is moving in the same fashion as the Tawaf.

The electrons of an atom revolve around its nucleus in the same manner as the Tawaf, in an anti-clockwise direction The ovum, surrounded by the sperms, turns remarkably in anti-clockwise direction prior to fertilisation actually taking place, thereby resembling the Tawaf. The ovum, in this rotation at the formation of the zygote which represents the start of man's formation, is just like a circumambulator who encircles the Ka'aba in humility and prayer.

Leaving aside atoms, electrons and cells, if we consider the globe as a whole, it could be found that the earth has two movements It rotates on its own axis in 24 hours causing day and night The various seasons of the year are due to the earth's simultaneous revolution around the sun in 365 days It is really astonishing to note that the earth, in both these movements takes an anti-clockwise rotation.

The story is no different when we consider the moons, stars, and galaxies which are in constant rotation in their respective orbits These rotations, in circular or elliptical orbits resemble the Tawaf, which starts from a point on the left of the circumambulator who kisses the Black Stone in adoration saying 'Bismillahi Allahu Akbar', (in the name of Allah, Allah is Great). Each atom of his body joins the universal movement—from the atoms to the galaxies.

What an astonishing mystery it is that has been revealed today! The entire universe from the atom to the galaxies is in constant circular or elliptical rotation like a circumambulator who encircles the Ka'aba in the anti-clockwise direction. Each and every object in the universe, the electrical current, atoms, moons, stars, galaxies etc. etc. are rotating in the same way. Moreover, the angels encircle the (heavenly) Al-Bait-Al-Ma'mur in an ever-lasting Tawaf.

In the same way, the Ka'aba in Makkah is never free from the circumambulators. Oh. God! how glorified you are! "The seven heavens and earth, and all beings therein, declare His glory. There is not a thing but celebrates His praise, and yet you understand not how they declare His glory! verily, He is off-Forbearing. Most Forgiving" (17:44)

"See you not that it is God whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own prayer and praise" (24.41).

"Whatever is in the heavens and on earth do declare His praise and glory, and He is the Exalted in Might and Wise." (59.24). "Nay, the thunder repeateth His praises and so do the angels, with awe." (13.13) "It was Our power that made the hills and the birds celebrate Our praises, with David." (21:79).

So, the whole universe celebrates the praise of Allah, "Each one knows its own (mode of) prayer and praise" Every object of nature is yielding and submissive to His will and each atom in the universe is prostrating to Him in humility "Whatever beings there are in the heavens and the earth do prostrate themselves to Allah with good-will or inspite of themselves, so do their shadows in the mornings and evenings." (13:15)

"Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth: the sun, the moon, the stars, the hills, the trees, the animals, and a great number among mankind? But a great number are (also) such as are fit for punishment, and such Allah shall disgrace, none can raise to honour, for Allah carries out all that He wills." (22:18).

So, every object in the nature yield's to Allah and submits to His will, except man's free will on which hinges his salvation or doom. He can choose to be grateful to Allah by treading the path of goodness or ungrateful to Him by tracking the road of evil. Allah granted man his free will to choose to be subservient to Him so that he harmonises himself with the entire universe and avoids plunging into the chasm of hell. "The Day that the shin shall be laid bare and they shall be summoned to bow in adoration, but they shall not be able" (68.43).

Those who circumambulate and offer prayers in humble prostration to Allah are in complete harmony not only with each and every cell of their own body but also with each and every atom in this remarkable universe. Bravo! Circumambulator!!

Courtesy: Saudi Gazette

AL-HADIS. Narrated Anas bin Malik (*Razi Allahu 'anhu*). Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipper! Be brothers Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for *more than three days.*" (Bukhari)

ISLAMIC MYSTICISM

Islam and Spiritualism

By Syed Mahmood Akhtar

Man has been endowed by his Creator with countless faculties and vigorous capabilities. Their uses too are unlimited. Whatever is happening in the bivouac of life today is only the miracle of this endowment.

Nowadays conjurement is gaining much popularity. Arresting one's sight, dominating other man's will, enchantment, mesmerism, clairaudience, clairvoyance, effect of light and colour, narrating past events and foretelling things to happen, all these sardonic exercises are the outcome of man's intelligent conjectures. From the objective point of view they play mischief and in consequence thereof they drive people to destruction. They neither have any say in the material well-being of human life nor do they contribute anything towards the advancement of man's civilization.

These diabolical exercises can be learnt and manipulated by any man or woman irrespective of any place, creed, race or colour. There is no hindrance in learning these infernal arts and applying them. Every magician can keep his subject or subjects spell-bound and strike them with amazement.

But one thing may be clearly understood. How can a thing seemingly common between a *Momin* (Faithful) and a *Mushrik* (Polytheist) serve as a means to seeking proximity and blessings of God? The difference between *spiritual* and *sensual* exploitation and requirements need also be well assimilated.

God has put that spiritual power in man for which he is rightly called the Best of the Creation. He controls and dominates through spiritualism his own passion, Satan, and the entire discipline of the creation; and with the cognizance and love of God he acquires such higher spiritual status and gains which cannot be expressed in words. The point may be understood from the following story:

Once Hazrat Nizamuddin Auliya (*Rahmatullah 'alaihi*), a learned saint, fell sick Because of the severity of his ailment he fainted frequently. On his coming to consciousness, some of his friends and disciples suggested to him that a Hindu Jogi (mendicant) who resided not very far from there may be consulted. It was said about him that he was very skilled in his therapy. He seized the patient's disease to bring about recovery. Hazrat Nizamuddin Auliya replied that he did not like to seek obligation of any pagan. When again, however, Hazrat Nizamuddin Auliya fainted, his disciples carried his bedstead to the Jogi who cured him with his attention and specific therapeutic skill. The saint enquired of his whereabouts and how did he reach there.

The disciples told him the whole story Then Hazrat Nizamuddin Auliya turned to the Jogi and asked him how did he acquire that skill of curing people. The Jogi replied that his teacher had advised him to oppose whatever his heart desired and that he was doing that exercise eversince his childhood. That con-

sistent self-denial produced in him the will and imaginative faculties which enabled him to forcibly drive out the disease from a patient and perform other acts contrary to nature.

Hazrat Nizamuddin Auliya said to the Jogi that the Holy Quran says: "Is the reward of goodness aught save goodness?" (55.60). I ask you, therefore, to take Islam to your heart so that you too may have peace here and in the hereafter." The Hindu Jogi at once blazed up in fury and replied that he and all his forefathers were orthodox Hindus.

His conscience did not allow him to accept Islam as his religion Hazrat Nizamuddin Auliya reminded the Jogi that he had always acted against the dictates of his conscience. There was no reason why he should accept them as agreeable to his conscience now. The Jogi was altogether much nonplussed to hear that. After a pause of deep thinking he declared that in conformity with his usual manner and habit he would never break his promise and never comply with the directions given him by his conscience. So saying he became a Muslim.

The Jogi's exercises and his state of self-denial were physical and ephemeral. They could not withstand the directing force of the spiritual preponderance of Hazrat Nizamuddin Auliaya.

Islam has quite a different view as regards the state of self-denial The Muslim mystics who undergo different disciplines and exercises have a distinct purpose behind them.

It may be noted that the Creator has endowed man with two basic characteristics, that is, of doing good and evil. Goodness may imply hospitality, sympathy, love, fraternity, sacrifice, et. cetera, whereas anger lust, pride, jealousy, ambition, miserliness and so on indicate evilness. If both these qualities of good and evil are left unregulated confusion and disorderliness is bound to result in human relationship. This state of affair is reigning in our Society nowadays. In fact the object in view of the austerity-discipline of a Mystic is not to eliminate completely the natural demands of the Self but the idea before him is to turn them into the channels of goodness within the limits of the divine law (Shari'ah) so that people at large may be profited by it. Similarly the forces of evil require proper control in order to bring about good results. For instance there are feelings of sacrifice as well as of love in the soul of man. If these feelings are not used in proper place and occasion it might lead to evil, and if the demands of evil, such as anger, lust and avarice, are ruthlessly suppressed, mental disturbances might occur. It is, therefore, essential for a Mystic to strive hard and maintain equilibrium in his soul between the forces of good and evil with the intention of doing good to his fellow beings by countering vice with virtue.

Spiritualism and Faith go hand in hand. Where there is no Faith there is no spiritualism or spiritual experience. And spiritualism arises out of good actions done through obedience of God's commandments.

Once a disciple wrote a letter to his spiritual mentor (mystic) that when he sat remembering God and His Attributes the sketch of Baitullah with its lustre appeared before him. When he glanced on the other side he saw the vision of the Holy Mausoleum (Rauza-i-Aqdas) and he felt as if his forehead was placed in prostration a the Empyrean.

All these spiritual experiences may be true. They are appreciabl no doubt but they are not the end in themselves because on such experiences a mystic has no authority. He cannot visualise these perspectives at his own will. Such experiences are involuntary whereas a man is responsible for his voluntary actions only.

It may well be understood that everything has its fruits. Good words have their fruits too People might think that they are mere words whereas actually they are full of brilliance and light. Remembrance of God, His Words and our prayer to Him all are full of light and splendour.

The man who, with sincerity and full attention, recites His Praise, his remembrance (recitation) will definitely bear fruits whether it is felt by him or not because remembrances are words full of light. For example:

"Laa-i-laa-ha il-lal-laah" (there is none to be worshipped but God)

These are not empty words They are full of light Long and continuous repetition of these words bear fruits (*Samaraat*) in the shape of visions and spiritual experiences, besides the actual reward of these utterances in the hereafter. But these visions and experiences are involuntary, that is, uncontrolled by man. They may please him but the progress of his self (Soul) will only depend upon his prescribed actions or deeds inasmuch as they are voluntary. Reward will be given in the hereafter for his deeds done voluntarily in this world wherein he lives.

"Islam and Mental Health" : Case Studies

By Dr. Abdul-Karim M. Naik
M.B.B.S., F.C.G.P., D.P.M (Bom); F.I.P.S.

The Effect of Islamic SHARIA on Behavioural Disturbances:

A case study "to measure the effect of Islamic laws" on a transcultural basis was done by Dr. M. EL SENDIONY, member of the International Council of psychologists Over a period of three years (1979-81) Dr. Sendeiony with Prof Warren H Dunham studied the records of 454 patients in Shahar Psychiatric Hospital in Taef, Saudi Arabia.

Saudi Arabia is the only nation to use a sacred scripture namely the QURAN as its constitutional base The QURAN and the corpus of Islamic law known as Sharia is implemented there.

The assumption put to test is that the Glorious QURAN does suffice to cope with the events and matters of all times if it is rightly followed.

Other Muslim Arab countries e g. Egypt, Kuwait, Sudan, Iraq, Jordan etc. have avowedly secular constitutions. They presume that, their constitutions would suit modern needs & conditions. Both groups are similar in Religion, Language, Values, Social Customs and many other relevant respects

The special situation in Saudi Arabia as compared to other Muslim Arab Countries provided the opportunity for some testing of two hypothesis as follows.

The implementation of the Sharia in Saudi Arabia promotes a relatively high degree of Social integration and restricts social problems. More specifically it is expected that the incidence of (mental) Illness, suicide, Drug Addiction, Alcoholism, Juvenile delinquency and crime in Saudi Arabia would be significantly lower than in other Muslim Arab Countries, which have not implemented the Sharia (traditions).

The non-implementation of the Sharia in Muslim Arab Countries promotes a relatively low degree of social integration and increases social ills.

Specifically, the non-implementation of the Sharia in Kuwait, Iraq, Egypt, Sudan and Lebanon reveals a relatively high rate of mental illness, suicide, alcoholism drug addiction and crime than in Saudi Arabia. In secular states, where the influence of no one religion is keenly felt, the incidence of crime tends to be more, because of the absence of the restraining influence of religion, which does not form part of the educational curriculum.

The derivations from the above mentioned hypothesis are that, Islamic laws are compatible with science and therefore should be able to cope with the civil, criminal and personal affairs in the light of existing conditions.

Thus we may conclude that Sharia once correctly applied, will minimize social disorganisation and social ills such as Juvenile deliquency, Crime, Drug Addiction, Alcoholism and Mental illness

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SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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AL-HADIS: Narrated Abu Dhar (*Razi Allahu 'anhu*) that he heard the Prophet saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent" (Bukhari).

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*) · Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "Beware of suspicion, for suspicion is the worst of false tales, and do not look for the others' faults, and do not do spying on one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing.) (Bukhari).

AL-HADIS· Narrated Abu Usaid As-Sa'idi: The Prophet (*Sallallahu 'alaihi wa sallam*) said, "The best family among the Ansar is the Banu An-Najjar." (Bukhari)

HEROES OF ISLAM

HAZRAT ZARRAAR BIN AZWAR ASADI: The Lion of Islam

(*Razi Allahu 'anhu*)

(I)

By Syed Mahmood Akhtar

The 9th year, after the Hijrah, is known as the "Year of the Deputations" in the history of Islam. It was in the beginning of that year that a group of ten strong, robust and dignified men entered Madinah. The glitter of their arms, spears, lances and swords which they held in their hands, was dazzling the onlookers' eyes. They tied their camels outside the Prophet's mosque and so pompously walked towards the court of audience of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as if they would cause the earth to sink below their feet. When they appeared before the Holy Prophet, boastingly did they say:

"O Prophet of God! We people belong to the tribe of Banu Asad bin Khuzaimah You did not send any man towards us but we have accepted Islam by ourselves. And covering a long distance we have presented ourselves to you."

Banu Asad were a brave people and a good fighter. They had always sided with the Quraish during the bloody conflicts between the paganism and Islam. But after the occupation of Makkah by the followers of Islam in the 8th A. H, they had voluntarily accepted Islam And now in order to pay homage to the Holy Prophet and take an oath of their allegiance to him they had despatched a deputation to Madinah. Whatever the deputation had uttered at that occasion was correct to every word But the tone of their statement showed as if they were boasting of favours conferred by them upon the Holy Prophet by voluntarily accepting Islam God did not approve of that impudence The following verses of Quran Majeed were, therefore, immediately revealed:

"They impress on you as a favour that they have embraced Islam Say, 'Count not your Islam as a favour upon me Nay, God has conferred a favour upon you that He has guided you to the Faith, if you be true and sincere'" (49 17).

At that moment a handsome, respectable and corpulent man advanced a few steps and recited the following couplets in an impassioned style:

"I have given up wine-drinking and broken precious wine utensils and goblets and turned towards Him Who is Most High and Magnificent Prior to it all my power and efforts were directed in fighting against the Muslims. O God! My articles of merchandise may not suffer from market slums. I have sold out my goods and relatives in Your way for ever."

Having heard these distiches from him the Holy Prophet smiled and said:

"Your trade did not remain in loss."

This gentleman whose sincerity and sacrifice received approbation of the Holy Prophet and whose actions he declared a fruitful bargain was Hazrat Zarraar bin Azwar Asadi (*Razi Allahu 'anhu*).

Sayedina Abu Zarraar bin Maalik Azwar bin Aws bin Khuzaimah bin Rabi'ah belonged to the tribe of Banu Asad bin Khuzaimah who was residing in the suburb of Khayber. He occupied a distinguished position in his tribe because of his wealth. He alone had a herd of one thousand camels and was leading a care-free life He had no equal in tilting as well as in swordsmanship He composed couplets and tasted delicious wines too. In that way he was passing his days when he heard the news about Islam.

God had bestowed him a melting heart, but before accepting Islam he wanted to see the outcome of the conflict between the Holy Prophet and the Quraish When he heard that Makkah had been occupied by Muhammad (*Sallallahu 'alaihi wa sallam*) and the Quraish had sought his protection, Hazrat Zarraar was convinced of the truth of his divine mission Without waiting, therefore, for the arrival of any preacher of Islam to him he embraced Islam and with him likewise many of his tribesmen followed suit. Among them may be mentioned the names of Hazrat Tulaihah bin Khwailid and Hazrat Waabisah bin M'abad (*Razi Allahu 'anhumaa*).

Islam revolutionised the life of Hazrat Zarraar bin Azwar Asadi He abandoned drinking, broke utensils of wine and gave away in charity all his material wealth prior to his appearance before the Holy Prophet at the beginning of the 9th year of Hijrah At that moment he had nothing with him except his Faith (eemaan).

According to Hafiz Ibn Abdul Barr, author of Al-Isti'aab the Holy Prophet deputed him to preach Islam amongst the tribes of Banu Saydaa and Baun Huzayl. It is surmised by most of the biographers of Islam that Hazrat Zarraar must have passed considerable time with the Holy Prophet to learn and profit by his company before proceeding as a preacher to those tribes.

Unfortunately Tulaihah bin Khwailid became an apostate by declaring himself a 'Prophet' He made the town of Sumera as his headquarter. The Holy Prophet despatched Hazrat Zarraar to punish Tulaihah. After a fierce battle the forces of the apostate were crushed and Tulaihah ran away for his life. Hazrat Zarraar returned victorious to Madinah. But by the time he reached Madinah the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had passed away to his Lord, Almighty

During the caliphate of Hazrat Abu Bakr (*Razi allahu 'anhu*) several apostates raised their heads in revolt. The Caliph despatched armies to crush them Hazrat Zarraar accompanied the contingent led by Hazrat Khalid bin Waleed, who first defeated Tulaihah at Bazaakhah, then crushed Sajaah bint Haaris Tamimiyah, who had claimed herself a 'prophet' She had afterwards embraced Islam She died during the rule of Amir Mu'aawiyah (*Razi Allahu 'anhu*) Hazrat Sumrah bin Jundub, the celebrated Companion, who was the Governor of Basrah at that time, led her funeral prayer.

Tulaihah too accepted Islam during his stay in Syria. He came to Makkah for performing the 'Umrah. While he passed through Madinah someone informed Hazrat Abu Bakr (*Razi Allahu 'anhu*) that he was on the road there but the Caliph replied him that he had accepted Islam and that he need not be disturbed.

Another apostate was Maalik bin Nowairah, Chief of the Banu Huzailah tribe. He had withheld transmision of Zakat money to Madinah and supported the false woman-prophet Sajaah bint Haaris Tamimiyah. Hazrat Khalid bin Waleed deputed some contingents to various settlements around Bataah and instructed them to proclaim call to prayer (*Azaan*) whenever they entered a village. If the people responded to the call likewise they could be spared or else of they remained silent or played some mischief they must be killed. It so happened that after some skirmishes Maalik bin Nuwairah and his comrades were apprehended. They were presented before Hazrat Khalid bin Waleed, who ordered that they need be kept confined in a tent till next day Hazrat Zarrar was appointed a guard over them During the night it was severe cold Hazrat Khalid bin Waleed got it proclaimed through a crier that *"Daafi'u asraa-kum"* that is, "keep warm your prisoners" In tribal colloquy it could mean 'kill your prisoners'. Hazrat Zaraar bin Azwar drew the latter meanings of the order. Without hesitation he took out the sword and killed Maalik bin Nuwairah and his comrades The illustrious Companion, Hazrat Abu Qataadah Ansari, was present in the contingents of Islam. He did not approve of this killing because he had heard the responsive sounds to the Azaan from the residents of the place and so, in his opinion, they deserved exemption. Hazrat Abu Qataadah Ansari, in protest, reached Madinah and complained to Hazrat Abu Bakr, the first Caliph of Islam, against Hazrat Khalid Bin Waleed for his orders to kill Maalik bin Nuwairah and others.

Hazrat Abu Bakr summoned Hazrat Khalid bin Waleed to the capital and asked his explanations on the matter. Hazrat Khalid frankly told the Caliph of the misunderstanding which culminated in the killing. His explanation was accepted by the Caliph and Hazrat Khalid was exonerated. But Hazrat 'Umar was not satisfied with the plea of Hazrat Khalid and as such the former advised the Caliph that Hazrat Khalid be deposed from his responsibilities. Hazrat Abu Bakr replied that he would not withdraw the sword which God had drawn over pagans.

(*To be Continued*)

UYGUR TRANSLATION OF THE QUR'AN

An Uygur language translation of the Qur'an, the first in China, has been published by Peking's China Nationality Publishing House. The translation has been done by Ahmet Sela, 47, a Uygur scholar at the Xinjiang Academy of Social Sciences. Mr. Sela took six years to complete the work.

Last November the China Nationality Publishing House received advance orders for the Qur'an, the Arabic original, and this February, when the first few copies went on sale in the region's Minfeng county, hundreds of people turned up.

The Xhinua report did not indicate as to how many copies had been actually prined and what was the difficulty in meeting that advance order for 100,000 copies.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

GOVERNOR LAUDS MAULANA SHIBLI'S WORKS

Sind Governor, Mr. Ashraf W. Tabani inaugurated the Maulana Shibli Naumani Conference organised by Majlis-i-Uloomi Islamia in Karachi.

Lauding the works of Maulana Naumani, the Governor said through his poetry and researches on prose, Maulana has conveyed to us our academic and cultural past along with participating in building up of the collective life of the Muslims.

He said continuity with the past, openmindedness and sense of responsibility are essential for durable development of a nation

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ZHAO ZIANG VISITS FAISAL MOSQUE

Chinese Prime Minister, Zhao Ziyang visited Faisal Mosque in Islamabad.

On his arrival at the mosque, the Chinese Premier was briefed about the specification of the grand edifice with the help of a model and a chart. He went around various sections of the mosque and the main hall and appreciated the architectural and calligraphic artistry

Inscribing his remarks on the visitors' book, Mr. Zhao Ziyang wrote, "May the Islamic Republic of Pakistan enjoy prosperity and may the friendship between China and Pakistan be ever lasting from generation to generation."

CONFERENCE ON MIRACLES OF QURAN

The first International conference on Scientific Miracles of the Glorious Qur'an and the Sunnah of the Holy Prophet (PBUH) will be held in Islamabad from Oct. 17 to 20.

It is being convened jointly by the International Islaamic University, Islamabad; the Muslim World League (Rabita al-Alam al-Islami — Makkah), and the Organisation of the Scientifc Miracles of the Quran and Sunnah, Makkah, with a view to extending the scope of all relevant studies and researches on various supernatural events and happenings attributed to divine power.

During the four-day conference papers will be read on principles governing the writings in the field of scientific miracles of the Quran and the Sunnah, state of the art in the field of Science during the days of the Holy Prophet (PBUH) role of science in the Muslim history, position of Islam and other religions vis-a-vis ,and facets of Scientific miracles in the Qur'an and the Sunnah in the field of astronomy and space sciences, earth sciences, oceanology, zoology, botany, meteorology, embryology, economics, wisdom and rationale behind the laws of Islam, statistics of Quranic verses and Ahadis dealing with cosmic sciences.

PRESIDENT ZIA ASKS UMMAH TO REVIVE ISLAMIC LEGACY

President General Mohammad Zia-ul-Haq has called upon the Ummah to pursue knowledge in order to revive the glorious Islamic legacy and achieve advancement in the contemporary world.

Inaugurating a seminar on "The Great Books Project" of the Pakistan Hijra Council, the President stressed that the foundations of Islamic polity were laid on the pillars of faith and knowledge

He said the Holy Quran makes it incumbent upon the believers to seek knowledge.

President Zia-ul-Haq emphasised comprehensively that no effort should be spared in gaining knowledge and applying it.

Quoting from history, he said civilisations took a down hill path the moment they became complacent and though they had acquired all knowledge. This led to degeneration and the same could be said of the decline of the Ummah from its pristine glory.

He said a book entitled 100 *Great Lives* had its first chapter on the Holy Prophet (peace be upon him). The book was a sellout.

He said British magazine ran a full-page article entitled *Islam in Perspective*. This was also sold out in a very short time. Both of these had been published by non-Muslims He said these clearly demonstrated that even the non-Muslim recognised the eternal values of Islam.

Recounting his experiences during visits to Japan and South Korea, he pointed out that there was no short-cut to success

Under the project, hundred great books on Islamic thought, culture and civilisation are to be translated into English and published by the council. The council is led by Mr. A K. Brohi

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AL-HADIS. Narrated Hudhaifa I heard the Prophet (*Sallallahu 'alaihi wa sallam*) saying, "A Qattat (a person who conveys information from one person to another with the intention of causing harm and enmity between them) will not enter Paradise." (Bukhari)

AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*). The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Whoever does not give up false statements (i.e telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink." (Bukhari).

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=s̱	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)
Bold	Madd	آ=āā	وٗ=ōō	ىٰ=ēē	Fine	Madd	آ=āa	وٗ=ōo	ق=q̈

SECTION 8 — RU-KOO' 8 — رکوع ٨

71. The day when We will call every people with their leaders,	71 *Yau-ma nad-'oo kul-la u-naa-sim-bi-i-maa-mi-him*	يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۢ بِاِمَامِهِمْ
then whoever is given his record in his right hand,	*fa-man oo-ti-ya ki-taa-ba-hoo bi-ya-mee-ni-hee*	فَمَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ
these will read their record and they will not be dealt with unjustly in the least.	*fa-u-lāā-i-ka yaq-ra-oo-na ki-taa-ba-hum wa laa yuẓ-la-moo-na fa-tee-laa.*	فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَلَا يُظْلَمُوْنَ فَتِيْلًا ۝
72. And whoever has been blind in this (world)	72 *Wa man kaa-na fee haa-zi-hēe a'-maa*	وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى
shall remain blind in the Hereafter and go farther astray from the path.	*fa-hu-wa fil-aa-khi-raa-ti a'-maa wa a-ḍal-lu sa-bee-laa.*	فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا ۝
73 And they had indeed tried hard to tempt you away	73 *Wa in kaa-doo la-yaf-ti-noo-na-ka*	وَاِنْ كَادُوْا لَيَفْتِنُوْنَكَ
from that which We revealed to you	*'a-nil-la-zēe au-ḥai-nāa i-lai-ka*	عَنِ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ
that you might fabricate some falsehood besides it against Us,	*li-taf-ta-ri-ya 'a-lai-naa ghai-ra-hoo*	لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ
and then they would have surely taken you as a friend	*wa i-zal-lat-ta-kha-zoo-ka kha-lee-laa.*	وَاِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ۝
74. And had We not kept you firm,	74 *Wa lau lāa an s̱ab-bat-naa-ka*	وَلَوْلَآ اَنْ ثَبَّتْنٰكَ

you were indeed very near to inclining a little towards them.	*la-qad kit-ta tar-ka-nu i-lai-him shai-an qa-lee-lan*	لَقَدْ كِدْتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ۝
75. Then surely We would have made you taste (chastisement) double in life and double in death,	75. *i-zal-la-a-zaq-naa-ka ḍi'-fal-ḥa-yaa-ti wa ḍi'-fal-ma-maa-ti*	إِذًا لَّأَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمَاتِ
then you would not have found any one to help you against Us.	*sum-ma laa ta-ji-du la-ka 'a-lai-naa na-ṣee-raa.*	ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۝
76. And indeed they had tried to scare you away from the land	76. *Wa in kaa-doo la-yas-ta-fiz-zoo-na-ka mi-nal-ar-ḍi*	وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ
in order to drive you away from it,	*li-yukh-ri-joo-ka min-haa*	لِيُخْرِجُوكَ مِنْهَا
and then they would not have stayed (there) after you, except for a little while.	*wa i-zal-laa yal-ba-ṣoo-na khi-laa-fa-ka il-laa qa-lee-laa.*	وَإِذًا لَّا يَلْبَثُونَ خِلٰفَكَ إِلَّا قَلِيلًا ۝
77. This is the way (prescribed by Us) of Our Messengers whom We sent before you.	77. *Sun-na-ta man qad ar-sal-naa qab-la-ka mir-ru-su-li-naa,*	سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا
and you shall never find any change in Our way.	*wa laa ta-ji-du li-sun-na-ti-naa taḥ-wee-laa.*	وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۝
SECTION 9	*RU-KOO' 9*	رکوع ٩
78. Establish the prayer from the declining of the sun	78. *A-qi-miṣ-ṣa-laa-ta li-du-loo-kish-sham-si*	أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ
till the darkening of the night, and (the recital of) the Quran at dawn.	*i-laa gha-sa-qil-lai-li wa qur-aa-nal-fajr.*	إِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ
Surely (the recital of) the Quran at dawn is witnessed (by the angels).	*In-na qur-aa-nal-faj-ri kaa-na mash-hoo-daa.*	إِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُودًا ۝
79. And (some part of) the night, keep awake in it, as an extra prayer on your part;	79. *Wa mi-nal-lai-li fa-ta-haj-jad bi-hee naa-fi-la-tal-la-ka*	وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ

English	Transliteration	Arabic
perhaps your Lord may raise you to a glorious station.	*'a-sãa aieen-yab-'a-ṯa-ka rab-bu-ka ma-qaa-mam-maḥ-moo-daa.*	عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ۝
80 And say: O my Lord make me enter a true entry	*80. Wa qur-rab-bi ad-khil-nee mud-kha-la ṣid-qinw-*	وَقُلْ رَّبِّ اَدْخِلْنِىْ مُدْخَلَ صِدْقٍ
and make me go out by a true outgoing,	*wa akh-rij-nee mukh-ra-ja ṣid-qinw-*	وَّاَخْرِجْنِىْ مُخْرَجَ صِدْقٍ
and grant me from Your Presence a helping authority.	*waj-'al-lee mil-la-dun-ka sul-ṭaa-nan-na-ṣee-raa.*	وَّاجْعَلْ لِّىْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ۝
81 And say: The Truth has come and the falsehood has vanished.	*81. Wa qul jãã-al-ḥaq-qu wa ẓa-ha-qal-baa-ṭil.*	وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
Indeed, the falsehood is bound to vanish.	*In-nal-baa-ṭi-la kaa-na ẓa-hoo-qaa.*	اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝
82 And We send down from the Quran	*82 Wa nu-naẓ-ẓi-lu mi-nal-qur-aa-ni*	وَنُنَزِّلُ مِنَ الْقُرْاٰنِ
that which is a healing and a mercy for the believers,	*maa hu-wa shi-fãã-unw-wa raḥ-ma-tul-lil-mu'-mi-nee-na*	مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ
and it increases the wrong-doers in nothing but loss.	*wa laa ya-ẓee-duẓ-ẓaa-li-mee-na il-laa kha-saa-raa.*	وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ۝
83 And when We bestow favours upon man,	*83 Wa i-ẓãa an-'am-naa 'a-lal-in-saa-ni*	وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ
he turns away and withdraws aside;	*a'-ra-ḍa wa na-aa bi-jaa-ni-bi-hee*	اَعْرَضَ وَنَاٰ بِجَانِبِهٖ
and when an evil afflicts him he is in despair	*wa i-zaa mas-sa-hush-shar-ru kaa-na ya-oo-saa.*	وَاِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ۝
84 Say: Every one acts according to his own fashion,	*84. Qul kul-luieen-ya'-ma-lu 'a-laa shaa-ki-la-tih.*	قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ
But your Lord knows best who is best guided on the way.	*Fa-rab-bu-kum a'-la-mu bi-man hu-wa ah-daa sa-bee-laa.*	فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ۝

Part 15 Sub-ḥaa-nal-la-zee | Chapter 17 Ba-nẽe Is-rãa-eel | ١٥- سبحٰن الذی ١٧- بنی اسرآءیل

SECTION 10	RU-KOO' 10	رکوع ١٠
85. And they ask you about the soul.	85. *Wa yas-a-loo-na-ka 'a-nir-rooḥ.*	وَيَسْـَٔلُونَكَ عَنِ الرُّوحِ
Say: The soul is by the command of my Lord,	*Qu-lir-roo-ḥu min am-ri rab-bee*	قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
and of knowledge you have been given only a little	*wa mãa oo-tee-tum-mi-nal-'il-mi il-laa qa-lee-laa*	وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا
86 And if We wished We could take away that which We have revealed to you.	86 *Wa la-in shi'-naa la-naz-ha-ban-na bil-la-zẽe au-ḥai-naa i-lai-ka*	وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
then you would not find for yourself any guardian against Us,	*sum-ma laa ta-ji-du la-ka bi-hee 'a-lai-naa wa-kee-lan*	ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا
87. Except as a mercy from your Lord.	87 *il-laa raḥ-ma-tam-mir-rab-bik.*	إِلَّا رَحْمَةً مِّن رَّبِّكَ
Indeed His favour to you is great	*In-na faḍ-la-hoo kaa-na 'a-lai-ka ka-bee-raa.*	إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM

Al-Yaqeen No 4, dated 22-6-1987, English translation of Quran Majeed
Page 15, Col 1, Verse 53, Line 1; replace my by My.
Page 16, Col 1, Verse 56, Line 2; replace (to be god) by (to be gods).

لعلم علم اليقين ان الحكمة العليا للعزيز الحكيم وحده سبحانه .

ولقد تبين لنا بالتامل والتفكر فى آيات الله جلت قدرته والنظر فيما هو كائن حولنا انه تعالى خلق كل شئ فاحكم خلقه واحسن تكوينه ، وآمنا بانه هو الله الواحد القهار . فكل ايمان دعائمه العلم والبرهان فانه ايمان قوى لا يتزعزع صاحبه ، وما ينفك عنه ابدا مهما احيط بتيارات او افكار او مذاهب ضد عقيدته ، لانها راسخة فى اعماق فؤاده ثابتة فى فطرته كمثل دمه الكائن الجارى فى بدنه وجسمه .

ولقد ثبت الاسلام عقيدة تنزه صحة المعتقد وتطهر القلوب من الحقد والبغضاء ومن ادران الشرك والالحاد . كما ان ذلكم الدين القيم له احكام تنظم حياة الناس ومعاملاتهم وعلاقاتهم .

فاصول هذا الدين الحنيف هى دعائمه والاساس الذى به تقوى العقيدة التى تثمر صحة العبادات و المعاملات ، تلك التى بعث بتزكيتها خاتم النبيين عليه ازكى صلاة و تسليم ، وكان من اجل الثمرات واعظمها اثرا وتاثيرا مكارم الاخلاق ، كما ورد فى الحديث النبوى الشـــريف :

« انما بعثت لاتمم مكارم الاخـــلاق »
(متفـــق عليـــه) .

ولقد جاء دين الله الحق بالحريات التى توفر للفرد والمجتمع والأمة وللعالمين اجمعين حياة فاضلة شريفة عزيزة قوية فجعل اساس هذه الحريات كلها الحرية الدينية فمن المعلوم ان الكتاب الحكيم الذى لا ياتيه الباطل من بين يديه ولا من خلفه دعا اولا الى عبادة الواحد المعبود وامر رسوله الكريم بالدعوة الى هذا الدين الاسلامى القرآنى باللين والحكمة والموعظة الحسنة ومجادلة المعارضين المكابرين بالتى هى احسن ، يقول عزقوله سبحانه « ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هى احسن » .

وقد كان المصطفى صلوات ربنا عليه حريصا اشد الحرص على ان يجذب كل الناس الى الدخول فى دعوة الله بشتى وسائل الاقناع والبرهان ، ولكن رب العزة بين لنبيه العظيم ان الحرية قائمة لدى كل فرد فيما يحب و فيم يفكر و فيما يكره وفيما يذر حتى فى اعظم الامور واسماها فقال تعالى : « ولوشاء ربك لآمن من فى الارض كلهم جميعا افانت تكره الناس حتى يكونوا مؤمنين وما كا لنفس ان تؤمن الا باذن الله ويجعل الرجس على الذين لا يعقلون » .

للمقال بقية

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الخَلْقِ كُلِّهِمِ
هُوَ الحَبِيبُ الَّذِي تُرجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الأَهْوَالِ مُقْتَحِمِ

يقوى روابطه . ويوثق علائقه ، ويزكى عواطفه . ويسير به قدماً نحو الخير والفضيلة .

الدين هو الذى يحرك مشاعر الإنسان نحو إخوانه المنكوبين وزملائه البائسين فيسارع إلى نجدتهم . ويخف إلى معونتهم ويضحى بجزء من ماله فى سبيل هناء تهم .

الدين هو عماد التربية وحصن للفضيلة ويكفى أن دعوته دعوة حارة تمتزج بالعاطفة وتختلط بالقلب وتسرى فى حنايا الضلوع وتخالط اللحم والعظم . وذلك لأنها تتأسس على الايمان بالله . وتقوم على محبته ومرضاته وتربط بين العمل والجزاء الدنيوى والأخروى فمن فاته الجزاء فى الدنيا لم يفته فى الآخرة

إن أساس الدين هو الايمان بالله . ايمان الناس بأنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشئ من علمه إلا بما شاء ، يعلم ما فى السموات وما فى الأرض مايكون من نجوى ثلاثة إلا هو رابعهم ولاخمسة الا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا ثم ينبئهم بما عملوا يوم القيامة إن الله بكل شئ عليم . "

إن هذا الإيمان إذا تحكم فى القلب و سيطر على شعور الإنسان واستولى على أحاسيسه ومشاعره حال بينه وبين الجريمة فى السر والعلن طمعاً فى الثواب أو خوفاً من العقاب أو حرصاً على رضا الله ونيل محبته فالدين لا ريب أعمق أثراً وأعظم نفعاً واكثر فائدة .

فهو يؤدى وظيفته فى جميع الظروف والأحوال . . . يرقى بالفرد والمجتمع إلى أعلى درجات الكمال ، ويحمى حمى الدولة من كل خطر يعرضها للزوال : الدين جندى أمين وحارس يقظ يؤدى واجبه فى الليل والنهار فى الخفاء والعلانية .

وإذا كان هناك عصر يحتاج إلى الدين فى صيانة الأمن ونشر السلام فإنما هو هذا العصر الذى اخترعت فيه أقوى أسلحة الدمار والهلاك .

وصارت مهمة الأمن الدولى شاقة لا يضطلع بها إلا من صفت روحه وسلمت فطرته وهدأت نفسه ونأى عن الغرض والهوى وكل ذلك لا يتحقق إلا بالتربية الدينية والإيمان بالله واليوم الآخر .

أسأل الله أن يقوى إيماننا . ويحفظنا من الفتن ماظهر منها وما بطن .

أسأل الله أن يطهر أرضنا من الإلحاد ، والشر والفساد ، ويرفع راية الدين ويملأ قلوبنا بالهدى واليقين .

النبى اولى بالمؤمنين من أنفسهم

الدكتر زكى مشعل

اللهم ربنا انا نستفتح با كرم اسمائك الحسنى . سبحانك انك انت الفتاح العليم ربنا عليك توكلنا واليك انبنا واليك المصير . سبحانك انت الخالق المبدع بيدك ملكوت كل شئ واليك يرجع الأمر كله .

لك الحمد مخلصا كل الحمد ، ولك الشكر سبحانك . سبحان من لا تحجبه ارض ولا سماء وانما حجابه العزة والكبرياء .

ايها القراء المسلمون والمسلمات لاريب اننا جميعا

قال أسلم : بينما أنا مع عمر بن الخطاب وهو يعس بالمدينة إذ عيي فاتكأ على جانب جدار في جوف الليل وإذا امرأة تقول لابنتها : قومي إلى اللبن فامزجيه بالماء . قالت لها : يا أماه أو ما علمت بما كان من عزم أمير المؤمنين ؟ قالت : وما كان من عزمه يا بنية ؟ قالت : إنه أمر مناديه فنادى لا يشاب اللبن بالماء . فقالت لها : يا بنية قومي إلى اللبن فامزقيه بالماء فإنك بموضع لا يراك فيه عمر ولا منادي عمر فقالت الصبية لأمها : يا أماه ما كنت لأطيعه في الملأ واعصيه في الخلاء . وهل يغيب عنا رب عمر إذا غاب عنا عمر ؟ وعمر يسمع هذا كله . فقال : يا أسلم علم الباب واعرف الموضع ثم مضى في عسه فلما أصبح قال : يا أسلم . امض إلى الموضع فانظر من القائلة ومن المقول لها وهل لها من بعل ؟ قال أسلم . فأتيت الموضع فسألت فإذا الجارية أيم لا بعل لها وإذا تيك أمها ليس لها بعل فأتيت عمر فأخبرته فدعا عمر ولده فجمعهم فقال : هل فيكم من يحتاج إلى امرأة فأزوجه لوكان بأبيكم حركة إلى النساء ما سبقه منكم أحد إلى هذه الجارية فقال عبد الله : لي زوجة وقال عبد الرحمن . لي زوجة وقال عاصم . يا أبتاه لا زوجة لي فزوجني فبعث إلى الجارية فزوجها من عاصم فولدت له بنتاً و ولدت البنت عمر بن عبد العزيز رحمه الله .

هذه قصة صريحة تشهد بأن الدين يقضي على ما لا يقضي عليه القانون من الجرائم وتفيد أنه خير ضمان لسعادة البشرية وهناءة الإنسانية .

ما الذي حرم أمير المؤمنين عمر لذة النوم بالليل ، وكلفه البحث عن أحوال الرعية في جنح الظلام حتى تعبت قدماه وكل بدنه . إنه الدين .

ما الذي منع الفتاة من ارتكاب جريمة الغش وعمر لايراها ؟ إنه الدين .

ما الذي أهل بائعة اللبن لتكون زوجة لابن حاكم المسلمين ؟ إنه الدين نعم . الدين .

فالدين ضروري لكي يحيا الإنسان حياة هانئة مطمئنة في مجتمع هادئ متماسك تغمره السعادة . وتسوده المحبة . وتتردد في جوانبه أصداء النعيم .

والقوانين وحدها لا يمكن أن تطهر المجتمعات مما تموج به من خبث وفساد وانى لها ذلك وهي لا سلطان لها إلا على ما يقع تحت قبضتها وما يحدث على مشهد من سدنتها .

واكثر الجرائم تدبر بليل وتحاك في الظلام . وتقع في الخفاء . وتنفذ بمهارة في مكان لا تراه العيون . فلو ترك الأمر للقانون وحده لاحتال المجرمون على التخلص منه والتهرب من سلطانه والنجاة من أحكامه بالابتعاد عن أعين الرقباء وإخفاء معالم الجريمة وطمس آثارها . والتزيي بزي الأبرياء ولوترك الإنسان وشأنه دون دين لا ستطاع الهوى أن يتحكم فيه ويسيطر عليه . ولأمكن لشهوته أن تتغلب على عقله وتسخره في خدمتها فيصبح تفكيره محصوراً في دائرتها ، يتفنن في سبيل إرضائها . وإشباع رغبتها ولجاز أيضاً أن يتمكن منه الغضب فيجمح به حتى يستبيح انتهاك الأعراض وسلب الحقوق وسفك الدماء واستعباد الضعفاء . وإذلال الفقراء .

لا سبيل لحماية الأخلاق . وصون الآداب وحفظ الحقوق . ووقف العدوان . ومنع التلاعب إلا بتربية النفوس على الدين وطبعها بطابعه ، وصبغها بتعاليمه فالدين له حولك في الصدور وأثر في القلوب دونه أثر القوانين

الدين نعمة على الفرد والجماعة ، راحة للنفس لأ يساير فطرتها ، ويوافق طبيعتها . وهناءة للمجتمع لأ

بسم الله الرحمن الرحيم

بَلَغَ العُلى بِكَمَالِهِ كَشَفَ الدُّجى بِجَمَالِهِ
حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الدين واثره فى صلاح الفرد والامة

بقلم : الشيخ محمود عبد الوهاب فايد
المدرس بكلية الدعوة واصول الدين بالجامعة

الإنسان جسم و روح . وللجسم مطالب وللروح مطالب .

مطالب الجسم كثيرة قد تلجئ الإنسان فى سبيل تحقيقها إلى أن يصطدم بغيره فينشأ الخلاف ويتفاقم النزاع ، ويضطر كل من المتخالفين إلى أن يحتمى فى ا سرته ويتقوى بمن ينتمى إليه .

وكثيراً ما يتطور الخلاف إلى شجار دموى تزهق فيه النفوس ، وتطيح فيه الرؤوس وتكون الغلبة للأقوى، وهكذا يصبح العالم مسرحاً للفتن ، وتصبح الحياة جحيماً لا تطاق . فلابد من دين ينظم العلاقات ، ويفصل الحقوق والواجبات ، لا بد من دين تو حى به هذه القوة الغيبية القدسية التى يؤمن الناس بها ، ويشعرون بسلطانها، ويحسون بعظمتها ويجدون لها فى نفوسهم هيبة وخشية فيذعنون لحكمها ، ويسارعون إلى تنفيذ ما تقضى به .

كذلك للإنسان مطالب روحية تكمل إنسانيته ، يتميز بها عن بقية الحيوانات التى تكتفى بالماديات . والدين هو الذى يكفل حاجة الروح ويوفرلها مطالبها ويتعهدها بما تحتاجه وما يغذيها . ويعدها بما يصلحها وما يقويها . ويصل بينها وبين الخالق على أساس قوى متين . وهذا شئ خارج عن اختصاص الأخلاق والقوانين .

نعم . أن الدين هو الحصن الذى يحمى الإنسان من الفساد ويحفظه من الرذيلة و يربيه على الخلق القويم . ويهديه إلى الصراط المستقيم . الدين هو الذى يقاوم الشر . ويقضى على الميوعة ويشيع الفضيلة ويقوى الروابط . ويصلح النفوس ، ويعلى شأن الأمم .

وحسبك لتعلم هذا أن توازن بين رجلين أحدهما ملحد خارج على الأديان ، فهو إن فارق الشر أو فارقه الشر فإنما يحاول النجاة بنفسه والتخلص من صرامة القانون ، وفى الساعة التى تتيسر له فيها الجريمة فى أمان من الناس يقدم عليها دون أن يردعه رادع أو يمنعه مانع والآخر متدين له بجانب ذلك الوازع وازع آخر يلازمه ويفارقه هووازع الدين يزعه فى سره وجهره ، فى بيته ومتجره فى طريقه وممشاه ، فى كل مكان .

استمع معى إلى هذه الواقعة لتعرف ما للدين من بالغ الأثر وقوة التأثير .

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال : فيما اعلم عن رسول الله ﷺ قال : ان الله عز و جل يبعث لهذه الامة على رأس كل مائة سنة من يجدد لها دينها .

(رواه ابوداؤد)

هذا أمر معروف ان الله تعالى يبعث مجددا من وقت لوقت .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعدلة من قبل مكتب البريد الباكستانى ،
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الدين و اثره فى صلاح الفرد والامة

— للانسان مطالب روحية تكمل انسانيته ويتميز بها عن بقية الحيوانات التى تكتفى بالماديات .

— ان الدين هو الحصن الذى يحمى الانسان من الفساد

— ان الدين يقضى على ما لا يقضى عليه القانون وانه خير ضمان لسعادة البشرية وهناءة الانسانية

النبى اولى بالمؤمنين من انفسهم

— قد كان المصطفى ﷺ حريصا اشد الحرص على ان يجذب كل الناس الى الدخول فى دعوة الله . .

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والله على اليقين

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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All Correspondence should please be addressed to

*The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Sadar, Karachi-3 (Pakistan)
Phone : 52 43 26*

In the name of Allah, the All Compassionate, the Most Merciful

SENIOR CITIZENS: The Grey Generation

Senior citizen is a term now commonly used to describe old persons, or what may be called the grey generation Demographic studies forecast that, within the next forty years, there would be three times as many old people in the world as they are now. Estimates put it that whereas, during this period, the total global population is heading towards only a three-fold growth, over-sixty-year age group would multiply as much as five times

Economic experts are drawing plans and suggesting ways and means to cope with the unprecedented geometrical progression of the number of the old. On this particular point, we have only to say that, with accelerated sincere human efforts and the will of God, the law of supply and demand would work to increase the production of basic necessities of life commensurate with the population explosion in general and the growth of senior citizens in particular These efforts should however not lose sight of the need of equitable, nay generous, distribution of the purchasing power between the haves and have-nots of the world as a whole

DIVINE PROVIDENCE: Those who go by materialistic norms alone look at the population growth and its age-wise pattern with dismay and despair. They point out that there being more people in the ageing group than the younger ones, the latter cannot be expected to look after the former. However if we believe in God, as we ought to, His ways have a mysterious hue. Man, individually and collectively, must not only work hard but also have faith in Divine providence God says:

> "——And for those who fear God, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine. And if any one puts his trust in God, suffice is (God) for him For God will surely accomplish His purpose: Verily, for all things has God appointed a due proportion" (65: 2-3).

What we wish to emphasise here in particular is the moral and religious aspect of the problem

RECIPROCITY: This-worldly life is an on-going process of cause and effect Just as what we sow here, we shall reap in the hereafter, what we do today determines our reward for the morrow Accordingly, therefore, if grown-up people are kind to their offsprings today, the latter would be naturally inclined to repay them when in course of time the former become more aged and infirm. Similarly, if the youth are kind towards their elders today, their next coming generation is expected to be kind to them, by dint of an established tradition, when today's youths reach old age This chain of reciprocal justice ('Adl) and goodness (Ihsan) is a continual phenomenon that goes on working, *ad infinitum*, generation after generation. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) laid considerable

emphasis on this old-young relationship. Said he:

"He is not of us who is not kind to our juniors, or shows no respect to our elders, nor bids what is good and forbids what is wrong." (Tirmizi).

He also stressed in the same context the rewarding merit of showing respect to the old He said:

"If a young man shows honour to an old man on account of his age, God will create for him at his old age someone who will show him honour." (Tirmizi).

In other words, those who honour the senior citizens of today will receive honour when they themselves attain old age and become senior citizens in their turn.

ISLAMIC CONCEPTS. Islam has a lesson to give in this behalf. To begin from the beginning, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said.

"There is no child who is not born upon nature (i e. Islam) Then his parents make him a Jew, or a Christian, or a Magian ." (Agreed)

This seed of true faith sown in the infant's mind by Almighty God Himself has to be nutured by parents in the right climate so that it grows, blossoms, and bears fruit Environment undoubtedly plays its part. And then in turn comes the time for the grown-up infant to discharge his duty towards his parents who nursed him and brought him up Once a man asked the Holy Prophet about the rights of the parents over their children He replied:

"They are your Paradise and your Hell" (Ibn Majah).

Islam lays great emphasis on man's showing obedience to his parents and others whom he comes in contact in his daily life. Quran Majeed directs:

"Serve God, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess (i e. slaves and captives), for God loves not the arrogant, the vainglorious" (4. 36).

And Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said.

"Whoso has three things in him, God will make his death easy and admit him to Paradise Mercy to the Weak, kindness to the parents, and doing good to the slave" (Tirmizi)

This is how Islam aims at building a welfare and humane society, a society based on the maxim· one for all and all for one To be good to parents is enjoined even if they happen to be non-Muslims Hazrat Asma' bint Abu Bakr (*Razi Allahu 'anhuma*) reported

"My mother, while she was a polytheist during the Treaty of the Quraysh, came to see me I asked O Messenger of Allah! My mother has come to me while she is ill-disposed (to Islam) Should I show her respect? He replied. Yes, show respect to her" (Agreed).

Next to Prayer, service to parents has been given the highest place in the Islamic code of human conduct, as the following traditions of the Holy Prophet illustrate·

"When Hazrat Jahemah (*Razi Allahu 'anhu*) came to the Messenger of God and said. O Messenger of God! I intend to join a holy battle and have come to you for consultation. The Holy Prophet inqured: Have you your mother alive? Yes; replied Jahemah. Thereupon the Holy Prophet said: Then keep near her, for Paradise is at her feet."

"Hazrat 'Abdullah ibn Masud (*Razi Allahu 'anhuma*) asked the Messenger of God: Which deed is the preferred one? He said Prayer at its proper time. Then he asked· Which is the next? He said: Kindness to the parents Then he asked: Which is next? He said: Fighting for the sake of God" (Muslim).

"A man came to the Messenger of God and asked: O Messenger of God! Who is the most proper person for my good association? Your mother, replied he. Then he asked Who is next? Your mother, he said again Then he asked Who is next? He replied for the third time· Your mother. He again enquired· Who is next? Your father, he said. (In another narration: He replied. Your mother, then your mother, then your mother, and then your father, and then your nearest relatives, and then your nearest relatives)" (Agreed).

Quran Majeed gives a forthright directive about treatment of old parents. It says

"Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour And, out of kindness, lower to them the wing of humility, and say· yM Lord! Bestow on them Your Mercy even as they cherished me in my childhood." (17:23-24).

And it is reported that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) once said thrice: Let him be humbled in dust. When asked who he was, he said:

"He who finds his parents in old age, either one of them or both of them, and does not enter Paradise." (Muslim).

Even death is not a barrier to one's obligations to parents. When a man from Bani Sallamah asked: O Messenger of God! Is there any remaining chance to show devotion to my parents after they have died? He replied:

"Yes, prayer for them, and asking for forgiveness for them, and the fulfilment of their contracts after them, and the keeping up of family relations that they used to maintain, and the respect of their friends." (Abu Daud).

This leads to enlargement of the circle of love, cooperation, and fellow-feeling, raising gradually the parental ties of love to embrace a much wider social circle. The Holy Prophet exhorted·

"Show not the slightest contempt for the concept of kindness. And if you do not find any good (deed) to do, meet with your brother with a bright face." (Muslim).

A gesture of kindly smile is no doubt a good beginning. Furthermore, we are told to build good relations with others by showing respect to their parents. The Holy Prophet said:

"Indeed abuse of a man's parents is one of the major sins. When asked· Does a man abuse his parents, he said· Yes, if a man insults the father of (another) man, the latter insults the first man's father; and if he insults another one's mother, the latter would insult his mother." (Muslim).

Islam has preached practical ways to expand the circle of good relations and, on its foundations, to build a magnificent edifice of love of the whole humanity.

CONCLUSION: Islam lays down a code of conduct for us to take care of the old people, or the senior citizens in the modern parlance. The Tradition of the Holy Prophet has it:

"A man came to the Prophet and said. I possess wealth while my father is in need of my wealth. The Prophet said Both you and your wealth belong to your father. Verily, your children are the best of your earnings. So eat of the earnings of your children." (Ibn Majah).

To sum up, bring your children up in wholesome environment, as per God's command and Holy Prophet's tradition, and you will find them in due course the best caretakers of the old and feeble Thereby, like a ripple in the pond, the circle of loving care will go on enlarging itself till it brings the whole society within its bounds.

Our counsel to the Senior Citizens' Associations is that by all means do your economic planning and ask for governmental aid, but do not lose sight of the eternal norms set by Quran Majeed and Sunnah Outside their pale, the road for the senior citizens leads only to isolated hostels or old-age houses, while within Islam's safety they can stil live as worthy and lovable members of the society in the midst of their own kith and kin Love for the senior citizens, like charity, must begin at home

Every senior citizen is after all somebody's parent, or someone akin to a parent, and we have already dilated at some length what Islam preaches about the treatment of parents. That is the key to the present day dilemma. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

"Indeed God has warned you about your fathers, indeed God has warned you about your mothers, indeed God has warned you about your mothers, indeed God has warned you about your mothers, indeed God has warned you about your relatives, your relatives." (Ahmad).

And he gave a clear warning:

"Safeguard the love for your parent. Do not cut it off lest your light will be extinguished by God." (Bukhari).

May Almighty Allah guide us so that we take due care of our parents, our elders, and the senior citizens Amen!

AL-HADIS:

Narrated Ibn 'Umar (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) said at Mina, "Do you know what day is today?" They (the people) replied, "Allah and His Apostle know better," He said, "Today is 10th of Dhul-Hijja, the sacred (forbidden) day Do you know what town is this town?" They (the people) replied, "Allah and His Apostle know better" He said, "This is the (forbidden) Sacred town (Mecca — a sanctuary)." And do you know which month is this month?" They (the people) replied, "Allah and His Apostle know better." He said, "This is the Sacred (forbidden) month" He added, "Allah has made your blood, your properties and your honour sacred tc one another (i e. Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours." (Bukhari).

Hazrat Hasan al-Basri

BY SAYYID ABUL HASAN ALI NADWI

After the death of Umar ibn Abdu Aziz, there was a complete reversal of the state policy compared to the ways of his predecessors. Jahiliyah again returned with a vengeance to undo every reform Umar had introduced Yazid II, who succeeded Umar, and his successors too, took full advantage of the position and power enjoyed by them to gratify the grasing demands of their kinsmen.

Hereditary and despotic rule along with the affluence of Umayyads had by now begun to give birth to a nobility, hypocrite and time-server, spendthrift and libertine, whose morals and code of conduct were not different from the rakes of other nations. Taking after the ways of the then nobility, pursuit of pleasure and gay abandon threatened to become the prevailing taste of the masses. Moral and spiritual transformation, temperate and righteous living emanating from the true content of a faith, constitutes the most valuable heritage of prophetic teachings and a perennial source of vitality to the Ummah. But this-wordly attitude of life now threatened to inundate the warmth of spirit, faith and the awe of God, thereby causing the failure of spiritual forces and atrophy of moral excellence

It was in truth a moment of great danger for the Ummah; it appeared to be the beginning of the end. The state being callously indifferent to the virtues it ought to have upheld, blatantly nourished and encouraged its representatives who denigrated moral propriety and rectitude. The self-indulgent and luxurious ways of the elite were a standing allurement for the fast spreading vices, like opulence, luxury and indolence. The Prophet of Islam (peace be on him) had flooded the hearts of his followers with reverence, awe, complete submission and a living relationship with the Almighty, but these qualities were now on the wane. It was a deficiency which could have never been redeemed by brilliant conquests or expanding dimensions of the empire: or, rather, as the history shows, the diminution of spirit is an irretrievable loss for any people who are once made to suffer its impoverishment.

Had this reservoir of vitality and dynamic energy been left unattended to, to be crumbled and smothered by the then social and political forces of profanation, Muslims would have soon become a materialistic and selfindulgent people devoid of any conception of the life after death. The Prophet of Islam had repeatedly expressed his anxiety, towards the end of his life, that Muslims might be swamped by the pleasures of the world like earlier nations. A few days before his demise the Prophet had apprised his companions of this danger thus:

> "I have no apprehension from your poverty and indigence. what I fear is that the world might shower down its affluence and luxuries as it did on the people before you: and you might begin vying with each other for worldly pleasures thereby exposing yourself to the danger of being annihilated like the nations preceding you" (Muslim).

The danger to which the Holy Prophet had alluded was soon to manifest itself but its tide was stemmed by a few indefatigable soldiers of unflinching faith and ardent zeal. Endowed with religious devotion and enthusiasm, these pioneers and standard-bearers saved millions among the Ummah through their sermons and exhortations, lectures and discourses, disciplines and teachings from being swept away by the flood of coarse materialism; they maintained the continuity of religious and spiritual traditions, teachings and precepts, which was assuredly much more important than the continued existence of political ascendancy Those who spearheaded the movement to fill in the gap at this crucial moment in the life of the Ummah and thus saved the world of Islam from acquiescing in an utterly agnostic, characterless and spiritually enfeebled existence were, Saeed ibn Jubair, Muhammad ibn Sireen, Shabi and, the precursor of all Hasan al-Basri. Born in 21 A.H., al-Basri's father Yasar was an emancipated slave of Zaid ibn Thabit, a celebrated companion of the Prophet, and he was himself brought up in the house of Umm-ul-Mominin Umm-i-Salmah

CAPABILITIES OF AL-BASRI

Hasan al-Basri had been gifted with ennobling virtues and brilliant capabilities essential to make his exhortation for revival and renovation of Islam effective in his times He was distinguished for a disposition, amicable and considerate, winsome and enchanting, on the one hand, as also for his erudite and profound learning tempered with prudence and wisdom, on the other. In his knowledge of the Qur'an and the Traditions he excelled all the doctors of his time. He has had the opportunity of being an associate of the companions of the Holy Prophet. It seems that he was also a keen observer

of the contemporary events and the transformation Islamic society was undergoing; for he was fully aware of the ills, deficiencies and malpractices that had crept in among the different sections of the society, and the measures necessary to eradicate them.

He was also an equally celebrated orator inspired by deep ethical feeling. He held his audience spellbound Whenever he discoursed on the Hereafter or depicted the bygone age of the companions of the Prophet, everyone was seen brimming with tears Hajjaj bin Yusuf is renowned for his eloquence, but Hasan al-Basri was considered to be an equally good elocutionist Abu Amr ibn al-Ala, the famous grammarian and lexicographer says that he had not seen orators of greater eloquence than Hasan al-Basri and Hajjaj ibn Yusuf but Hasan was more elegant speaker than Hajjaj Of his encyclopaedic knowledge, Rabi ibn Anas says that he had the privilege of being closely associated with Hasan al-Basri for ten years and almost everyday he found something new, not heard of earlier, in the discourses of Hasan Describing the scholarly attainments of Hasan al-Basri, Abu Hayyan at-Tauhidi quotes Thabit ibn Qurrah:

"In his learning and piety, forbearance and temperance, candour and large-heartedness, sagacity and prudence he resembled a bright star He was always surrounded by students seeking instruction in different branches of learning. He would be teaching Hadith (Traditions of the Prophet) to one, Tafsir (explanation of commentary on Qur'an) to another, Fiqh (laws and theological rules) to a third, expounding a legal opinion to someone else and imparting instruction in the principles of jurisprudence to yet another, while continuing his sermons in the meantime for those who came to him for the purpose His knowlege covered an expanse as vast as an ocean,' or he was like a dazzling lustre illuminating every soul around him What is more, his heroic efforts to enjoin the right and forbid the wrong, his undaunted championship of the righteous path before the elite, rulers and administrators could never be forgotten " (Al-Bustani)

The reason why Hasan's words carried weight with his audience was that he was not simply a preacher or an accomplished orator but that he also possessed a sublimated soul Whatever he said was heart-stirring because it came from the depth of his heart; his speeches had a magnetism which no other scholar or mentor of Kufa and Basra could emulate. Another distinguishing feature of his sermons was their affinity to the Prophetic homilies

Al-Ghazali has written in *Ihya Ulum id-Din* that there is a consensus of opinion that the teachings of Hasan bore a close resemblance with Prophetic discourses as did his own conduct with that of the companions of the Prophet—a quality which was lacked by other guides and missionaries

The enthusiastic devotion people paid to Hasan al-Basri and the irresistible attraction they felt towards him were the hallmark of his charming personality. He was rightly considered as one of the few topmost guides of Ummah. Thabit ibn Qurrah, a non-Muslim philosopher of the third century (A H), was of opinion that of the few eminent personages produced by Islam who could rightly be envied by the followers of other faiths, one was Hasan al-Basri He adds that Makkah had always been a centre of Islamic piety and learning where accomplished scholars in every branch of learning converged from all parts of the world but even Makkans were dumb-founded by his scholarly attainments as they had never seen a man of his calibre.

SERMONS OF AL-BASRI

The discourses delivered by Hasan are reminiscent of the simplicity and moral grit of the Prophet's companions. Speaking of the transitory nature of the world and human life, these sermons stress the significance of the Hereafter and final retribution, develop the meanings of faith and righteousness, inculcate awe and reverence of God and denigrate self-indulgence and licentiousness. In an age of crass materialism, when the rank and file and many of the elite too had taken to the gratification of bodily and sensual desires, a haranguing on these very subjects was required. Hasan has had the opportunity of being an associate of the Prophet's companions and, therefore, when he compares the moral degradation of the later Ummayyad period with the simplicity and unflinching faith, moral and spiritual excellence of the earlier times his descriptions become graphic and forceful He speaks with the fire of his own heartfelt sorrow at the degeneration of the Ummah He castigates, chastises and lashes out at the revolting change At the same time, the consummate diction, incomparable eloquence and unique lucidity of style secured for his sermons a distinguished place in the Arabic literature of the time. Comparing the moral condition of his own times with that of the Prophet's compan-

ions and delineating the Islamic ethics, he observes:

"Alas, people have gone to rack and ruin through their own fond hopes and day-dreams; they talk but do not act; knowledge is there but without endurance, faith they have, but no conviction; men are here but without brains; a crowd here is, but not a single soul agreeable to one's heart; people come here simply to go away; they acknowledge the truth, then deny it and make things lawful at their sweet will. Is your religion a sensual delight? If you are asked: Do you have faith in the Day of Judgment? You say: 'Yes.' 'But, no, it is not so.' I swear by the Lord of the Day of Requital that your answer is wrong. It is only beseeming for the faithful that he should be sound of faith and a man of conviction His knowledge entails forbearance as moderation is an adornment for the learned He is wise but soft-hearted; well-dressed and restrained in order to conceal his indigence, never prodigal even if a man of substance, charitable and compassionate to the destitute; large-hearted and generous in giving to the kinsfolk their due; strenuous and unflinching in providing justice to others; never crosses the prescribed limits in favouring his near and dear ones, nor does he find fault or cull out the errors of those whom he dislikes A Muslim is indifferent to revilings and tauntings, frolics and sports, deprecations and backbitings. He never runs after what is not his right nor denies what he owes to others; never debases himself in seeking an apology nor takes delight in the misfortune or misdeed of others.

"Humble and submissive, devoted and absorbed as a faithful is in his prayers, his endurance is owing to the awe of God; his silence is a messenger of cheer; deep are his meditation and reflection; he pays attention to edification and instruction; he seeks company of the learned for acquiring knowledge; keeps mum to avoid transgression, and when he speaks, he speaks to spread the virtue. A Muslim is pleased when he acts virtuously; entreats forgivenss from the Lord when he goes astray; complains when he is aggrieved only to make up for the loss sustained, is patient and prodent when an illiterate joins issue with him; proves enduring when ill-treated, he is never unjust and never seeks succour or protection from anyone save God Almighty

"Dignified in the company of their friends, praising God when they were left alone, content with the lawful gains, grateful when easy of means, resigned when in distress, remembering God Almigty among the indolent, and craving the grace of God when among the pious, such were the companions of the Prophet, their associates and friends No matter what station they occupied in life, they were held in high esteem by their compatriots and, when they died, their spirit took flight to the blessed Companionship on High, as the most celebrated souls. O Muslims These were your righteous ancestors, but when you deviated from the right path, God Almighty too withheld His blessing from you *Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender besides Him.*"

On another occasion commenting on those verses of Surah al-Furqan which describe the characteristics of the faithful, he says of the companions of the Holy Prophet·

"When the first Muslim heard this call from their Lord, they immediately affirmed it from the depth of their responsive heart They surrendered themselves implicitly to the Most High; their hearts and eyes, nay, their whole existence, lived under a constant consciousness of the omnipotent power of God Almighty. By God, when I saw them, I could discern from their faces that the unseen realities taught by revelation were not beyond the ken of their perception — as if they had perceived these realities through their senses They never indulged in futile discussions or vain quibblings They had received a message from the Lord and accepted it

"Allah has Himself depicted their character in the Qur'an thus: *The (faithful) slaves of the Beneficent are they who walk upon the earth modestly* The word used here for the faithful is symbolic, according to the Arab lexicographers, out of their humility yet full of dignity. Thereafter the Lord says: *And when the ignorant address them, they say· Peace.* It means that they are disciplined and patient and they never answer the arrogant and foolish in the same vein. If anyone joins an issue with them, they do not lose their temper or patience They spend their days in acquiring knowledge from the learned. As for their

nights, God has Himself spoken highly of what they do after the nightfall: *And who spend the night before Lord, prostrate and standing*. Verily, these bondsmen of Allah used to pass the whole night in prayers; they stood, tears flowing from their eyes, and then fell prostrate before the Lord, trembling with His awe. There was something, after all, which kept them in vigil throughout the nights and made them yield to an implicit submission The Almighty says that these are the persons who say: *Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish.* The word signifying the torment of Hell in this verse is taken by lexicographers to mean a chastisement or doom which never comes to a close, i e., it is an affliction which shall never end I swear by Allah save Whom there is no other god, that the companions of the Prophet were really faithful, they acted on what they professed but, alas, you are after your fond hopes. Friends! Do not lean upon your airy hopes, for God has never bestowed anything whether of this world or the Hereafter, upon anyone simply because he had longed for it."

Thereafter he said (as he often used to remark after his discourses) that although his sermons lacked nothing, they were of little utility for the people who had lost the warmth of their hearts.

HIS FEARLESSNESS

Hasan al-Basri was much distinguished for his moral courage and unwavering pursuit of justice as he was in the domain of erudition and oration. He opposed the then Caliph, Yazid ibn Abdul Malik, in his presence when once someone asked Hasan to express his opinion about the two insurrectionists, Yazid ibn al-Muhallab and Ibn al-Ashath Al-Hasan replied: "Do't be a party to either faction." A Syrian, springing upon his feet, repeated the question. "And not even to Amirul-Mominin?" Hasan replied angrily:" Yes, not even to Amirul-Mominin." (Tabaqat). The intolerable and ferocious cruelty of Hajjaj ibn Yusuf is proverbial, but Hasan did not hold his tongue from expressing what he considered to be right and just even during the rule of Hajjaj.

The lightning success of the Muslim armies and the complete political domination of the Ummayyads over an extensive area had given rise to a class which had embraced Islam for the sake of material gains but had not been able to translate the ethics and precepts of Islam in its every-day life These people had still to go a long way to enter in Islam completely as the Qur'an demands of every Muslim The younger generation of the Muslims, too, lacked education and training, who had inherited many customs and usages of the pagan past. They had accepted Islam but not surrendered themselves implicity to the guidance of the revelation in their daily affairs, modes of living, deeds and morals Quite a large portion of the Muslim society, particularly its elite and the ruling circles, had gradually adopted the ways of Jahiliyah and, since they held the keys to political domination, riches and position of influence, they were emulated by the rabble of Basrah. Self-indulgence, vanity, jealousy and lust for wealth and power were thus fast capturing the soul of the people.

Some historians are of the opinion that Nifaq (hypocrisy) was a passing nuisance which had arisen owing to peculiar conditions obtaining at Madina during the time of the Prophet. They think that the mischief came to an end with the domination of Islam over paganism as the over-riding ascendancy of the former left no room for any further struggle between the two. We find many a historian and commentator of the Qur'an subscribing to the view that after a time there was no need for anyone to join Islam ostensibly but remain secretly disaffected, as the conditions had completely changed and people could openly make a choice between Islam and heathenism.

Those who hold this view, however, overlook the fact that insincerity is a human failing, as common and old as any other moral affliction It is not at all necessary that there should be two contending forces of Islam and un-Islam to produce hypocrites who might follow the former whilst secretly opposing it. During a period of Islamic predominance too, there is very often a section which is not able to follow its tenets whole-heartedly. It claims to profess Islam but in the recesses of its mind and heart it has a lurking doubt whether Islam is really the sole repository of truth. Such persons do not possess enough moral courage to forsake Islam publicly Or, perhaps, the benefits they derive from the Muslim society or State do not allow them to renounce the religion in which they do not have an unflinching faith. These persons thus remain throughout their life, distracted and irresolute Expediency is the norm of such persons; in moral behaviour, selfishness, double-dealing, self-gratification forgetfulness of the Hereafter, timidity before might and authority and eagerness to exploit the poor and the weak,

they are lingering remnants of the hypocrites of earlier days referred to in the Qur'an.

INDICATION OF HYPOCRITES

It is an achievement as well as a proof of Hasan al-Basri's insight that he could not only apprehend that hypocrisy still existed in the Muslim society but that it commanded considerable influence in the public life, especially amongst the ruling elite.

Someone asked Hasan if hypocrites were still to be found amongst the Muslims of those days. His reply was: "If hypocrites desert the streets of Basra, you will find it hard to live in the city."

Among the religious scholars of the later period, Shah Wali Ullah too subscribed to the view that hypocrisy is found in every age and that the existence of hypocrites is not a phenomenon peculiar to any particular time or place. He believed hypocrisy to be of two types, hypocrisy in belief and hypocrisy in behaviour and morals. The former is now not discernible or difficult to indicate owing to termination of the revelation after the Final Messenger but the hypocrisy of behaviour and morals has been rampant ever since. Speaking of his own times he says in *al-Fauz-ul-Kabir* "Seek the company of the grandees and their associates if you want to see what hyporcites are like. You will see that they prefer their own likings over the edicts of the lawgiver. In truth and reality, there is no difference between these persons and the fellows who personally heard the Prophet, yet practised hypocrisy. All such persons act against the dictates of the lawgiver after having ascertained the same, so on and so forth. Rationalists too, who harbour many doubts in their hearts but forget the Hereafter, belong to the same category" (*al-Fauz-ul-Kabir*).

Hasan al-Basri meant that the majority consisted of those people who paid only lipservice to Islam without allowing its precepts to take roots in the depths of their hearts or translating its teachings into their moral behaviour On another occasion he remarked. "Holiness be to God! What hypocrites and self-seeking persons have come to have an upper hand in this Ummah" Hasan al-Basri's estimation of the then self-centred rulers who were least interested in Islam and the Muslims was perfectly correct

In his correct diagnosis of the canker eating into the body politic of the Ummah lay the cogency of Hasan al-Basri's sermons and the call for reformation There were several outstanding pedagogues among his centemporaries but none could arouse the enthusiastic devotion of the people like Hasan His scathing criticism and denunciation of the degenerated state of society in fact shed light on the spirit and content of hypocrisy that had captured the soul of a large section of the populace. Hypocricy was a malady fast taking roots in the Muslim society Hasan elucidated the character. morals and behaviour of the hypocrites who could be seen in every walk of life — in administration, armed forces, business and trade, for the prevalent vices were the lust for wealth and power and an utter disregard of final Retribution Hasan gave himself up to the condemnation of these very evils and made people think of the eternal life after death With his gift of eloquence he vividly depicted the unseen realities which every hypocrite, indolent and prodigal wanted to be buried in oblivion.

For the call, preachings and sermons of Hasan challenged, indicted and denounced the aims and objects, designs and ambitions, longings and fancies of the age, it became difficult for the then society to ignore or remain indifferent to his haranguing. Innumerable people returned changed persons after hearing the sermons of Hasan and offered earnest repentance for the life of licentiousnes and self-indulgence they had led previously. They made solemn affirmation of loyalty and obedience to God for the rest of their lives. Hasan would urge his listeners to imbibe true content of the faith and prescribe measures for the eradication of their vices. He spent full sixty years in religious preaching and moral uplift of the people It is difficult, for obvious reasons, to estimate the number of persons, who were reformed and spiritually redeemed during this period Awwam ibn Haushab says that Hasan performed the same task for sixty years which prophets used to do among the earlier peoples

DEATH OF AL-BASRI

The immaculate sincerity, outstanding piety and the moral and spiritual excellence of Hasan al-Basri had earned the affection of everyone in Basra. When he died in 110 A H., the entire population of Basra attended his funeral which took place on Friday, so that for the first time in the history of Basra the principal mosque of the city remained empty at the hour of the afternoon ('Asr) prayer

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SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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AL-SUNNAH

Famishment of Holy Prophet and His Companions, and Teachings of Islam

By Syed Mahmood Akhtar

Hazrat Abu Hurairah (*Razi Allahu 'anhu*) narrated that one day "I paid a call upon the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). He was offering prayer in sitting stature. I asked him. 'O Prophet of God! What trouble you are in that you are offering prayer in sitting posture'?"

"He replied: 'Hunger, O Abu Hurairah!' Hearing that I fell into weeping."

The Holy Prophet said:

"O Abu Hurairah! Do not weep. On the Day of Judgement the hardship of accountability will not touch the hungry provided it is patiently borne in this world in the hope of getting reward in the Hereafter."

It is narrated by Hazrat Ibn 'Abbas (*Razi Allahu 'anhu*). One day at stark noon Hazrat Abu Bakr (*Razi Allahu 'anhu*) stepped out of his house for the mosque When Hazrat 'Umar heard of it he asked him.

"O Abu Bakr! What makes your exit during this inopportune time from your house?" Hazrat Abu Bakr replied. "Nothing besides extreme hunger" Thereupon Hazrat 'Umar said "By God! I too have come out of my house for the same reason"

While these Companions were still busy in conversation, suddenly the Holy Prophet too emerged out of his house. He asked them the reason of their coming out. He was told that extreme hunger was the only pressing necessity which impelled them to go out. The Holy Prophet replied:

"By that God Who has in His Hand my life! I, too, being exceedingly hungry have come out of my house. Let us go."

From there they set off for the house of Hazrat Abu Ayub Ansari (*Razi Allahu 'anhu*). It was customary of Hazrat Ayub to hold back some provision of food or milk for the Holy Prophet (*Sallallahu 'alaihi wa sallam*). That day Hazrat Ayub waited for him as usual but the Holy Prophet reached there late. By that time Hazrat Ayub had left his house to work in his date-palm groves When the Holy Prophet reached there, along with his noble Companions, the wife of Hazrat Abu Ayub welcomed him The Holy Prophet asked her of the whereabouts of her husband. In the meantime, Hazrat Abu Ayub heard the voice of the Holy Prophet. He left the work behind and ran for his home to meet the Holy Prophet. After welcoming him and begging him to be at home he went back to his groves and brought some bunches of dry, wet, and half-ripe dates and placed them before the Holy Prophet and his Companions Then he said that he would sacrifice one goat for him. The Holy Prophet enjoined him not to sacrifice a milk-giving goat. Hazrat Ayub and his wife prepared the food and served it before the Holy Prophet and his Companions. The Holy Prophet, having placed some seasoned meat upon a loaf of bread, asked Hazrat Ayub to send it to (Hazrat) Fatimah, (*Razi Allahu 'anhaa*), his daughter, saying that for long she had not tasted such an exquisite food. Hazrat Ayub did likewise.

When the Holy Prophet finished taking meal he said:

"Loaf of bread, meat, dry, wet, and half-ripe dates", and saying so he wept and further said:

"By Him Who holds my life, these are blessings for which you will be answerable on the Day of Judgement." These words were too heavy for his Companions The Holy Prophet further said. "But when you extend your hand for food, say: Bismillah, and after having finished your meal say:

'Al-hamdu-lil-la-hil-lazee ash-ba-'anaa wa an-'a-ma fa af-da-la.'

(All praise be to God Who filled our stomach and rewarded us and gave us a good reward.)

Recitation of this prayer will save you from its aftermath."

So saying the Holy Prophet left the place enjoining Hazrat Abu Ayub to see him next morning. It was the usual practice of the Holy Prophet to pay requital to a man who ever did any favour to him. The next day when Hazrat Abu Ayub Ansari appeared before the Holy Prophet, the latter gifted his female slave to him saying:

"O Abu Ayub Ansari! Treat her well. As long as she was with us we found her good."

When Hazrat Ayub brought her to his house he said: "I do not find a better way of complying with the wishes of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) than

(*Contd. on Page* 58 *Col.* 1)

WOMEN OF ISLAM:

Hazrat Jameelah bint S'ad Ansaariyah

(*Razi Allahu 'anhaa*)

By Syed Mahmood Akhtar

Better known by her appellation of Umm S'ad, she belonged to Haarith family of Khazraj tribe Umm-ul-'Ulaa was her another appellation. Her genealogy was as under:

Jameelah bint S'ad (*Razi Allahu 'anhumaa*) bin Rabi'bin 'Amr bin Abi Zuhair bin Maalik bin Umra-ul-Qays bin Maalik Aghar bin S'albah bin K'ab bin Khazraj bin Haarith bin Khazraj Akbar.

Her father Hazrat S'ad bin Rabi' 'Asaari was a Companion of high dignity of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) He had participated in the two oaths of allegiance administered by the Messenger of God in the valley of 'Uqbah near Makkah prior to his emigration to Madinah He as well took part in the battle of Badr during 2 A H He also joined the battle of Uhud during 3 A.H. where he became a martyr. His last message to the Ansaar of Makkah was:

"If the Prophet of God is martyrised today and any one of you remains alive (after him), you will not be able to appear with grace before God. None of your excuses shall be acceptable. We had taken oath at al-'Uqbah to die for him."

At the time of her father's martyrdom, Hazrat Jameelah was only a minor. Hazrat Abu Bakr (*Razi Allahu 'anhu*) had taken upon himself the responsibility of her bringing-up His wife Hazrat Habeebah bint Hazrat Khaarjah (*Razi Allahu 'anhumaa*) was a cousin sister of Hazrat S'ad bin Rabi'. In that way Hazrat Abu Bakr was the husband of the sister of Hazrat Jameelah's father Hazrat Abu Bakr had paternal affection towards Hazrat Jameelah. One day when he was lying Hazrat Jameelah climbed over his chest, sat astriding and began to chat with him Hazrat Abu Bakr too was taking to her very affectionately A Companion who incidentally came to his house asked him·

"O Abu Bakr! Who is this (female) child?" Hazrat Abu Bakr replied·

"She is the daughter of the man whose status God has highly elevated, who sacrificed his life for the Holy Prophet and who will be counted as one of the heralds of the Holy Prophet on the Day of Resurrection"

Hazrat Jameelah had acquired learning from several illustrious Companions as well as from Hazrat 'Ayeshah (*Razi Allahu 'anhaa*). So she held a high position in respect of knowledge and virtue

During the Caliphate of Hazrat Abu Bakr (*Razi Allahu 'anhu*) she once visited him. Hazrat Abu Bakr hastily spread a sheet of cloth for her. Hazrat 'Umar (*Razi Allahu 'anhu*) was present there at that time. He asked him:

"O Caliph of the Prophet! Who is this lady?" He replied:

"She is the daughter of one whose father was better than both of us." Hazrat 'Umar was struck with surprise to hear that reply. Again did he ask:

"How is that, O Leader of the Faithful?" The Caliph replied:

"Because his father S'ad bin Rabi' passed away to Paradise before the Holy Prophet while we are still staying in this world." Hazrat Umme S'ad Jameelah was married to the celebrated Companion Hazrat Zaid bin Saabit Ansaari (*Razi Allahu 'anhu*). Hazrat Khaarjah bin Zaid (*Razi Allahu 'anhumaa*), one of the seven celebrated jurists of Islam, was her son.

According to Tirmizi, Hazrat Da'ud bin Hisseen, a Companion of the Holy Prophet, used to take lessons of Quran Majeed from Hazrat Jameelah. Ibn Aseer has stated that Hazrat Umme S'ad Jameelah knew by heart some parts of Quran Majeed and taught it regularly to her student

Other details of her life are not forthcoming.

(*Contd. from page* 57 *Col.* 3)

manumitting her from the bondage So he set her free.

Hunger and hardships in life, like comforts and luxuries, are gifts from God. They should be borne patiently and enjoyed gratefully as enjoined by the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

CORRECTIONS

Yaqeen International, No. 13, Nov. 7, 1986, P 148, Col 2, L. 16 from bottom:

For HURGRONZE, read SNOUCK HURGRONJE

Yaqeen International No. 17, January 7, 1987, page 201, Col 2, line 5 from above:

FOR URWAA, read ARWA.

The mistakes are regretted

—Manager

LETTERS TO THE EDITOR

(The book review in question appeared in Yaqeen International of February 22, 1987.)

Thank you very much for your very kind and thoughtful review of my GUIDE TO REFERENCE BOOKS FOR ISLAMIC STUDIES. You made a number of valuable criticisms and provided me with several editions or translations of which I had no knowledge, even though, in more recent years, most of my research for the volume has been conducted in the major libraries of Great Britain (British Library, SOAS, Cambridge, and Oxford). It is often particularly difficult, unfortunately, to locate copies of works printed in Pakistan and other countries in South East Asia. Notes of these omissions have been made for the projected second edition

On the other hand, you suggested that I should have included biographies of the Holy Prophet (P.B.U.H) and general histories, such as that of Ameer Ali. It would have been presumptious of me to try to include *any* of these, or of translations of the Holy Qur'an because of their large numbers. It was my intention to include only *reference* books, not works of general study As you have yourself admitted there will always be disagreement between the compiler and the user as to what should or should not have been included in a work of this kind, but that is itself part of scholarship. Selectivity is sometimes heart-wrenching for I often debated long and hard as to whether or not to include a particular favorite of my own.

Again, however, thank you for your suggestions and additions.

Denver
Colorado (USA)
March 10, 1987

Charles L. Geddes
Professor of Islamic History
University of Denver

Dear Brothers in Islam, Assalamu Alaikum.

I have seen for the first time the 34th volume of your bi-monthly magazine "Yaqeen" and have enjoyed reading a number of the articles in it The magazine was interesting, very enlightening and useful.

As a young moslem interested in everything concerning Islam, I will be very glad if I could be subscribed on your list and copies of the magazine sent to me anytime available Besides this magazine, it will also interest me to learn of other printed materials on the religion that you might be distributing Lastly and very importantly I will like to know of some of the activities of Darut Tasnif Limited.

Yours sincerely,
(MOHAMMED SUMANI MBO)
NIGERIA

Dear Sir,

You have been very kind in sending me the complimentary copies of Al-Yaqeen since 1974 This publication has been very informative and helpful for me in understanding Islam and Islamic History. I wanted to get these volumes bound, but some of the issues of these volumes have been missing which is due to the loss in mail during transit and on my part as well. As such I shall feel grateful if you will kindly. send the following issues to me, if replacement copies are not possible as gratis kindly send these on payment (COD).

Year	Volume	Issues Requested
1974-75	23	9
1975-76	24	3,18
1976-77	25	7,12,24
1977-78	26	1,9.10
1980-81	29	2,18
1981-82	30	2,3,8
1983-84	32	10,11
1984-85	33	5
1985-86	34	10,11,24
1986-87	35	1,9-so far

Yours faithfully,
(M.I D. Chughtai)
Ph. D., D.Sc., F.I. Biol. F P A S.
Emerius Professor of Biochemistry,
Punjab University.

Dear Brother in Islam,
As-salaamu-alaikum

The Jamiat places on record its heartfelt thanks and appreciation to you for so kindly forwarding to us regular issues of your esteemed Journal-YAQEEN INTERNATIONAL.

The Jamiat most respectfully requests you to include our Institution on your Mailing List and continue forwarding us the Yaqeen International as was done during the past year.

Your Darut Tasnif Limited is doing a great public service and it is our fervent prayer that all your efforts in its publication be crowned with success and may it grow from strength to strength

Yours in Islam
SUNNI JAMIATUL ULAMA S.A
MOULANA MOHAMMED YUSUF HON. SECRETARY
DURBAN, SOUTH AFRICA

Dear Sir,
Assalamo Alaikum Warahmatullah Wabarakatuh,

I saw your magazine "YAQEEN" recently and found it a standard magazine from every auspect

It would be very useful in conveying the message of Islam to our African brotheren if you could add our school library into those whom you send this magazine (free) regulary

Thank you.

Yours in the service of Islam,
M. A. SHAMS,
Head Master, Nusrat Jahan Academy, WA Upper Region, Post Office Box 71, West AFRICA.

Assalamu Alaikum,

I am writing to express my profound gratitude to you for your fortnightly Magazine "Yaqeen International."

It is by my assessment the most informative and educative Islamic literature I have come across. Just as I would wish to have my name placed on your mailing list, I am not privileged financially to bear the cost.

I am a Muslim by birth and have passed the General Certificate of Education at the ordinary level. I am currently pursuing a course to the Advanced level examination in Islamic Studies.

In this regards, I would appreciate it if consideration would be granted to my request for past publications. I however, hope to make some remittance if and when I am opportuned.

Yours in Islam,
ZAKARI SEIDU
NIGERIA

(Translation of an Arabic letter from a lady reader of Yaqeen from Yemen)

Brother/Editor Al-Yaqeen, May God save him,
As-sa-la-mu alaikum, wa

I have the honour to inform you that I came to know about your Journal by borrowing one from the Secretariat of Taiz Radio to whom you send the Journal on a permanent basis.

I thought of writing to you to request you to supply me with it whenever it is issued. I want to study it on a permanent basis and also to lend it for study to those brothers who are near me. It may kindly be noted that I am not financially sound enough to pay the amount of the subscription

I hope that you will kindly consider my request, if it is convenient May Allah reward you well.
Was-salamu alaikum wa......

Your sister in Allah
Umme Salahuddin. .
Yemen

AL-HADIS: Narrated Sa'd: 'Umar bin Al-Khattab (*Razi Allahu 'anhu*) asked permission of Allah's Apostle (*Sallallahu 'alaihi wa sallam*) to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet (*Sallallahu 'alaihi wa sallam*). When 'Umar asked permission to enter, all of them hurried to screen themselves. The Prophet admitted 'Umar and he entered, while the Prophet was smiling, 'Umar said, "May Allah always keep you smiling, O Allah's Apostle! Let my father and mother be sacrificed for you!" The Prophet said, "I am astonished at these women who were with me As soon as they heard your voice, they hastened to screen themselves" 'Umar said, "You have more right, that they should be afraid of you, O Allah's Apostle!" And then he ('Umar) turned towards them and said, "O enemies of your souls! You are afraid of me and not of Allah's Apostle?" The women replied, "Yes", for "You are sterner and harsher than Allah's Apostle" Allah's Apostle said, "O Ibn Al-Khattab! By Him in whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!" (Bukhari)

ISLAMIC LITERATURE
A list of Books on Islam appears on the inner side of Title cover

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ Bold ح=ḥ Madd ز=ż آ=ãã ص=ṣ ؤ=ōō ض=ḍ ئ=ẽẽ ط=ṭ Fine ظ=ẓ Madd ع=' آ=ãa ء=ʿ (Jerk) ؤ=ōo ئ=ẽe

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Part 15 *Sub-ḥaa-nal-la-zee* *Chapter* 17 *Ba-nẽe Is-rãã-eel* ١٥ - سبحن الذى ١٧ - بنى اسراءيل

SECTION 6 (*Contd*)	*RU-KOO' 6 (Contd.)*	ركوع ٦ (متبع)
58 And there is no town but We will destroy it before the Day of Resurrection,	58 *Wa im-min qar-ya-tin il-laa naḥ-nu muh-li-koo-haa qab-la yau-mil-qi-yaa-ma-ti*	وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيٰمَةِ
or chastise it with dire punishment	*au mu-'az-zi-boo-haa 'a-zaa-ban sha-dee-daa.*	أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا
This is written in the Book	*kaa-na zaa-li-ka fil-ki-taa-bi mas-ṭoo-raa.*	كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُورًا
59. The only thing that stopped us from sending signs was that	59 *Wa maa ma-na-'a-nãa an-nur-si-la bil-aa-yaa-ti il-lãa an*	وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْاٰيٰتِ إِلَّا أَن
the former peoples rejected them.	*kaz-za-ba bi-hal-aw-wa-loon*	كَذَّبَ بِهَا الْأَوَّلُونَ
And We gave Thamud the she-camel as a clear portent, but they did wrong to her.	*Wa aa-tai-naa ṡa-moo-dan-naa-qa-ta mub-ṣi-ra-tan fa-ẓa-la-moo bi-haa.*	وَاٰتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا
And We do not send signs but to frighten (people as a warning)	*Wa maa nur-si-lu bil-aa-yaa-ti il-laa takh-wee-faa*	وَمَا نُرْسِلُ بِالْاٰيٰتِ إِلَّا تَخْوِيفًا
60 And when We said to you Your Lord encompasses mankind;	60 *Wa iz qul-naa la-ka in-na rab-ba-ka a-ḥaa-ṭa bin-naas*	وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ
and We made the vision which We showed you,	*Wa maa ja-'al-nar-ru'-yal-la-tẽe a-rai-naa-ka*	وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنٰكَ

English	Transliteration	Arabic
only a test for men	*il-laa fit-na-tal-lin-naa-si*	إِلَّا فِتْنَةً لِّلنَّاسِ
and (likewise) the accursed tree (mentioned) in the Quran	*wash-sha-ja-ra-tal-mal-'oo-na-ta fil-qur-aan*	وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ
And We frighten them, but it only aggravates their gross insolence.	*Wa nu-khaw-wi-fu-hum fa-maa ya-zee-du-hum il-laa ṭugh-yaa-nan ka-bee-raa.*	وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا
SECTION 7	*RU-KOO' 7*	ركوع ٧
61 And when We said to the angels: Bow down before Adam,	61 *Wa iz qul-naa lil-ma-lāā-i-ka-tis-ju-dōo li-aa-da-ma*	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
then all bowed down except Iblees.	*fa-sa-ja-dōo il-lāa ib-lees*	فَسَجَدُوا إِلَّا إِبْلِيسَ
He said Should I bow down before him whom you created of clay?	*Qaa-la a-as-ju-du li-man kha-laq-ta ṭee-naa.*	قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا
62 He (Iblees) said: Do You see this one whom You have honoured above me?	62 *Qaa-la a-ra-ai-ta-ka haa-zal-la-zee kar-ram-ta 'a-laiee-ya*	قَالَ أَرَأَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ
If You give me respite till the Day of Resurrection,	*la-in akh-khar-ta-ni i-laa yau-mil-qi-yaa-ma-ti*	لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَامَةِ
I shall destroy his offspring except a few.	*la-aḥ-ta-ni-kan-na zur-reiee-ya-ta-hōo il-laa qa-lee-laa*	لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا
63 (Allah) said Go, and those of them who follow you,	63 *Qaa-laz-hab fa-man ta-bi-'a-ka min-hum*	قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ
Hell shall be your (and their) reward, a full reward.	*fa-in-na ja-han-na-ma ja-zāā-u-kum ja-zāā-am-mau-foo-raa*	فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُورًا
64 And tempt those of them whom you can with your voice,	64 *Was-taf-ziz ma-nis-ta-ṭa'-ta min-hum bi-ṣau-ti-ka*	وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ
and bear down upon them with your cavalry and infantry	*wa aj-lib 'a-lai-him bi-khai-li-ka wa ra-ji-li-ka*	وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ

No.	English	Transliteration	Arabic
	and be a partner in the wealth and the children and make promise to them.	*wa shaa-rik-hum fil-am-waa-li wal-au-laa-di wa 'id-hum.*	وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ
	And Satan promises them not but to deceive	*Wa maa ya-'i-du-hu-mush-shai-taa-nu il-laa ghu-roo-raa.*	وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا
65.	Indeed (as to) My (faithful) servants, you have surely no authority over them,	65. *In-na 'i-baa-dee lai-sa la-ka 'a-lai-him sul-taan.*	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
	and your Lord is sufficient as a guardian	*Wa ka-faa bi-rab-bi-ka wa-kee-laa.*	وَكَفَىٰ بِرَبِّكَ وَكِيلًا
66	Your Lord it is Who makes the ships sail for you	66. *Rab-bu-ku-mul-la-zee yuz-jee la-ku-mul-ful-ka*	رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ
	in the sea that you may seek His bounty	*fil-bah-ri li-tab-ta-ghoo min fad-lih.*	فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ
	Surely, He is Most-Merciful to you	*In-na-hoo kaa-na bi-kum ra-hee-maa.*	إِنَّهُ كَانَ بِكُمْ رَحِيمًا
67	And when distress afflicts you on the sea,	67 *Wa i-zaa mas-sa-ku-mud-dur-ru fil-bah-ri*	وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ
	all those whom you used to invoke go away, except Him,	*dal-la man tad-'oo-na il-laa iee-yaa-hu*	ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ
	but when He brings you safe to the land, you turn away	*fa-lam-maa naj-jaa-kum i-lal-bar-ri a'-rad-tum.*	فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ
	And man is ever ungrateful	*Wa kaa-nal-in-saa-nu-ka-foo-raa*	وَكَانَ الْإِنْسَانُ كَفُورًا
68	Do you feel secure (from the chastisement) that He might cause a part of the land to swallow you,	68. *A-fa-a-min-tum aieen-yakh-si-fa bi-kum jaa-ni-bal-bar-ri*	أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ
	or send against you a whirlwind (showering stones),	*au yur-si-la 'a-lai-kum haa-si-ban*	أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

English	Transliteration	Arabic
so that you will not find a protector.	sum-ma laa ta-ji-doo la-kum wa-kee-lan	ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا
69. Or, do you feel secure (from the chastisement) that He may send you back to it (i.e. the sea) a second time,	69. am a-min-tum aieen-yu-'ee-da-kum fee-hi taa-ra-tan ukh-raa	أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ
and send against you a storm of wind,	fa-yur-si-la 'a-lai-kum qaa-si-fam-mi-nar-ree-hi	فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ
then drown you, because you were ungrateful,	fa-yugh-ri-qa-kum bi-maa ka-far-tum	فَيُغْرِقَكُم بِمَا كَفَرْتُمْ
then you will not find any helper for you therein against Us.	sum-ma laa ta-ji-doo la-kum 'a-lai-naa bi-hee ta-bee-'aa.	ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا
70 And indeed We have honoured the children of Adam,	70. Wa la-qad kar-ram-naa ba-nee aa-da-ma	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ
and carried them on land and sea	wa ha-mal-naa-hum fil-bar-ri wal-bah-ri	وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
and provided them with good things	wa ra-zaq-naa-hum-mi-nat-taiee-yi-baa-ti	وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ
and granted them a high degree of superiority over many of those We have created.	wa fad-dal-naa-hum 'a-laa ka-see-rim-mim-man kha-laq-naa taf-dee-laa	وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

إلى حضرات القراء الكرام : تجدون على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية المتداولة السهلة الفهم إلى جانب الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض من هذا مساعدة إخوتنا القراء على قراءة الكتاب المقدس بالأسلوب الصحيح المنشود والله ولي التوفيق .

جالسا عند عمر بن عبد العزيز فدخل عليه عبد الاعلى ابن هلال فقال : ابقاك الله يا امير المؤمنين ما دام البقاء خيرا لك . قال : قد فرغ من ذلك يا ابا النضر ، ولكن قل : احياك الله حياة طيبة وتوفاك من الابرار . وهذا لايعني اعتراضا على الدعوة التي دعا بها عبد الاعلى ، ولكن خوف عمر من الله في تواضعه ومراقبته لله ان يكون قد ظلم رعيته فيه انملة .

احمق الحمقى :

وفي فلسفة تحمل كل معاني الدقة وتفتح البصيره ، وتنبئ عن ادراك لما يكمن وراء التصرفات الظاهرة ، وما يمكن ان تدل عليه ، نقرا ما حدث اسماعيل بن عياش عن سالم بن عبد الله قال : سمعت ميمون بن مهران يقول : قال عمر بن عبد العزيز لجلسائه : اخبروني باحمق الناس ، قالوا رجل باع آخرته بدنياه ، فقال عمر : الا انبئكم باحمق منه ؟ قالوا : بلى ، قال : رجل باع آخرته بدنيا غيره .

اولاهما بالمعصية :

وانك لترى الفهم العميق الخالص من الشوائب في بعض خطبه رحمه الله مما يدل على حسن صلته بكتاب الله وما ادب به رسول الله هذه الامة .

فقد حدث بشر بن عبد الله بن بشار السلمي قال : خطب عمر الناس فقال : ايها الناس لا يبعدن عليكم ولا يطولن يوم القيامة ، فانه من وافته منيته فقد قامت عليه قيامته ، لايستطيع ان يزيد في حسن ولايعتب من سيئ ، الا لا سلامة لامرئ في خلاف السنة ، ولاطاعة لمخلوق في معصية الله ، الا وانكم تسمون الهارب من ظلم إمامه : العاصي ، الا ان اولاهما بالمعصية الامام الظالم .

اول من كتب

جاء في ذلك :

اول من كتب آدم عليه السلام كتب في طين قبل موته بثلاثمائة سنة ثم احرق الطين ، حكى ذلك كعب الاخبار .

وحكى ابن قتيبة أن أول من كتب هو ادريس عليه السلام أما أول من كتب بالعربية فقال كعب الاحبار هو آدم عليه السلام، لانه كتب الكتب بلغات متعددة ثم وجد اسماعيل بن ابراهيم عليهما السلام كتابة آدم العربية من بقايا الطوفان فتعلمها .

وجاء عن ابن عباس رضى الله عنهما ان اول من كتب بالعربية ووضعها هو اسماعيل عليه السلام .

وحكى عروة بن الزبير رضي الله عنه أن أول من كتب بها قوم من الاوائل أسماؤهم هي : ابجد ، وهوز ، و حطى ، وكلمن ، وسعفص ، وقرشت ، وكانوا ملوك مدين .

وحكى ابن قتيبة في المعرف أن أول من كتب العربية هو مرامر بن مرة من أهل الانبار ومن الانبار انتشرت وزاد المدائني : أسلم بن سدرة وعامر بن حدرة ، فمرامر وضع الصور ، واسلم فصل ووصل ، وعامر وضع الاعجام .

(انتهى ملخصا من كتاب أدب الدنيا والدين) .

وذكر صاحب الاوائل : وسئل المهاجرون ممن تعلمتم الكتابة قالوا : من أهل الحيرة وسئل أهل الحيرة عن ذلك فقالوا : من أهل الانبار .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

احدكم حتى يحب لأخيه ما يحب لنفسه ، لا يقع فيه وهم ولا خطا ؟!

صلى الله على معلم الناس الخير ، وعلى من أعطى جوامع الكلم واختصر له الكلام اختصاره .. وما احرانا أن نعلم أن حديثا واحدا من كلامه ﷺ ... لايتجاوز بضع كلمات يصلح وحده نبراسا للحياة ، وعنوانا يصلح به أمر الامة وأمر الانسانية جمعاء ... وما أجدرنا أن نمتحن ايماننا — الذى ندعيه ولانتحقق به — فى ضوء هذا الهدى النبوى الكريم !

بشكر مجلة حضارة الاسلام

من اخبار عمر بن عبد العزيز رحمه الله

اعداد ابى اقبال

لا يكاد الباحث فى تاريخ خامس الخلفاء الراشدين رحمه الله ورضى عنه ينتهى من لمحة عطرة فى حياته ، حتى يطالعه غيرها و غيرها هنا و هناك . مما يوكد ان ما كان له من التوفيق ، وما بلغه الحكم فى عصره الى تلك القمة الكريمة السامقة — على قصر المدة التى قضاها فيه — انما كان ثمرة من ثمرات ايمانه وصدقه وتقواه ، بعيدا عن شهوة الحكم والرغبة فى السلطان وحرصه ان يكون فى حكمه للرعية على السنن التى سلكتها الخلافة الراشدة ، تحقيقا لعبودية الله فى الارض ، وانفاذا لشريعته، ومراقبة له فى السر والعلن ، والاعداد ليوم تذهل فيه كل مرضعة عما ارضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد .

الرحمة بالامـــة

ومن عجب انه لم ينس الامة ورحمتها والدعاء لها فى حال من الاحوال ؟ فقد حدث على بن عبيد عن عبد الملك بن عمر بن عبد العزيز قال : كان عمر بن عبد العزيز يقول : اللهم اهلك من كان فى هلاكه صلاح لامة محمد ﷺ . قال : واخبرنى من راى عمر بن عبد العزيز واقفا بعرفة وهو يدعو ويقول باصبعه هكذا — يعنى يشير بها — ويقول : اللهم زد امة محمد احسانا ، وراجع مسيئهم الى التوبة ، ثم يقول هكذا — يشير باصبعه — اللهم وحط من ورائهم برحمتك .

والتعبـــد والتـــلاوة

ولا تسئل عن الوقود الحقيقى الذى كان يحرك حياته وسلوكه فى ظل مخافة الله وحسن الصلة به سبحانه ، فعن صالح بن سعيد المؤذن قال : بينا انا وعمر بن عبد العزيز فى (بلد كذا) فاذنت للعشاء الآخرة ، فصلى ، ثم دخل القصر ، فما لبث ان خرج ، فصلى ركعتين خفيفتين ، ثم جلس فاحتبى ، فاستفتح « الانفال » فما زال يرددها ويقرا ، كلما مر بآية تخويف تضرع ، وكلما مر بآية رحمة دعا ، حتى اذنت للفجر .

عند ما يدعون له بالبقاء :

وعن موقف المربى للرعية على الخلق الاسلامى كيما تكون الحياة طيبة بالعمل الصالح وترقب الموت يحدثنا عبد الله بن نمير عن طالحة بن يحيى انه قال : كنت

الاخوة فى الايمان والاعتقاد ... فلم لا يحمل هذا الايمان على كل مستلزمات الاخوة وثمارها وتوابعها ؟ ! أليس من النقص فى الايمان — وفى الاخوة الحقه — ألايحب المرء لأخيه مايحب لنفسه ؟

ان الايمان هو قاعدة المجتمع المسلم ، وقضية الاخوة فى هذا المجتمع مناطها الايمان والعمل الصالح وليس مناطها أمرا من أمور المعاش والربح والخسارة . فمحاولة تحقيق الآخوة فى المجتمع عن طريق تحقيق العدل والمساواة فى هذه الامور قلب للاوضاع ووضع المسبب محل السبب ! الايمان هو الذى يدفع الى التساوى والى أن يحب المرء لأخية ما يحب لنفسه ... وهو الذى يقضى على الأثرة وعلى الشح وعلى كل ما تعانى منه البشرية من الأوضار والأوهاق ... أى نوع من انواع المحبة بين المسلمين لاتحققه صفة الاخوة فى الايمان الكامل ؟ وأى لون من ألوان الحسد والتباغض والفرقة والتدابر لاتنتفى من قاموس حياتهم وهم يأخذون بأسباب تلك الصفة ، ويتحققون بكمال الايمان ؟

ومن هنا جاء التعبير النبوى منذرا مخوفا . « لا يؤمن أحدكم ! » وأى شئ يحذره المؤمن ويهابه مثل رميه فى ايمانه الذى يعيش به لله ويعيش به بين الناس

وبعد ، فان اثر هذا الخلق . او هذه الصفة عميق ورائع وبعيد المدى فى حياة الفرد المسلم وفى حياة الجماعة المسلمة على حد سواء .. ان حب الأخ لأخيه ما يحب لنفسه ضمانة على المستوى الفردى لتنفيذ بنود الاسلام . والالتزام باوامره ومناهيه .. ونذكر هنا بقصة النبى ﷺ مع الأعرابى الذى أقر بالاسلام ، ولكنه صعب عليه ان يترك أمر الزنا الذى كان قد اعتاده أيام الجاهلية ! ! فما كان من النبى المربى ﷺ الا ان قال له : أتحبه لأمك ؟

قال : لا ! أتحبه لأختك ؟ قال : لا . قال الرجل : فخرجت من عند رسول الله ﷺ وليس شئ أكره الى نفسى من هذا الفعل ! !

هذا من الناحية الاخرى ايضا . وهى ان يكره لأخوانه ما يكرهه لنفسه ، اما من الجانب الايجابى فحب المرء لأخيه من الطاعات والمباحات والاعمال مايحبه لنفسه فحدث عن آثاره النفسية — على مستوى الفردى — ولا حرج !

أما على صعيد المجتمع ، بعد أن يرتفع الافراد الى ذلك الافق السامى من الوجدان وحساسية الضمير : فحدث عن أثر هذا الحب فى الالفة والتعاون بين أفراد المجتمع ، أليس يكفى أن يقيم رسول الله ﷺ المجتمع هنا مقام الفرد نفسه .. فلا يسم بالايمان من لا يحب للجماعة ما يحبه لنفسه ؟! ان « أخاه » الذى أشار اليه النبى فى هذا الحديث هوجميع أفراد المجتمع المسلم من حوله . ومن لا يحب لهذا المجتمع ما يحبه لشخصه فلا يحسب نفسه مع المؤمنين الذين يريدهم الله ويسعى اليهم رسوله ﷺ . بل ان سقوط هذا الفرد من منزلة الايمان سقوط للجماعة . كما أوضح ذلك رسول الله ﷺ فى حديث السفينته المشهور :

وبحسب مجتمع مثالى يأخذ طريقه الى دنيا الواقع أن يحب كل فرد فيه لأخيه ما يحب لنفسه ، وان يبغض له كذلك ما يبغضه لنفسه ! !

ثم هل سمع الناس قبل هذا الحديث يقول أحكم من هذا القول ، وتعريف ادق من هذا التعريف لفكرة « الحق والواجب » ؟! وهل يشك أحد فى أن هذا المقياس الذى وضعه النبى ﷺ للناس : « لا يؤمن

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الاسلام و الايمان

عن انس بن مالك رضي الله عنه عن النبى ﷺ قال .
« لا يؤمن أحدكم حتى يحب لأخيه مايحب لنفسه »

رواه البخارى ومسلم

وفى حديث آخر « من حسن أسلام المرء تركه مالا يعنيه » يحدثنا رسول الله ﷺ عن « كمال » إسلام المرء ، ولما كان الاسلام يعنى فى الاصل الاستسلام والخضوع لأ وامرالله عز وجل ، اوالتطبيق العملى لمقتضيات الايمان المستتر فى الضمير ، فقد جعل النبى ﷺ من حسن اسلام المرء أمرا عمليا قد يبدو سلبيا من حيث الظاهر ، ولكنه عمل ايجابى بكل معانى الايجابية وبجميع أبعادها ، وهو ترك المسلم لما لايعنيه ، كما شرحناه فى الماضى .

وفى هذا الحديث الكريم يحدثنا رسول الله ﷺ عن « حسن » الايمان ، أو عن كماله وتمامه ، كما يقول العلماء وشراح الحديث . . ولما كان الايمان لغة هو التصديق ، ويطلق شرعا على التصديق القلبى بجملة قضايا الاعتقاد ، بجملة أمور تعود فى اكثرها الى عالم الغيب — حتى كان المصدق بها « مؤمنا » بالغيب وشهادة على حد سواء ، وليس من أولئك الماديين الذين لا يصدقون بغير ما يحسون ويشاهدون — فقد جعل النبى ﷺ من كمال الايمان أمرا مستترا مناطه القلب والضمير . . وهو أن يحب المرء لأخيه ما يحب لنفسه .

الامور التى تشكل « عناصر » الايمان ، كما حددتها الاحاديث النبوية الكريمة الاخرى . هى التصديق با لله ، وملائكته وكتبه ورسله واليوم الآخر . . وفى حين ان هذه الاحاديث لاتذكر حب المرء لأخيه كجزء من هذه العناصر ، فان النبى ﷺ يقول فى هذا الحديث : « لا يؤمن أحدكم حتى يحب لاخيه ما يحب لنفسه » ! فينفى عن أحدنا الايمان اذا لم يحب لأخيه المؤمن ما يحب لنفسه : ولذلك قال العلماء — كما أشرت — ان المراد هنا نفى « كمال » الايمان لا لأصله . فليس بمؤمن كامل الايمان ، تام الاعتقاد . عميق التصديق من لايحب لأخيه مايحب لنفسه .

ويمكننا القول ان هذا الحب من « أخلاق » الايمان او من ثماره ومستلزماته ... او هو من مستلزمات الاخوة التى أشار اليها النبى الكريم صلوات الله عليه وسلامه بتعبيره الموجز الدقيق « أخيه » — حتى يحب لأخيه — فليس الامر بعيدا أو ما يحتاج الى تأويل : انها الاخوة التى جاء فيها قول الله تبارك وتعالى : « إنما المؤمنون إخوة » .

بسم الله الرحمن الرحيم

عن فضالة بن عبيدة رضي الله عنه قال قال رسول الله ﷺ طوبى لمن هدى الى الاسلام وكان عيشه كفافا وقنع به .

(رواه الترمذى)

الهداية الى دين الاسلام نعمة عظمى لان المسلم ، اذا التزم بمتطلبات الدين بخلوص نيته و صميم قلبه ، يدخله الله الجنة اما قناعته بكفاف العيش فهى تساعده فى استعداده للحياة الآخرة .

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الاسلام و الايمان

— من حسن اسلام المرء تركه مالا يعنيه .

— من كمال الايمان ان يحب المرء لاخيه ما يحب لنفسه

— ومن الناحية الاخرى ان يكره لاخوانه ما يكرهه لنفسه

من اخبار عمر بن عبد العزيز رحمه الله

— و من عجب انه لم ينس الامة ورحمتها والدعاء لها فى حال من الاحوال .

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In the name of Allah, the All Compassionate, the Most Merciful

Dreams and Their Interpretation—II

We prefaced the first part of this article with the modern psychological concept of dreams. Let us revert for a while to Sigmund Freud. He writes with gusto, "The dream is not meaningless, not absurd; (it) does not presuppose that one part of our stores of ideas is dormant while another part begins to awake. It is a perfect valid psychic phenomenon, actually a wish-fulfilment, it may be enrolled in the continuity of the intelligible psychic activities of the waking state, it is built up by a highly complicated intellectual activity"

As a variation on Freud's theme, we might say that true dreams are indicative of God's communication with man by means of symbolic exposition of his affairs in dreams Dreams are by no means unconscious mind's purposeless groping in the dark. We have already made mention of certain Prophetic dreams referred to in Quran Majeed. Let us now turn to the Traditions of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) concerning dreams and their many implications.

PROPHET'S SAYINGS: A selective study of the sayings of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) purports to explain: A good dream (that comes true) of a righteous man is one of forty-six parts of prophethood. A true good dream is from God, and a bad dream is from Satan. If any one of you sees a dream which he likes, then it is from God and he should thank God for it and narrate it to others; but if he sees something else (i.e. a dream that he dislikes), then it is from Satan and he should seek refuge from God from its evil, and he should not narrate it to anybody, for it will not harm him. If someone has a bad dream, then he should spit (without saliva) thrice on his left and seek refuge with God. The worst lie is that a person claims to have seen a dream which he has not seen. On the Day of Resurrection, he will be ordered to make a knot between two barley grains which he will not be able to do. The dreams during the day are similar to the dreams at night. (Bukhari).

In the background of the end of Prophethood with his Apostleship, he said: Nothing is left of Prophethood except "Al-Mubashshirat" When asked what is meant by "Al-Mubashshirat", he replied: The true good dreams (that convey glad tidings). He also said: When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophethood, and whatever belongs to prophethood can never be false (Bukhari).

He elucidated: There are three types of dreams — (i) the reflection of one's thoughts and expressions that he has during wakefulness; (ii) what is suggested by Satan to frighten the dreamer; and (iii) glad tidings from God. So, if someone has dream which he dislikes, he should not tell it to others but get up and offer a prayer (Bukhari).

IMPORTANCE: The Holy Prophet has repeatedly said that a good dream is "one of forty-six parts of prophethood". This saying

tity of dreams is underlined, for example, by the Islamic practice of Istikharah. When some believer is in need of deciding about something, e.g. marriage, travel, business, and the like, and he wishes to seek guidance, he needs offer devoutly two raka'at of prayer before going to bed. After this prayer, he has to say fervently a special invocation of Istikharah, with an unbiased mind, to praise God and seek guidance from Him If necessary, this practice may be repeated for a few nights God Almighty, if He so wills, will give clear or symbolic indications helpful to decide the course of action. If the signs are not clear, they should be referred for interpretation to a competent scholar of Islam.

AZAAN: We may cite another instance to illustrate the importance of dreams. In the early days of Islam, the believers had under their consideration ways of calling the faithful to prayer Someone suggested to do so by flash of torch light, others suggested blowing of horn, yet others suggested ringing of bell The Holy Prophet ruled out these suggestions because they were the practices of Zorastrians, Jews, and Christians, respectively. Later on, Hazrat 'Abdullah bin Zaid (*Razi Allahu 'anhuma*) narrated a dream of his in which he was inspired the words which were certified and approved by the Holy Prophet to form Muslims' Call to Prayer (Azaan), which ever since resounds all the time in the world from one end to the other This Islamic Call to Prayer was inspired in a dream.

DREAM INTERPRETATION: Quran Majeed provides a model of dream interpretation as a part of the story of Prophet Joseph (Peace be upon him). It says:

"The King (of Egypt) said: I do see (in a vision) seven fat kine, whom seven lean ones devour,—and seven green ears of corn, and seven (others) withered. O you chiefs! Expound to me my vision if it be that you can interpret visions" (12 43)
"They said (it is) a confused medley of dreams and we are not skilled in the interpretation of dreams." (12·44)

When the dream was referred to Prophet Joseph, in the prison, he said:

"—For seven years shall you diligently sow as is your wont and the harvests that you reap, you shall leave them in the ear, —except a little, of which you shall eat. Then will come after that (period) seven dreadful (years), which will devour what you shall have laid by in advance for them.—(all) except a little which you shall have (specially) guarded Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)" (12 47-49).

This episode indicates, besides the truthfulness of interpretation of the dream, that everyone is not competent to interpret a dream, particularly when it is couched in symbolic phraseology. Interpretation of dreams is by and large inspirational and therefore entails certain pre-qualifications for the interpreter. He should be a pious man conversant with Quran Majeed and Sunnah, besides having a thorough knowledge of the Arabic language in order to be able to decipher the dream symbols by means of their intelligent equation and replacement of the dream-content. He should also be a shrewd judge of human nature so that he can read the mental state and emotional leanings of the dreamer. As the interpretation put by Prophet Joseph (peace be upon him) on the dream referred to him, will show, his was the symbolic method to replace the total dream-content by another content which was intelligible as well as analogous. Besides, his interpretation had a Prophet's inspirational prompting that helped to foresee the correct shape of things related to future.

In connection with dream interpretation, it very often becomes necessary to decipher the symbols and to find a key for this purpose. Here the spiritual insight of the interpreter plays the most important part.

For example, the Holy Prophet regarded a bowl filled with milk as a symbol of religious knowledge A black woman with unkempt hair was interpreted by him as some epidemic. Once he said. I saw a dream that I waved a sword and it broke in the middle, and behold, that symbolised the casualties the believers suffered on the day of Uhud. Then I waved the sword again, and it became better than, it had ever been before, and behold, that symbolised the Conquest (of Makkah) which God brought about, and the gathering of the believers (Bukhari).

Interpretation of dreams calls for a deep insight into the religion and the spirit of Islam. Knowledge of Quran Majeed and Sunnah is absolutely essential to decipher dream symbols and to find keys to what might at first sight appear only a vexing riddle or enigma.

CONCLUSION: We propose to end this theme here. We should

(*Contd. on page* 39 *Col.* 1)

WOMEN OF ISLAM

Hazrat Hindah bint 'Utbah

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

Hind or Hindah was her name. She belonged to Banu 'Abd Shams clan of the Quraysh tribe. 'Utbah bin Rabi'ah was one of the most respectable chiefs among the Qurayshites. Her mother's name was Safyah bint Umaiyah.

She was married twice. The name of her first husband was Faakihah bin Mughirah Makhzoomi with whom she could not fare well. After that she was married to Abu Sufyaan bin Harb.

Her father 'Utbah bin Rabi'ah and husband Abu Sufyaan were dead enemy of Islam and Hindah too was in no way mild in her animosity against it.

During the battle of Badr (2 A H) her father 'Utbah, along with several chiefs of the Quraysh tribe including the notorious Abu Jahl, was killed and the leadership of the tribe fell into the hands of Abu Sufyaan, the husband of Hindah bint 'Utbah.

Hindah extended her helping hand to her husband Abu Sufyaan with passion and enthusiasm She was very eloquent and a volcanic speaker. She lodged a rancour and the worst type of vindictive feeling in her bosom against Islam at the loss of her father, 'Utbah, in the battle of Badr..

During the 3rd A H. the polytheists of Makkah under the leadership Abu Sufyaan advanced with a strong fighting force towards Madinah. Hindah was bent upon taking revenge of her father. She hired a slave owned by one Jubayr bin Mut'am. The name of the slave was Wahshee, a skilled marksman in javelin throwing He lay himself in ambush and at the moment when the fighting was in full fury and the Makkan women were singing fiery war-songs in chorus headed by Hindah, Wahshee, aiming at Hazrat Hamzah (*Razi Allahu 'anhu*) from the nearest point, flung his javelin in the air. Within the wink of an eye it pierced the chest of Hazrat Hamzah across his body, instantaneously leaving him dead Seeing the fallen hero of Islam, a shout of hurrah burst out from the pagan women Hinda swiftly rushed to the corpse of Hazrat Hamzah, burst his chest open, cut out his liver and munched it But she could not gulp it down the throat, so she had to spit it out The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was very sad to hear the news about this incident.

The Holy Prophet conqured Makkah in 8 A H. and victoriously entered the city along with his ten thousand companions in fulfilment of the prophecy of Moses (Hazrat Moosa *'alaihis-salaam*):

"He shone forth from Mount Paran (Arabic *Faraan*), he came from the ten thousands of holy ones, with flaming fire at his right hand." (Deut, 33:2). There was at that time no power on earth that could stop the Holy Prophet from taking revenge from those who subjected him and his faithful followers to all sorts of tyranny till they were compelled to leave their native town, Makkah. But the Mercy of the Worlds (*Sallallahu 'alaihi wa sallam*) forgave even the worst of his enemies. He not only pardoned Hazrat Abu Sufyaan, who had embraced Islam just two days before Makkah fell to the Muslims, but he also declared that any person who entered the house of Hazrat Abu Sufyaan was immune from any punitive measure. Hindah too by now had realised the truth of Islam. So one day, wearing a veil she led a deputation of women and appeared before the Holy Prophet. The following dialogue ensued:

— "O Prophet of God! On what conditions will you take our oath of allegiance?"
— "Discard polytheism and declare that there is only one God."
— "You did not take this pledge from men. However, we accept it."
— "Do not steal."
— "I usually spend something without the permission of my husband. I do not know whether it is right or not."
— "Do not kill your children "
— "We had nourished our children. When they grew old you got them killed."

The Holy Prophet was a broadminded person. Though Hindah had chewn the liver of his dear uncle, Hazrat Hamza, and was talking with him insolently, but he

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(*Contd from page* 38 *Col.* 3).

thank Almighty God for He, in His Mercy, has not only given us a discerning conscious mind to work while we are awake but also cohesive unconscious and a discriminating subconscious that continually function to prompt us in our dreams to lean towards God's purpose with our selves.

May Allah guide us to His Path in our wakefulness as well as in our sleep. Amen!

forgave her. Hazrat Hindah (*Razi Allahu 'anhaa*) had not expected that her life, because of her deeds, would be so cleanly spared. Wonder struck her She gasped for breath and said·

"O Prophet of God! Before now I never had an enemy more deadly than you but henceforth I love none else more than you."

After embracing Islam she completely dedicated herself to the service of Islam. During the rule of Hazrat 'Umar (*Razi Allahu 'anhu*), the second Caliph of Islam, she accompanied her husband to Syria where the couple fought against the infidels with remarkable ferocity and steadfastness, as if, in atonement for their past malevolent deeds against Islam.

On the occasion of the battle of Yarmook two hundred thousand, and according to another version more than ten hundred thousand, Roman soldiers had been thrown into the battle by the Roman Emperor, Kaiser, whereas the Muslim soldiers numbered from thirty to forty thousand only. When fighting started the enemy outpowered the followers of Islam. Because of the severe pressure upon them, several time the Faithful had to recede but the Muslim women in the rear reproved them sternly and compelled them to resist the enemy and at one time they themselves attacked the enemy with the help of poles of tents forcing them to flee. Hazrat Hindah sang war-songs and shouted to the Muslims not to hand over their women to Roman pagans.

On one occasion the Romans came very near to the tents of the Muslim women. With surprising agility they pulled out poles of tents and fell upon the Romans. Among them who participated were Hazrat Umme Abaan, Hazrat Umme Hakeem, Hazrat Khawlah bint Azwar and Hazrat Hindah bint 'Utbah (*Razi Allahu 'anhunna*)

Hazrat Hindah died during the Caliphate of Hazrat 'Usmaan (*Razi Allahu 'anhu*), the third Caliph of Islam Among her children, Hazrat Amir Muawiyah (*Razi Allahu 'anhu*), was a celebrated personality in the history of Islam.

She was a poet as well. She composed verses and recited them both to the Muslims as well as against the pagan belligerents in time of war.

Ibne Hishaam has written that at the time of Emigration when Hazrat Zainab (*Razi Allahu 'anhaa*), daughter of the Holy Prophet, set off for Madinah Hazrat Hindah, though yet a polytheist, came to her and asked if she needed some provision for the journey and offered that she could provide that for her. It showed the generosity of Hazrat Hindah in spite of her bitter animosity and malice against Islam at that time

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HEROES OF ISLAM

Hazrat 'Umair bin S'ad: the Unparalleled

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Jallaas bin Swayd was a nobleman of Madinah. When he married the widow of S'ad bin 'Ubaid Awsi she brought with her a minor son from her former husband The name of the child was 'Umair Though 'Umair was the step-son of Jallaas bin Swayd, yet he brought up the child so affectionately as if he was his own son. 'Umair too loved Jallaas likewise and he always roamed about holding his foster-father's hand. People too forgot his fosterage and took 'Umair as a real son of Jallaas.

It was still 'Umair's childhood when the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) honoured Madinah with his benign presence on emigration from Makkah A significant number of the Madinites had already accepted Islam before this historic event The rest of the people were drawing to it now. Jallaas too along with 'Umair one day appeared before the Holy Prophet and both accepted the true Faith

Hazrat 'Umair (*Razi Allahu 'anhu*) belonged to the family of 'Amr bin 'Auf of the Aws tribe His father S'ad bin 'Ubaid (bin N'uman bin Qays bin 'Amr bin 'Auf) had died while he was only a child. Hazrat 'Umair was still a child when he accepted Islam but he loved the Holy Prophet nothing short of anything

During 9 A.H., the Arabian peninsula was hit by a spell of severe drought. Madinah, the city of gardens, was also affected by the dearth of water and heat of the scorching sun. Their oases had clusters of palmtrees which were laden with ripe dates ready to be gathered in. One day a rumour that the Romans were ready to mount an attack on Madinah struck the Madinites with panic. The Holy Prophet, who was fully aware of the situation, ordered the followers of Islam to make preparation and give the enemy his due at the very outskirts of Syria.

It was a moment of great trial for the Muslims. The standing crop of palm dates, torrid heat, the hardships of a long journey through scorching deserts, and scarcity of water, food and riding animals, were no impediments to those who had already sold their lives and the lives of their children to the Creator. Unmindful of the consequences they began preparing themselves rapturously at the command of the Holy Prophet to face the impending danger. It was a prologue to the Battle of Tabook. Many examples of sacrifice and sincerity were seen on this occasion.

Hazrat Abu Bakr (*Razi Allahu 'anhu*) placed all his assets and household effects before the Holy Prophet who asked him if he had left anything for his family. Hazrat Abu Bakr replied: "O Prophet of God! I have left behind for them God and His Prophet!"

Hazrat 'Umar Farooq (*Razi Allahu 'anhu*) brought half of his assets. Hazrat 'Usman (*Razi Allahu 'anhu*) presented three hundred camels each equipped with a pair of dorsers, one hundred horses and one thousand dinars in cash.

Hazrat 'Abdur Rahman bin 'Auf (*Razi Allahu 'anhu*) brought two hundred auqiah worth silver Hazrat Talhah bin 'Ubaidullah (*Razi Allahu 'anhu*) placed a heap of his wealth and material. Hazrat 'Aasim bin 'Adi (*Razi Allahu 'anhu*) presented seventy measures worth of palm-dates to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Even ladies in Faith (*Sahaabiyat*) did not lag behind. They donated their ornaments in the cause of Islam.

On the other side the situation was quite different. The hypocrites were very active to create misgivings about the wisdom of waging war against the Romans at that time when the harvest was ready for collection. It was bound to putrefy if left unattended for long in the wake of the owners proceeding abroad on belligerent duties Sometimes they referred to the scorching heat, and also tried to inspire awe of the Roman army in the hearts of the Faithful.

These hypocrites used to assemble in the house of a Jew called Swaylam and hatch conspiracies there against the Muslims. In such a situation Hazrat Jallaas, who had the credit of participating into several holy battles, unfortunately fell a victim of their deception, or perhaps it was the charm of his ripe harvest of palm-dates which allured him to distract from the right path when he uttered·

"If Muhammad is true in his claim then he is worse than we asses."

Hazrat 'Umair bin S'ad was present in the meeting when he heard Jallaas speaking in that vein. Though he was quite young, yet he could not tolerate such derogatory remarks about the Holy Prophet. He at once retorted:

"Muhammad (*Sallallahu 'alaihi wa sallam*) is surely true and you are indeed worse than asses"

When Jallaas heard these words from 'Umair, his foster-son whom he had so lovingly brought up, he was struck motionless with astonishment and terror. Jallaas replied:

"Did I bring you up for this day? Now I abjure you from my responsibility, go and seek some other place."

Hearing these biting words from his foster-father, Hazrat 'Umair went straight to the Holy Prophet and narrated to him the whole story Jallaas was immediately sent for by the Holy Prophet. When he appeared the Holy Prophet asked him:

"Jallaas! Did you utter these words in that meeting?"

Jallaas had no courage to affirm it. So he denied it. At that moment the following verses were revealed. They were recited loudly by the Holy Prophet:

"They swear by God that they said nothing (evil), but indeed they uttered blasphemy, and they did after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which God and his Apostle had enriched them! If they repent it will be best for them, but if they turn back (to their evil ways), God will punish them.." (9:74)

The Holy Prophet was still reciting these verses when all of a sudden Jallaas shrieked and he threw himself at the feet of the Holy Prophet and begged his pardon. The Mercy of the Worlds pardoned and called Hazrat 'Umair before him. When Hazrat 'Umair came to the Holy Prophet, the latter twisted his ear out of affection and said:

"Boy! Your ears had rightly heard."

Hazrat 'Umair had great love for the Holy Prophet and despite his tender age respected him above every one else. His constant presence before the Holy Prophet had turned him into a symbol of excellent virtues and refine manners. On the passing away of the Holy Prophet to his Lord, Hazrat 'Umair was much dejected. He secluded himself from the hustle-bustle of society and he engaged himself in prayer. Thoughts of the hereafter and fear of God always kept him pre-occupied.

When Hazrat 'Umar Farooq became the Second Caliph of

Islam, he appointed him as the Governor of Hims (Emesa).

Hazrat 'Umair stayed at Hims for one year. During this period he did not remit any money to the Caliph nor sent any information relating to his province Hazrat 'Umair was very much perturbed He sent for Hazrat 'Umair to Madinah. When he set off for the journey he had a bag of provision on his shoulders and a baton in his hand. He marched on foot throughout from Hims to Madinah. And when he appeared before the Caliph, he was covered with dust. His hair were overgrown. Hazrat 'Umair was struck with wonder to see that condition of Hazrat 'Umair. Then there ensued a dialogue between them as under.

— "Umair! In what state am I seeing you?"

— "O Leader of the Faithful! By the Grace of God I am hail and hearty Albeit, I have the world with me under whose burden I am heavily pressed "

— "After all, what is the world which you possess?"

— "O Leader of the Faithful! This is my bag in which I put my provision for the journey This is my bowl in which I take my food, drink water and wash my head and clothes with This is my small waterbag with which I make ablution and drink water as well. This is my stick with which I kill small animals and face the enemy Surely these are the things which make the world."

Hazrat 'Umair shouted "Allahu-Akbar" and asked:

— "Did you travel all the way on foot?"

— "Yes, O Leader of the Faithful!"

— "Was there no one who could provide you with a conveyance?"

— "Neither I asked anybody for that nor did they arrange for it."

— "How bad are they who did not care for the pains of their leader."

— "O Leader of the Faithful! Do not say so They are Muslims and I have seen them praying frequently "

— "Do you know where did I send you and what assignment did I entrust you?"

— "Yes, O Leader of the Faithful! I know that I got some God-fearing and honest people assembled there and made them responsible for collecting the revenues Whatever they brought as collection I spent it on their needs Had there been any money left, I would have despatched it to the Caliphate "

On hearing this reply from Hazrat 'Umair the Caliph was very much pleased and said

— "I expected so from you Now you may go back to your post "

— "O Leader of the Faithful! I wish I may be relieved of that responsibility now I find no more courage to bear it Invariably I fear lest I am caught in the hereafter for some reason Once in the conceit of emirate I scolded a Christian that may he be disgraced by God Eversince my conscience has pricked me Now I'll not accept that responsibility "

After that Hazrat 'Umair moved to a suburb of Madinah and settled there along with his family

Not long after, Caliph 'Umar deputed a man to the village where Hazrat 'Umair was staying and instructed him to hand over one hundred Dinars to Hazrat 'Umair if he found that he was passing life miserably there, otherwise he may come back unnoticed When the man reached the residence of Hazrat 'Umair he (the man) saw that he was propping his back against the wall and picking out lice from his long shirt On seeing a stranger at his door, he heartily welcomed him and asked him where did he come from and for what purpose was he visiting him The man told him that he came from Madinah Hazrat 'Umair inquired of him about the Caliph

The messenger stayed for three days at the house of Hazrat 'Umair There he saw that he hardly secured a loaf of bread in the whole day and that too he served before the guest (the messenger), whereas he himself went without any After three days the messenger placed three hundred Dinars before Hazrat 'Umair and said that it was a gift for him from the Caliph.

Hazrat 'Umair made a shriek and said

"By God! I don't need them " So saying he distributed them then and there among the needy and the orphans

The messenger reported back the whole story to Hazrat 'Umar who immediately called Hazrat 'Umair to Madinah When he arrived, Hazrat 'Umar presented him abundant quantity of corn and cloth and asked him to take these for his use Hazrat 'Umair agreed to accept the cloth only saying that he had already two measures of the corn at his house so he had no need for it, but he would accept the cloth for his wife who needed

(*Contd. on page 43, Col. 1*)

Islamic art: abstract content and arabesque

By S. Amjad Ali

From century to century and from region to region, the Muslim artists have exerted and produced objects of beauty and utility in the form of buildings, gardens, books, tiles, pottery, carpets, fabrics and endless variety of creations in metal, wood, marble and precious stones.

With all their variety, they all have an unmistakable common character which no one can fail to note. Many thinkers have tried to identify this basic quality that marks the emanations of the Muslim artistic genius in all its many forms One of the finest such investigations is that conducted by Lois Lamya al-Farqui in her splendid book "Islam and Art", published by the National Hijra Council of Pakistan.

The sweep of her survey comprehends all the arts and crafts including architecture, painting, calligraphy, ceramics, textiles, metalwork, woodwork, and even music. She has tried to identify the common quality that runs through all these expressions of the Muslim artistic genius and which imparts to them a distinct character.

When Islam emerged in the seventh century, it came into contact with three great heritages of art — the Hellenistic, the Semetic Near Eastern and the Byzantine

ISLAMIC BREAKTHROUGH

The Islamic breakthrough in the arts was the result of the desire to give aesthetic expression to the proclamation of *Laa-i-laa-ha il-lal-laah* This is the most outstanding and far-reaching feature of the Islamic world view summed up in Tauhid. It implies the oneness and utter transcendence of God. The divine realm to which God and God alone belongs is utterly unique and totally opposed to the other realm of nature. Therefore any art that aims to embody the highest truths of life has to eschew direct representation of man and nature Opposition to idolatory is one expression of this spirit but this is not enough to explain the consistent adherence to non-figural motifs in all objects even of secular function created by the Muslim artists

The explanation lies in the idea of Tauhid and its influence on the arts Of course, the depiction of Allah, however stylised or abstract. was categorically disapproved Even to depict living things was regarded as futile as a way of directing the percipient to a contemplation of the transcendence of God and of the truths embodied in Tauhid

The beautiful the significant in art, therefore, has been for the Muslim not aesthetic portraval of human attributes or the truths of nature but the creation of abstract beauty which would stimulate the viewer to an intuition of the nature of Allah and of Man's relation to Him.

The content of Islamic art is abstract Since Allah is so completely other than the natural world, no creature from nature can stand as a symbol for Him. In the visual arts, therefore, there is a disregard for and avoidance of humans or animals. Instead, the artist concentrates on abstract design, elaborate calligraphy and heavily stylised and denatured figures from the plant world.

When the Muslim artist makes use of motifs from the animal world, they are constrained and reformed in such a way that they become fantastic creations of the mind. This transformation of figures from the animal and the vegetable world is achieved through three devices: stylisation, non-individuation and repetition. The use of these methods reduces the natural to the abstract.

All nature, in fact, is transformed in Islamic art. Mass, volume, depth, perspective, space, enclosure, gravity, cohesion, tension, all are elements that have been aesthetically negated by the Islamic artist.

Beauty for him is not the idealisation of nature. Instead, beauty for him consisted in protayal that expressed something other than nature, something meant to generate intuition of the real essence of the Transcendent.

The ostensible content of an Islamic painting may be a king receiving his guests but the real content is the arrangement of the figures, the arabesques on the carpet and the tiles and the garments and the over-all design. Thus they expressed aesthetically the truth embodied in the statement that Allah is unknowable in earthly terms and inexpressible in natural representation. Muslim artists provide Tauhid with sensory translation in art.

Just as the content, so the form of the art was determined by Islam. Just as the choice of non-natural and denaturalised motifs and sub-

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(*Contd. from page* 42, *Col* 3)

it most as she had been without full dress for long

Not long after that event, Hazrat 'Umair died leaving behind two sons, Hazrat 'Abdur Rahman and Hazrat Muhammad (*Razi Allahu 'anhum*).

jects was influenced by the Islamic view, so was its organisation. Two characteristics of the form are especially notable: their non-developmental; natural and their arabesque structure.

By non-developmental is meant the absence of a stage by stage evolution of the parts and a final culmination of the parts to a decisive conclusion. The Islamic painting has no one focal point to which all minor elements of the picture subordinate themselves.

Rather, the attempt is to aesthetically express the infinity emphasised so strongly in the Islamic view of the transcendental realm The scene of the picture seems to extend beyond its limits in the endeavour to express this open-ended inconclusiveness. The elements in the picture often break through the borders in their effort to give a hint of the transcendence which is never completely expressible

Repetition and symmetry are two means used to emphasise this lack of development. Repetition and symmetry check integration and evolution and help establish the feeling of never-ending pattern demanded philosophical ideas which are implanted in the mind of the artist who grows under the influence of Islamic culture. It goes steadily, relentlessly onward, leaf after leaf, on a seemingly endless vine. One gets the impression that it will continue for ever. The artist thus establishes the impression of the infinite, pattern, an aesthetic expression of the Islamic notion of Tauhid.

Each arabesque has small intricate movements and also a periodic launch. Thus, there is a proliferation of minute details. Up and down, in and out, to right and left or perhaps in several directions at once, the eye is caught up in the aesthetic movement. As each arabesque pattern is grasped and understood, the spectator feels a launch of his spirit with this success and he moves to the next pattern.

Movement seems to increase as the spectator is caught up in the aesthetic activity and he encounters the many bifurcations in the enfolding of the arabesque This movement is produced partly by the technical means employed by the artist such as promixity, complexity and inter-relation and partly by the specttor's mind as he grasps the first pattern and makes a jump to the next or large pattern in which it is included. This movement continues from figure to figure until the edge of the design is reached. He is stopped at the extremities of the work by external limitations and not because he has finished his expression of infinity or could ever exhaustively describe the Infinite

HELLENISTIC

This content and form of Islamic art are no doubt created out of the inherited material of Hellenistic, Byzantine and Semetic art which existed in the Near East when Islam emerged in the seventh century. The Muslims used these elements but the pre-existing ingredients could not add up to the new aesthetic product It was the addition of a new element that proved to be the catalyst for the creation of a new art. That element was the Quran

It is to the Quran that the Muslims owe their greatest debt for their art as for every other aspect of their lives Not only did it provide the basis for their religion, that is Tauhid, it was also the artistic determinant for centuries of artistic expression by the Muslim It has well been called the First Work of Art in Islam. The Muslim found in it all the artistic principles he was to demand in his art, regardless of the medium. Abstract content, non-developmental form and arabesque — they are all present in the holy book of Islam.

AL-HADIS: Narrated "Adi bin Hatim· The Prophet (*Sallallahu 'alaihi wa sallam*) mentioned the (Hell) Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allah) from it and turned his face to the other side (Shu'ba, the sub-narrator, said, "I have no doubt that the Prophet repeated it twice.") The Prophet then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date-fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word." (Bukhari).

AL-HADIS: Narrated 'Abdullah bin Mulaika: 'Aisha (*Razi Allahu 'anha*) said that the Jews came to the Prophet (*Sallallahu 'alaihi wa Sallam*) and said, "As-Samu 'Alaikum" (death be on you). 'Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Be calm, O'Aisha! You should be kind and lenient, and beware of harshness and Fuhsh (i e bad words)." She said (to the Prophet) "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah)" (Bukhari).

Specimens of Islamic book-binding, on display

The National Museum of Pakistan held a special exhibition of 30 outstanding specimens of 'art of Islamic book-binding', an art which flourished side by side with the art of calligraphy. When books were calligraphed their binding became a necessity. So the art of book-binding gradually developed into a superb art and various innovations took place in this sphere.

In the beginning, Persian binders used those styles which had begun with the Arabs and became universal in the 13th century But this art took a new stride during the time of Timurid successors in Iran Prince Baysunghur Mirza (D 1433 A C.) son of Shah Rukh Mirza (104-47 A C) was one of the greatest bibliophiles and founded an academy and library which marked the beginning of a new phase in the development of Persian book-binding More delicate and elaborate techniques were evolved which reflected the luxury and taste of courtly life.

Craftsmen in Herat developed the method of leather filigree or cut-work which was often used on the inside covers A later stage saw the introduction of block stamping One of the most outstanding developments of Persian craftsmen was the introduction of lacquer painted papier-mache book covers

The ornamentation of Islamic book covers was done with a variety of tools. The basic designs particularly of Arab binding were laid out by means of a compass and rollers on slightly dampened leather. It was done with simple tools which included compasses, rollers, slabs, knives, awls, needles, cutters and the presses.

One of the greatest contributions by Islamic binders to the craft in general was the invention of the flap which was attached to the rear cover and tucked under the front cover of the book over the outside edge of the pages, thus protecting them and keeping them free from dust The leather most commonly used was goatskin

The academy founded at Herat by Prince Bysunghur Mirza lasted just over 100 years. Trained masters in the art of book-binding carried artistic styles to the Safavid courts at Isfahan and Tabriz as well as to the Mughals in the indo-Pakistan subcontinent

In style and technique book-binding in the Sub-continent remained very close to the Persians Almost all the specimens of book-binding displayed in the exhibition were produced in the Indo-Pakistan Sub-Continent They are fine examples of indigenous craftsmanship

Under the Mughals, Delhi was the main centre but in about 1820 A.C. master craftsman Qari Ahmed with his son Qari Abdur Rehman migrated to Ulwar and they made it another important centre of an outstanding style of book-binding In most of the Ulwar designs the patterns were produced by the use or brass blocks and the colours were painted subsequently Blue and gold colours are prominent in the filingree work.

The other important centre of book-binding craft was in Kashmir where lacquer painted papier-mache was developed. A few specimens of this type were also included in the exhibition. Lacquer painted on both sides with formal gold patterns on a dark red ground are also on display in the exhibition.

Courtesy: Dawn

Exhibition of centuries old Quranic scripts

An exhibition of 200 to 500-year-old scripts of Holy Quran, was held at Pakistan Arts Council

The exhibition comprised more than 600 manuscripts, including 200 copies of Holy Quran, 150 translations of Holy Quran in Urdu, Sindhi, and Gujrati besides number of foreign languages, and 250 Tafaseer in Urdu, Arabic, Persian and Sindhi

The copies of Holy Quran on display also include one hand-written 1200-year-old script done in Hebrew, besides other 18 hand-written scripts, 200 to 500 years old.

The collection include 200 modern and ancient manuscripts which are said to be rare in terms of calligraphy, illuminating pages and fine printing

One hundred-fifty translations of Holy Quran in Sindhi. Gujrati, Urdu, Persian, Pushto, Hindi languages and a translation of 5 Surahas in Chinese language were also on display.

Tafaseer of 212 writers were also on display which include 250 works in Urdu, Sindhi, Persian and Arabic

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Al-Hadis: Narrated 'Aisha (*Razi Allahu 'anha*): I said. "O Allah's Apostle I have two neighbours! To whom shall I send my gifts?" He said, "To the one whose gate is nearer to you." (Bukhari)

Call to promote Islamic culture

President Gen. Muhammad Zia-ul-Haq has entrusted the Institute of Islamic Culture (IIC) and the International Islamic University (IIU) with the task of integrating research on Islamic culture.

He also asked the two institutions to clearly define the Pakistani culture so that ambiguities on the issue could be removed.

The President was addressing the inauguration ceremony of a set of ten audio cassettes on Seeratun Nabi prepared by the Institute of Islamic Culture, at the Alhamra Art Centre, Lahore, recently

The President said the IIC and the IIU should also devise ways and means for promoting Islamic culture and determine the role of regional languages in this task Pakistani culture, the President said, was in fact the Muslim culture and it should be seriously seen how it could be brought in harmony with the cultures of other Muslim countries.

He was of the opinion that since video cassettes were more popular than audio cassettes efforts should be made to convert the set of ten Seeratun Nabi cassettes into videos. He also expressed the desire for preparation of cassettes which could be helpful in instructing the children of overseas Pakistanis, specially the ones living in non Muslim countries, in Islamic education.

The President said it was evident from the people's demand for a political system based on Islamic principles that they loved their faith. He said the Government started the process of Islamisation with sincerity and since the people described this system, work that could have taken years to complete had been accomplished in a very short period.

The President was confident that Pakistan would become a true Islamic state.

Earlier Dr. Muhammad Afzal Rector, IIU, Islamabad, said that a gallery of Islamic history and culture would be set up at the Faisal Mosque and the establishment of a separate museum of Islamic art and calligraphy was also under consideration.

The IIC, he said, had entered a new era by starting preparation of cassettes and hoped that it would bring about a silent intellectual revolution in the country He said the IIC had set its future targets and draw up a comprehensive plan to achieve them.

Dr. Afzal said the IIC was preparing 150 cassettes on Muslim heroes for the younger generation He also listed the important books the IIC had published

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ISLAMIC MARKET

Pakistan, Turkey and Iran are exepcted to begin in a year or so an experiment in a system of tariff preferences which could develop into a type of Islamic common market open to all Muslim countries.

An agreement to launch the tariff experiment was reached at a meeting in Tehran of the Economic Cooperation Organisation (ECO) successor to the former RCD grouping of the three neighbouring countries, according to a report received in Karachi.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover

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AL-HADIS: Narrated Abu Huraira (*Razi Allahu 'anhu*): Allah's Apostle (*Sallallahu 'alaihi wa Sallam*) said: "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase)" They asked, "What is the Harj?" He replied, "(It is) killing (murdering), (it is) murdering (killing)" (Bukhari).

AL-HADIS. Narrated Masruq 'Abdullah bin 'Amr mentioned Allah's Apostle (*Sallallahu 'alaihi wa sallam*) saying that he was neither a Fahish nor a Mutafahish 'Abdullah bin 'Amr added, Allah's Apostle (*Sallallahu 'alaihi* wa *Sallam*) said, 'The best among you are those who have the best manners and character" (Bukhari)

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

SCIENTIFIC KNOWLEDGE

President Zia asks Ulema to be flexible

President Gen. Mohammad Zia-ul-Haq has advised the Ulema to have a flexible approach where interpretations of the Quranic injunctions in regard to science and scientific knowledge and research are concerned.

For, he asserted, the Holy Quran does not ignore science and it enjoins on the faithfuls to ponder over the mysteries and realities of the universe with a probing mind.

President Zia was delivering his presidential address at the second international seminar on "Quran and Science" held under the auspices of Pakistan Association of Scientists and Scientific Professions (PASSP).

He regretted the tendency among many Ulema to have a rather short-sighted view of science and technology although, he reminded, Islam in the Middle Ages had produced a galaxy of scientists and research scholars who illuminated with their knowledge and expertise the dark age of the rest of the world

The President made this searching criticism against such of the religious leaders who shirk using scientific methods for the sighting of new moon on which the Islamic lunar calendar is based.

In another context he declared· "(Holy) Quran is our faith and science is our need, a dire one."

President Zia said there was need to follow the Quranic injunctions in their totality, and not in a selective way. Besides, he criticised the long-time practice of separating the ecclesiastical from the mundane education, although "Deen" (religion) and *"Dunya"* (universe) were not in conflict with each other, he pointed out.

He emphasised that there should be no demarcation of education as without adhering to the Islamic moral values, acquisition of pure sciences and technology will be imperfect and, besides, will endanger mankind.

President Zia said he was glad to note that a number of religious institutions and *"Deeni Madaris"* in Pakistan had now started imparting modern education and, accordingly, their syllabi have been changed to suit the changing times.

Calling for the proliferation of Muslim scientists he lamented the fact that while in a population of 1,000 there is on an average only one Muslim scientist, in the West there are about 50 scientists per 1,000 people. Besides, out of 3,000,000 scientific research papers that are produced each year, the partake of Muslim countries is mere 600.

President Zia stressed the need for acquiring knowledge in pure sciences first and then taking strides in the field of technology and not vice-versa

He also underlined the need for continued efforts to transform Pakistan into a modern and progressive Islamic society, the purpose for which this country was created.

He said the Federal Ministry of Science and Technology. was preparing a plan to gather the names of scientists who had retired after attaining the age of 60 years. and place them in a "scientists pool," whose talents could be drawn on in case of need.

Nine papers on topics such as *"The Quran and Space Sciences and Time Computation," "The Quran and Natural Sciences,"* and *"The Quran and Social Sciences."* were read at the seminar's first session.

President Zia calls for recasting social order

President Gen. Mohammad Zia-ul-Haq gave a call for recasting the social order with a blending of the traditional and modern modes of education.

For, he contended, Pakistan as an ideological State could prosper and become strong when the people, particularly the youth, were imbued with the spirit of Islam and at the same time, kept abreast of latest scientific and technological advances.

The President made these observations while laying the foundation stone of Hamdard Public School at Madinat Al-Hikmat, Bund Murad Khan, 29 km from Karachi.

He commended the "noble venture" in launching a multi-purpose project of Madinat Al-Hikmat (city of knowledge and wisdom) on a site which had the unique distinction of being the point of Mohammad bin Qasim's entry into Sind.

While acknowledging that education was any government's primary responsibility, President Zia reminded the philanthropists and private entrepreneurs of their responsibility as well contributing to the promotion and spread of knowlede.

The Hamdard School, covering a 60-acre stretch of land, will cater for 5,000 children with all the

(Contd. on page 48 *Col.* 1)

Book Review

JADID URDU SIHAFAT BY MASOOD BIN MAHMOOD, FIRST EDITION 1987, SIZE OCTAVO, PAGES 338, HARD-BOUND, PUBLISHED BY EDUCATIONAL AIDS PAKISTAN, QASR-I-TAUHID, 1945, B1. 2, F. B. AREA, KARACHI-38 (PAKISTAN), PRICE RS. 75/00.

The book (in Urdu) deals with modern Urdu journalism in Pakistan. It is prefaced by an introductory write-up by Prof. Sharif-ul-Mujahid which is sufficient to establish the credentials of the author and his book.

The book is divided into twenty-eight chapters, broadly covering general instructions, anatomy of news, feature-writing, crime reporting, advertisements, make-up, special supplements, leader-writing, art of calligraphy, proof-reading, photography, printing technology, audio-visual journalism, public relations, etc In the end, a useful glossary of ancillary technical terms is given.

Masood bin Mahmood's book is not research-oriented, nor is it intended to be so. He has no doubt drawn on historical data, but that is in so far as necessary to explain a certain principle or point of view. He has also resorted to drawings and illustrations where needed for the same purpose

The book contains interesting and quite a rich amount of instructive information in various fields of practical journalism The author has, it seems, carefully avoided to fall between scylla of abstract moralising and Charybdis of dogmatic cliches His is a practical and simple approach, equally useful to students, working journalists and those workers who have to do a host of manual and mechanical chores There is a pleasing intimacy about his style which is some what like class-room lectures Almost everything that he says has a practical sense free from uncalled for generalisations, platitudes or sermonising.

The reader, however, misses in the book certain things, e g art of light column-writing, cartoons, literary criticism, essay writing, and book review We hope these and such other topics will find place in the second edition of the book We hope the next edition will also take care to eliminate the errors that have crept in the present edition.

The book under review is welcome also because its author is as yet a youth in his early thirtees He is nevertheless promising and has already had a creditable start He is bound to give much more of the genre to his readers in future —M M A

(*Contd. from page* 47 *Col* 3)

facilities necessary for children's education and character-formation In addition to the children's department at the under-construction Hamdard University central library, the Hamdard School will have on its premises a separate library for children, equipped with the latest audio-visual facilities and educational films.

Not only the foundation stone of a school is being laid, but that a generation is being founded in accord with the Islamic injunction on education, the President said

AL-HADIS:

Narrated Marur: I saw Abu Dhar (*Razi Allahu 'anhu*) wearing a Burd (garment) and his slave too was wearing a Burd, so I said (to Abu Dhar), "If you take this (Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abu Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names The man mentioned (complained about) me to the Prophet. The Prophet said "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes" He said "You still have the traits of (the Pre-Islamic period of) ignorance " I said. "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command So the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity And if at all he asks him to do a hard task, he should help him therein " (Bukhari)

QURAN IN BRAILLE

The National Federation for the Welfare of the Blind has published the fourth edition of the holy Quran in braille. The braille copy is in six volumes of five Paras each Those interested may contact Executive Officer, National Federation for the Welfare of the Blind, 36/3, Love Lane, Garden East, Karachi-3 Phone No 710891

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṣ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ء=' (Jerk)
Bold	Madd	آ=āā	ـُو=ōō	ـِى=ēē	Fine	Madd	آ=āa	و=ōo	ى=ēe

Part 15 Sub-ḥaa-nal-la-zee | Chapter 17 Ba-nēe Is-rāā-eel | ١٥ - سبحٰن الذی ١٧ - بنی اسرآئیل

SECTION 5 (Contd) | RU-KOO' 5 (Contd.) | رکوع ٥ (تتبع)

	English		Transliteration	Arabic
42	Say: Had there been (other) gods with Him, as they say,	42.	*Qul-lau kaa-na ma-'a-hōo aa-li-ha-tun ka-maa ya-qoo-loo-na*	قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ
	then surely they (the gods) would have sought out a way to the Lord of the Throne		*i-zal-lab-ta-ghau i-laa zil-'ar-shi sa-bee-laa.*	اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ۝
43	Glory be to Him and highly Exalted is He above what they utter.	43	*Sub-ḥaa-na-hoo wa ta-'aa-laa 'am-maa ya-qoo-loo-na 'u-luw-wan ka-bee-raa*	سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ۝
44	The seven heavens and the earth and whoever is in them celebrate His praise.	44	*Tu-sab-bi-ḥu la-hus-sa-maa-waa-tus-sab-'u wal-ar-ḍu wa man-fee-hinn.*	تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ
	And there is not a thing that does not celebrate His praise,		*Wa im-min shai-in il-laa yu-sab-bi-ḥu bi-ḥam-di-hee*	وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ
	but you do not understand their celebration		*wa laa-kil-laa taf-qa-hoo-na tas-bee-ḥa-hum*	وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ
	Surely He is Forebearing, Forgiving		*In-na-hoo kaa-na ḥa-lee-man gha-foo-raa*	اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ۝
45	And when you recite the Quran We place between you	45.	*Wa i-zaa qa-ra'-tal-qur-aa-na ja-'al-naa bai-na-ka*	وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ
	and those who do not believe in the Hereafter		*wa bai-nal-la-zee-na laa yu'-mi-noo-na bil-aa-khi-ra-ti*	وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ

English	Transliteration	Arabic
an invisible curtain.	*hi-jaa-bam-mas-too-ranw-*	حِجَابًا مَّسْتُورًا ۝
46. And We put a covering over their hearts and a plug in their ears, lest they understand it.	46. *wa ja-'al-naa 'a-laa qu-loo-bi-him a-kin-na-tan aieen-yaf-qa-hoo-hu wa fēe aa-zaa-ni-him waq-raa*	وَّجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا
And when you mention your Lord alone in the Quran,	*Wa i-zaa za-kar-ta rab-ba-ka fil-qur-aa-ni wah-da-hoo.*	وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ
they turn on their backs in aversion.	*Wal-lau 'a-lāa ad-baa-ri-him nu-foo-raa.*	وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ۝
47. We know best what they listen to,	47. *Nah-nu a'-la-mu bi-maa yas-ta-mi-'oo-na bi-hēe*	نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ
when they listen to you, and when they confer privately, the evil-doers say:	*iz yas-ta-mi-'oo-na i-lai-ka wa iz hum naj-wāa iz ya-qoo-luz-zaa-li-moo-na*	اِذْ يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰٓى اِذْ يَقُوْلُ الظّٰلِمُوْنَ
You follow none other than a man bewitched.	*in tat-ta-bi-'oo-na il-laa ra-ju-lam-mas-hoo-raa*	اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ۝
48. See what similitude they coin for you;	48. *Un-zur kai-fa da-ra-boo la-kal-am-saa-la*	اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ
and thereby they go astray and cannot find a way.	*fa-dal-loo fa-laa yas-ta-tee-'oo-na sa-bee-laa*	فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ۝
49. And they say: When we have become bones and decayed fragments,	49 *Wa qaa-lōo a i-zaa kun-naa 'i-zaa-manw-wa-ru-faa-tan*	وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا
will we be raised up as a new creation?	*a in-naa la-mab-'oo-soo-na khal-qan ja-dee-daa*	ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ۝
50. Say: (Yes Even if) you be stone or iron,	50 *Qul koo-noo hi-jaa-ra-tan au ha-dee-dan*	قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ۝
51. Or (any other) created thing which, in your minds, is greater (to be created),	51. *au khal-qam-mim-maa yak-bu-ru fee su-doo-ri-kum*	اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ
then they will say: Who will raise us up (to life)?	*fa-sa-ya-qoo-loo-na maieen-yu-'ee-du-naa*	فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا

	English		Transliteration	Arabic
	Say: He Who created you at first,		*qu-lil-la-zee fa-ṭa-ra-kum aw-wa-la mar-ra-tin*	قُلِ الَّذِیْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ
	then they will shake their heads at you		*fa-sa-yun-ghi-ḍoo-na i-lai-ka ru-oo-sa-hum*	فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ
	and say: When will it be?		*wa ya-qoo-loo-na ma-taa hoo.*	وَيَقُوْلُوْنَ مَتٰى هُوَ
	Say: Perhaps it will be soon		*Qul ʻa-sāa aieen-ya-koo-na qa-ree-baa.*	قُلْ عَسٰۤى اَنْ يَّكُوْنَ قَرِيْبًا ۝
52	On the day He summons you, you will answer (the call) with His praise	52	*Yau-ma yad-ʻoo-kum fa-tas-ta-jee-boo-na bi-ḥam-di-hee.*	يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ
	and you will think that you had stayed (in the world) but for a little (while).		*Wa ta-ẓun-noo-na il-la-bis-tum il-laa qa-lee-laa.*	وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ۝
	SECTION 6		*RU-KOO' 6*	رکوع ٦
53	And tell my servants that they should speak that which is the best	53	*Wa qul-li-ʻi-baa-dee ya-qoo-lul-la-tee hi-ya aḥ-san.*	وَقُلْ لِّعِبَادِیْ يَقُوْلُوا الَّتِیْ هِیَ اَحْسَنُ
	Indeed Satan stirs up discord among them		*In-nash-shai-ṭaa-na yan-ẓa-ghu bai-na-hum*	اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ
	Surely Satan is an open enemy of man		*In-nash-shai-ṭaa-na kaa-na lil-in-saa-nī ʻa-duw-wam-mu-bee-naa*	اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ۝
54	Your Lord knows you best	54	*Rab-bu-kum aʻ-la-mu bi-kum.*	رَبُّكُمْ اَعْلَمُ بِكُمْ
	If He pleases He will have mercy on you, or if He pleases He will chastise you		*Ieen-ya-sha' yar-ḥam-kum au ieen-ya-sha' yu-ʻaz-zib-kum*	اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ
	And We have not sent you (O Muhammad) as a guardian over them.		*Wa māa ar-sal-naa-ka ʻa-lai-him wa-kee-laa.*	وَمَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا ۝
55	And your Lord knows best who are in the heavens and the earth.	55	*Wa rab-bu-ka aʻ-la-mu bi-man fis-sa-maa-waa-ti wal-arḍ.*	وَرَبُّكَ اَعْلَمُ بِمَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ

English	Transliteration	Arabic
And indeed We have granted some Prophets preference over others,	*Wa la-qad fad-dal-naa ba'-dan-na-bee-yiee-na 'a-laa ba'-dinw -*	وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ
and We gave Zaboor (Psalms) to David.	*wa aa-tai-naa daa-oo-da za-boo-raa.*	وَآتَيْنَا دَاوُودَ زَبُورًا
56. Say: Invoke those whom you imagine (to be god) besides Him;	56. *Qu-lid-'ul-la-zee-na za-'am-tum-min doo-ni-hee*	قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ
yet they have no power to remove distress from you nor to shift (it elsewhere).	*fa-laa yam-li-koo-na kash-fad-dur-ri 'an-kum wa laa tah-wee-laa*	فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا
57. Those whom they invoke, themselves seek the way of approach to their Lord,	57 *U-laa-i-kal-la-zee-na yad-'oo-na yab-ta-ghoo-na i-laa rab-bi-hi-mul-wa-see-la-ta*	أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
(competing as to) which of them shall be the nearest	*aiee-yu-hum aq-ra-bu*	أَيُّهُمْ أَقْرَبُ
and hope for His mercy, and dread His punishment	*wa yar-joo-na rah-ma-ta-hoo wa ya-khaa-foo-na 'a-zaa-ba-hoo.*	وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ
Indeed the chastisement of your Lord is (a thing) to be dreaded.	*In-na 'a-zaa-ba rab-bi-ka kaa-na mah-zoo-raa*	إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة
الانجليزية المتداولة السهلة الفهم مع الكتابة الصوتية
للنص العربي بالحروف الرومانية و ذلك لتسهيل النطق الصحيح
بكلمات العربية على من ليس لديهم الالمام اللازم بلغة
القرآن ، هذا و نناشد قراءنا الكرام ان يقرأوا الكتاب المقدس
بانتظام و بكل عناية و احترام ثم يتدبروا في آياته للاستفادة
[illegible] كما يتعاونوا معنا في عمل

اللاجئـــون

فى عام ١٩٨٤م .. قامت جمعية ايمان بتحمل المسئولية الكاملة تجاه ايوء اللاجئين المسلمين الفارين من كمبوديا . . ويعتبر هذا عملا اساسيا للجمعية حتى يتمكن اللاجئون المسلمون من التعرف على الوجود الاسلامى بنيوزيلندا .

الـــزواج

يتم عقد زواج المسلمين هناك بالمركز الاسلامى . وقد قام المركز منذ انشائه بعقد العديد من الزيجات ، وامام الجمعية هو المسئول عن عقود الزواج وقد تم اختياره رسميا للقيام بمثل هذه الواجبات .

الصـــلاة

الصلوات الخمس تقام بالمركز من صلاة الفجر وحتى صلاة العشاء .. كما ان صلاة الجمعة تقام اسبوعيا حيث يؤديها عدد غير قليل من المسلمين ويزداد العدد بحضور الطلاب وخاصة خلال عطلات الجامعات .

صــــلاة العيـــدين

بالنسبة لصلاتى عيد الفطر والاضحى المباركتين فكلتا هما تحظيان بحضور عدد كبير من المسلمين للدرجة التى اصبحت فيها المساحة التى اعدت للصلاة لا تكفى لهذا العدد ، الأمر الذى دفع جمعية ايمان لشراء الارض التى أمام المركز لكى يتم التوسع فيها من اجل الصلاة .

وبعد الصلاة تقوم جمعية ايمان والجماعات المحلية بتقديم الطعام والمرطبات وتعتبر مناسبة العيد فرصة طيبة للمسلمين للالتقاء وتقوية الروابط بينهم .

تقوم مجموعات عمل الدعوة بجمعية ايمان بزيارات للمنازل والمراكز المختلفة من اجل دفع الناس للتمسك بالعقيدة الاسلامية الصحيحة . كما ينظم المركز دراسات لتحفيظ القرآن الكريم والتعاليم الاسلامية للاطفال والبالغين بالاضافة لتعليم اللغة العربية . ويقدم العلماء وقتهم وجهدهم مجانا من اجل اقامة هذه النشاطات .

ومن المجهودات لجذب الانظار ونشر الصحوة الاسلامية بين سكان نيوزيلندا عامة والمسلمين خاصة تقوم بعض الشخصيات من جمعية ايمان بتنظيم برامج خاصة بالتلفزيون والراديو للحديث عن الاسلام من وقت لآخر . . كما يتم ايضا نشر بعض الموضوعات ببعض الصحف السيارة ومثل هذه الاعمال تضعهم دائما فى الصورة امام اولئك الذين لديهم ، اهتمامات واسعة بالاسلام .

خدمات أخرى

تقوم جمعية ايمان بتزويد المركز بالدجاج المذبوح على الطريقة الاسلامية لبيعه للمسلمين المحليين . . ويعتبر المركز المكان الوحيد بولينجتون الذى يمكن ان يتوفر فيه الدجاج المذبوح على الطريقة الاسلامية .

مشـــاريع المستقبـــل

لقد اصبحت الحاجة ماسة وملحة لمبنى ارفع مستوى واكبر حجما ليناسب الازدياد المضطرد فى اعداد المسلمين مما جعل المسئولين بالجمعية يفكرون فى بناء مركز اسلامى ومسجد وقد ارتفعت التقديرات الاولية للمشروع الى خمسة وعشرين مليون (دولار نيوزيلندى) كما تضمنه التقرير الاولى المقترح لبناء مركز اسلامى فى ولينجتون .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِماً أَبَداً عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

منظمة ايمان بنيوزيلندا

اعداد : كمال الدين مصطفى

تتكون نيوزيلندا من جزيرتين رئيسيتين (الشمالية الجنوبية) ، تتساوان فى المساحة ويبلغ تعداد سكانهما كثر من ثلاثة ملايين نسمة ، ٩٠ ٪ من عدد السكان من اصل اوربى و ٨ ٪ من الاصل الماوارى وهم سكان نيوزيلندا الاصليون و ٢٪ تمثل المجموعات المهاجرة . اللغة الانجليزية هى اللغة الاصلية ولكن هناك لهجات محلية معمول بها . . وقد تم تشجيع وتطوير استعمال اللغة الماوارية كما تم ادخالها فى بعض المدارس .

وتعتبر نيوزيلندا عضوا فى مجموعة الكومونولث وتعتبر الديمقراطية مرتكزا اساسيا للنظام السياسى . الزراعة تعتبر المصدر الاسياسى لاقتصاد نيوزيلندا وخاصة منتجات الحيوان والصادرات الرئيسية تعتمد على اللحوم والصوف ومنتجات الحيوان المختلفة .

الاسلامى فى ويلنجتون

المسيحية هى الديانة الرسمية فى نيوزيلندا ولكن الحرية الكاملة ممنوحة لبعض الديانات الأخرى - من بينها الاسلام لتمارس شعائرها الدينية وعاداتها .

وفى ولاية ويلنجتون وحدها يقطن حوالى ٤٠٠ مسلم من بين ٤٠٠٠ - ٥٠٠٠ مسلم وهو العدد الكلى للمسلمين فى نيوزيلندا بينما تعتبر ولاية اوكلاند صاحبة أكبر كثافة سكانية مسلمة .

ومعظم المسلمين هم من المهاجرين أو من احفاد المهاجرين الذين جاءوا من آسيا والشرق الاوسط ومن دول جنوب المحيط الباسفيكى . ولكن معظم المسلمين اتوا من جزر فيجى .

المنظمات والجمعيات الاسلامية فى نيوزيلندا

يوجد فى الوقت الحالى خمس منظمات اسلامية تعمل فى مجال خدمة مناطقها المحلية . . ومنظمة ايمان واحدة من هذه الجمعيات تعمل بولينجتون والمنظمات الأخرى هى ·

منظمة مسلمى ولاية اوكلاند ، منظمة مسلمى سامل اوكاتو بها ميلنتون ومنظمة مسلمى كانتربرى .

وقد تم التنسيق بين هذه الجمعيات بغية التحالف بين بعضها البعض لتكوين منظمة فاطلق عليها اسم اتحاد المنظمات الاسلامية بنيوزيلندا .

منظمة ايمان

منظمة ايمان تعتبر منظمة ذات صبغة دولية وعالمية نشئت عام ١٩٦٩ م بعد مناقشات ومفاوضات ، وقد انشئت المنظمة تحت الحاجة الملحة لتلبية خدمات واحتياجات المسلمين بولينجتون بنيوزيلندا .

المركز الاسلامى

قبل عام ١٩٧٨م لم يكن لمنظة ايمان مركز رسمى وكانت تمارس نشاطاتها متنقلة بين بعض المنازل الخاصة والقاعات التى يتم استئجارها لهذا الغرض ولكن بفضل الله تعالى الذى سخر بعض المساعدات والمعونات والتبرعات الكريمة من المسلمين من انحاء العالم الاسلامى ومن نيوزيلندا تمكنت (ايمان) من شراء منزل قديم بضاحية من ضواحى ولينجتون واستخدمته كمركز لاعمالها وقد اصبح المركز الآن نموذجا للوجود الاسلامى بولينجتون ومكانا يلتقى فيه المسلمون ويمارسون نشاطاتهم . والمركز يوسع من اتصالاته بين اعضائه المسلمين فى جميع انحاء نيوزيلندا . . وتوجد بالمركز مكتبة صغيرة يستخدمها المسلمون وقد قام بعض الطلاب (خاصة طلاب ماليزيا) بعقد برامج تثقيفية بالمركز شارك فيها بعض الدعاة والاساتذة من ماليزيا .

وحقوق الجار عظيمة ودقيقة لا تكاد تدخل تحت حصر يجمعها : ان تحب لاخيك ما تحب لنفسك من جلب الخير وكف الأذى وان من أبرز حقوق الجار الاعانة عند الاستعانة ، والمواساة عند الحاجة ، وعيادة مريضهم وتعزية مصابهم ، واتباع جنائزهم وعدم الاستطالة عليهم بالبناء ، فتحجب الريح والشمس عنهم إلا باذنهم .

وذكر جمع من أهل العلم ان المالك يمنع من التصرف فى خاصة ملكه مما فيه ضرر ولو كان المنتفع انما ينتفع بخاصة ملكه ، ومن أعظم الحقوق : المواساة عند الحاجة فقد جاء فى الحديث (ليس المؤمن الذى يشبع وجاره جائع) واخرج البخارى رحمه الله فى الادب المفرد عن ابن عمر رضي الله عنه : عن النبى ﷺ : (كم من جار متعلق بجاره يوم القيامة فيقول يارب هذا اغلق بابه دونى يمنع عنى معروفه) .

فاحرصوا وفقنى وإياكم على ايصال انواع الاحسان الى جيرانكم حسب الطاقة من الهدية وتفقد الحال والمعاونة وإفشاء السلام وطلاقة الوجه

ومن أعظم حقوق الجار كف الاذى عنه ، وإذا كان الاذى محرما فى حق كل احد فهو فى حق الجار اشد تحريما ، جاء فى مسند الامام أحمد عن المقداد بن الاسود عن النبى ﷺ : (ما تقولون فى الزنا ؟ قالوا حرام حرمه الله ورسوله فهو حرام الى يوم القيامة ، فقال رسول الله ﷺ (لان يزنى الرجل بعشرة نسوة ايسر عليه من ان يزنى بامراة جاره) ، وقال مثل ذلك فى السرقة . . وفى الحديث الصحيح (لا يدخل الجنة من لايؤمن جاره بوائقه) .

وليس أشق وأعظم على الرجل العفيف المهذب من جار سوء يسمعه سئ القول ويريه قبيح الفعال إن كلمه بالحسنى عاداه وان سكت عن شره تمادى فى اذا فيضيق صدره وقد يبيع الدار ويتحول الى مكان بعيد وينفد صبره وقد يبيع الدار ويتحول الى مكان بعيد وأخبث الجيران من يتتبع العثرات ويتطلع إلى العورات ليس بمأمون على نفس وعلى عرض ولا مال فتجنبوا شتى أنواع الاذى فلا تطلع الى عورات ولا مضايقة فى بناء أو ممر أو تعد فى ميزان أو إلقاء قاذورات واوساخ .

ولقد كان نبيكم ﷺ يقول فى دعائه (اعوذ بك من جار السوء فى دار الاقامة فان جار البادية يتحول) .

فاتقوا الله أيها الاخوة فى الله واستيقنوا أن القيام بحقوق الجيران سبب لتحقق الالفة وحصول المودة يصبح المرء بين جيرانه موقرا مكرما محبوبا مبادلة فى المنافع وتعاون على البر والتقوى والتكاتف فى دفع الشرور وازالة السوء عن البيوت والاهلين .

فمن سعادة المرء أن يكون فى بيته شاعرا بالامان والعطف والراحة ومن شقائه أن يكون فى جماعة يضمرون له الشر ويكيدون له المكائد منغص العيش محزون النفس مكلوم الفؤاد لايهنأ له بال ولايقر له قرار . وهل المؤمن إلا من أمنه الناس على دمائهم وأموالهم وأعراضهم .

اعوذ بالله من الشيطان الرجيم [واعبدوا الله ولاتشركوا به شيئا وبالوالدين احسانا وبذى القربى واليتامى والمساكين وابن السبيل والجار ذى القربى والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت ايمانكم إن الله لايحب من كان مختالا فخورا .]

نفعنى الله وإياكم بهدى كتابه وسنة نبيه محمد ﷺ أقول قولى هذا واستغفرالله لى ولكم ولسائر المسلمين من كل ذنب فاستغفروه إنه الغفور الرحيم .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

حقوق الجار

(القى هذه الخطبة بالمسجد الحرام فضيلة الدكتور صالح بن عبد الله بن حميد)

الحمد لله العظيم شأنه العزيز سلطانه ، احمده على نعمه التى لاتحصى ، ولايحد إحسانه وأشهد أن لا إله إلا الله وحده لاشريك له ، واشهد ان محمدا عبده ورسوله اجتباه واكرمه فهو اشرف الكرماء ، ... ن من تحت أديم السماء ، صلى الله عليه وسلم وبارك على آله وصحبه ومن اهتدى بهديه ودعا بدعوته إلى يوم الدين .

أما بعد ـ فيا أيها المسلمون اتقوا الله ربكم واخلصوا ... بادة وتمسكوا بدينكم واعملوا به وادعوا اليه فهو ... التالف والمؤاخاة ، دين المحبة والرحمة يكون به ... ون كالبنيان يشد بعضه بعضا ، الرأى واحد والأمة ... دة ، كل ذلك بالايمان بالله وبرسوله والاخذ باحكام ... لام ، ومن أعظم مايحقق ذلك معاملة الناس بالحسنى ... ترامهم وتجنب السخرية منهم أو التجسس عليهم ... ل من كرامتهم وأولى الناس بهذه العناية الاقربون ... وأقربهم إليك سكنا : جيرانك وأهل حيك . يقول ... صطفى ﷺ (من كان يؤمن بالله واليوم الآخر فليكرم ... ه) . وفى رواية (فليحسن إلى جاره) .

إن حفظ القرآن من كمال الايمان كما ان الحاق الضرر بالجيران من كبائر الذنوب ينبئ عن الكبيرة معنى الايمان فى قوله ﷺ (والله لايؤمن والله لايؤمن والله لايؤمن .. قيل من يا رسول الله قال : من لا يأمن جاره بوائقه) . وبوائقه : شروره وغوائله .

والجار أيها المسلمون يشمل المسلم والكافر ، والصالح والفاسق ، والصديق والعدو ، والقريب والغريب ، وهؤلاء على مراتب بعضها أعلى من بعض فاعلاها ما اجتمعت فيه الصفات الحسنة كلها . من إسلام وصلاح وقرابة فيعطى كل ذى حق حقه بحسب حاله .

وقد ورد مرفوعا إلى النبى ﷺ : (الجيران ثلاثة جار له حق وهو المشرك له حق الجوار ، وجار له حقان وهو المسلم له حق الجوار وحق الاسلام ، وجار له ثلاثة حقوق مسلم ذو رحم له حق الا اسلام وحق الرحم) . وفى صحيح البخارى عن عائشة رضي الله عنها قالت : قلت يا رسول إن لى جارين فإلى أيهما أهدى : قال : (إلى أقربهما منك بابا) .

وقد ذكر أهل العلم أن حد للجوار اربعون دارا من كل جهة وقيل : من صلى معك صلاة الصبح فى المسجد فهو جارك .

بسم الله الرحمن الرحيم

عن ابن عباس رضي الله عنه ان رسول الله ﷺ قال ان الله تجاوز عن امتى الخطأ والنسيان وما استكرهوا عليه .

(رواه ابن ماجة والبيهقى)

يوضح الحديث الشريف ان الله لا يواخذ عباده على ما يصدر عنهم من الخطأ والنسيان وماجبروا على ارتكابه قسرا وانما يؤاخذهم على ما ياتون من المعاصى عن اراد تهم وهذا من عظيم فضله وكرمه

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى ،
إعتبارا من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى بكراتشى

بالبريد الجوى

	بالعملة الباكستانية أو ما يعادلها من دولار أمريكى روبية بعد المراجعة
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة . . .	٣١٠٫٠٠
• أستراليا ، كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠٫٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت	١٣٠٫
• سرى لانكا ، الشارقة و المملكة العربية السعودية . . .	١٩٠٫٥٠
• إندونيسيا . . .	٢٠٠٫٠٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية . . .	٢٧٥٫٠٠

بالبريد البحرى

(ا) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية .	٩٤٫٠٠
(ب) جميع البلاد الأخرى . . .	١٤٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار امريكى

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والله ولى التوفيق ه

المجلد ٣٦ ٢٥ شوال ١٤٠٧هـ الموافق ٢٢ يونيو ١٩٨٧م العدد ٤

حقوق الجار

— من كان يؤمن بالله واليوم الآخر فليكرم جاره وفي رواية (فليحسن الى جاره)

— ان الحاق الضرر بالجيران من كبائر الذنوب

— لايدخل الجنة من لا يؤمن جاره بوائقه

منظمة ايمان بنيوزيلندا

— الحرية الكاملة ممنوحة لبعض الديانات الاخرى من بينها الاسلام

— منظمة ايمان تعتبر منظمة ذات صبغة دولية وعالمية .

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(IT IS SURELY THE QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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All Correspondence should please be addressed to

*The Manager,
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Iqbal Mansion,
Off Shahrah-e-Liaquat,
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Phone 52 43 26*

In the name of Allah, the All Compassionate, the Most Merciful

Dreams and Their Interpretation—I

"We are such stuff as dreams are made on", said William Shakespeare, "and our little life is rounded with a sleep." On more serious reflection this truism would appear to belong more to the realm of poetry than to hard reality. However, if life is likened to a river of mystery, sleep and dreams are no doubt its equally mysterious tributaries.

More recently, Sigmund Freud (1856-1939) has given scientific thought to dreams and their interpretation. Freud was the founder of the school of psychiatry known as psychoanalysis. He formulated a theory of mind having a number of distinctive features. He postulated the existence of an unconscious in the mind which influences conscious things and behaviour. Between Freud's conscious and unconscious perhaps exists a "no man's land" of mental activity termed as subconscious Freud has left a great influence on medicine, psychology, philosophy social thought, and even literature of our times. He experimented *inter alia* on dreamers and dreams, and has produced some interesting literature about interpretation of dreams.

Before the scientific study of dreams and their interpretation, human approach to them was simple and straight forward in respect of their explanations and implications When after waking man remembered a dream, he considered it either as an agreeable or disagreeable manifestation of divine or devilish propensities. Freud transformed the dream process into psychology. He made intellectual efforts to put forward a new explanation to dreams as well as the dreamer's mind.

It cannot be said with certainty how far Freud has succeeded in his venture. A doubt arises whether he has not made matters more complicated than he found them? Freud was a master of the abnormal in human bent and behaviour. He seems to regard man as a bundle of impulses and a victim of phobias, complexes, repression, hysteria, obsession, and wishfulfilment. He is mostly occupied with the subnormal and seldom reaches the super-normal in the spiritual build of man. This is a limitation to his dreamland. He himself admitted that his exposition of dream-work calls for pursuit because his work in this field is incomplete and it must remain so "unless analysis has clarified the original of other psycho-pathological structures, such as hysterical symptoms and obsessional ides."

IMPORTANCE OF DREAMS: Be that as it may, Freud succeeded to establish in an age of doubt and reason that dreams are not trifles but a serious matter in their import and significance. He writes, "The idea that the dream concerns itself chiefly with the future, whose form it surmises to advance — a relic of the prophetic significance with which dreams were once invested — now becomes the motive for translating into the future the meaning of the dream which has been found by means of symbolic interpretation." Scientists, coming after Freud have said more recently that our dreams are not aimless patchworks of fantasy but a pro-

cess vital to our mental life, and that they sometime even solve problems that baffle us while we are awake. They say that dreams continue work begun in consciousness. Jonathan Winson, an eminent neuro-scientist, writes, "Our brains may be handling thoughts below the level of our conscious awareness all the time." He suggests that without dreams there would be no merging of new experience with old — no short-term memory, which is essential for normal life.

BEGINNING: The dream process starts while humans are still babes and sucklings. The infant who puts a wry or smiling face in sleep is already in the dreamland. Winson says that in the first few years of life, the impressions made on a new baby set up the patterns that become the personality. Dreaming for as much as half the time, a small child progressively develops his own "strategy of behaviour".

Dream is one of the media of Divine guidance and revelation The mental state that we now term as subconscious is another wonder of human nature. It is a clearing house of ideas endowed with the faculty to decide which memories, phenomena and emotive experiences should be stored and preserved and which ones be discarded and forgotten. Modern psychiatrists like Freud speak of continuous function of sensory stimulii during sleep in order to give shape to dream-content, but who puts these stimulii in motion when man is asleep and unconscious? Of course, God the Creator Who is ever-vigilant, always seized of the affairs of His servants, and all-time free from somnolence or sleep.

Having dealt with the modern concept of dreams and the principles of their scientific interpretation, let us turn to Islam to see how it treats the mysterious phenomenon of dreams and what is its approach to their interpretation.

AL-QURAN: Our life is a process of wakefulness, sleep and dreams, swinging between the recurring phenomena of day and night. About night and sleep, and day and wakefulness, God Almighty says:

> "And He is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection." (25:47).

Quran Majeed also makes mention of a number of dreams It narrates the vision of Prophet Abraham (peace be upon him) about the offering of his son Ismael (peace be upon him) in sacrifice unto God:

> "Then, when (the son) reached (the age of serious) work with him, he said· O my son! I see in vision that I offer you in sacrific———" (37 102).

It refers also to the dream of Prophet Joseph (peace be on him)

> "Behold, Joseph said to his father. O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me" (12:4)

And then there is mentioned the vision of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself about his pilgrimage ('Umrah) following the Peace Treaty of Hudaibiya and the ultimate Conquest of Makkah:

> "Truly did God fulfil the vision for His Messenger. You shall enter the Sacred Mosque, if God wills, with minds secure, heads shaved, hair cut short, and without fear, for he knew what you knew not, and He granted, besides this, a speedy victory." (47:27).

All these dreams came true. In fact all the dreams of God's Prophets are invariably true dreams.

Dreams are a part of life In fact our day-long routine is an epitome of the whole life. The awakening may be compared to birth; the sleep is analogous to death; the dreams may be likened to an active state of the psyche after death, and the awakening represents the final rising-up on the Day of Resurrection. Dreams therefore are not a vain exercise of unconscious mind but an essential God-sent phenomenon of life's uninterrupted flow extending even beyond wakefulness. It is also clear that dreams constituted one of the media of communication between God and His Prophets for the sending down of Revelation and Guidance, and for giving to the Prophets prior knowledge of certain events yet to happen.

We shall continue this dissertation in our next issue, Insha' Allah

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AL-HADIS: Narrated Anas (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa sallam*) was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound) So the people went towards that sound, but the Prophet having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid" (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck. (Bukhari).

Islam and Mental Health

BY DR. ABDUL-KARIM M. NAIK
M.B.B.S., F.C.G.P., D.P.M. (Bom); F.I.P.S.

(This paper was presented at the XVIIth Annual Conference of the Indian Psychiatric Society (West Zone), held at Ratnagiri, on 25th & 26th October, 1987).

In the course of my psychiatric practice and social interactions, I had several occasions to examine the practical relevance of Islam to psychiatry and mental health care. And out of-the results achieved I am more than convinced that faith in Islam can substantially contribute to mental health This is my credential to deal with my topic at this conference, namely "Islam and Mental Health".

Studies made by Carl Jung has confirmed that people with faith in GOD are less prone to psychiatric ailments, and his studies particularly relate to Christians. The power of prayer has also been confirmed by the noble prize winning biologist Alexis Carrel. Similarly, the beneficial effects of Yoga in bringing about peace and poise to people have also been established.

Never before have so many millions, Muslims as well as non-Muslims all over the world, been more anxious to gain a contemporary understanding of the basic tenets and fundamentals of Islam and their credible relevance in the various solutions we seek for. The world of today, faced with the successes and dangers of science. is yearning to reconcile the materialistic aspect of life with the spiritual. As psychiatrists, we can more profoundly appreciate "why".

Let us first grasp the related concept on which Islam and psychiatry or mental health is constituted.

The word "Islam" means peace, purity, submission (to the will of GOD) and obedience (to His Law). In fact, the greeting "As-Salamu Alaikum" is not a mere hello, but means "May peace be on you". "Mohammedanism" is a misnomer (construed by the British). Muslims don't subscribe to this definition because Prophet Muhammed was only a messenger of GOD and not the founder of Islam or an "Avtar of God".

Qur'an is the word of GOD and not of Muhammad. It claims to have come to remind you the forgotten or distorted parts of previous scriptures, and a lakh of prophets (including Christ, Abraham and Moses) who were sent to every people in the world since the creation of man.

In his book on "The Bible, the Quran and Science" Dr. Maurice Bucaille, an eminent medical scientist of the French Academy of Medicine, says "It is not a faith in Islam that first guided my steps, but simple research for the truth. This is how I see it today It was mainly facts which, by the time I had finished my study, had led me to see in the Qur'an a text revealed to a prophet". What led him to this conviction was the fact that it would be unthinkable for a man of Muhammad's time to have been the author of such statements on account of the state of knowledge in his days.

Dr. Bucaille warns that Qur'an is not interested to be a scientific book, but it is a religious book, par excellence, and yet within due scientific parameters. But concludes that the Qur'an not only agrees perfectly with the data discovered by modern science, but also is remarkably free from the erroneous notions of the time.

The Qur'an is not a medical text but, from the psychiatric point of view, it is precise and firm about the self, its control and psychiatric problems such as alcoholism, suicide and homosexuality. Many of its statements refer to marriage, divorce, prostitution, family care, care of orphans and widows, importance of education and several other principles which define moral duties and govern human relationship to keep the individuals mentally sound and physically well. There are pointers towards relationship between psychological factors and somatic diseases.

"Islam" describes itself way beyond the boundaries of what we, in layman's term, call religion. It is also an all-encompassing political system and method of social organisation. It is a methodology for solving mankind's spiritual, practical and intellectual problems. It's therefore a culture and civilisation, and a world view, a living dynamic total system whose values and concepts permeate every aspect of human life and endeavour. Nothing is left untouched by these values: whether political structure or social organisations, economic concerns or educational curricula, environmental out-look, technological pursuits or needs and requirements and management of physical or mental health needs..

Psychiatry is supposed to have a different value structure compared to that of Islamic value structure. This is because Psychiatry, or to be more precisely western Psychiatry is till now having its emphasis on methods and processes, and its

overall view, dictated by and reflecting the concern of Western Society and culture. However, psychiatry, in its real broad sense, encompasses every aspect which deals with the recognition, treatment and prevention of mental abnormalities and disorders. It deals with illnesses which predominantly affect a person's mental life and behaviour, i.e. his feelings, his thinking, his behaviour, and social relationship. Thus, the understanding of every factor that affects the mind and behaviour builds more credible and scientific parameters for psychiatry. In the course of the treatment of my many Muslim psychiatric patients, I have found the relevance of the eternal values and concepts of Islam to be quite a dominant factor. Objective mental problems solving of such patients has to work within its own paradigms. To harmonise the objectivity of Western clinical practice of pharmacology with an Islamic value structure in Muslim communities is a more profound and worthwhile solution.

Now let us systematically look at *Man's Relation to GOD in Islam and its Bearing on Psychiatry.*

THE PURPOSE OF MAN'S RELATION TO GOD:

The Qur'an orients man's relation to GOD to three basic goals· refining people's conscience, attaining spiritual happiness, and curing maladies. These are some of the concerns of psychiatry.

Let us take the Refinement of conscience:

Conscience is a spiritual restraint or control lodged in man as a guide to his daily conduct which helps him to see the consequences of his deeds.

Just as conscience may at times get weak, it can also be strengthened through individual and social training. The strength and weakness vary among individuals and communities. The main constituent of the conscience is a belief in a capable GOD who accounts for every single detail and is well acquainted with all the secrets of our heart. In describing conscience, a philosopher once rightly said, "A conscience without faith is like a court without a judge".

The Qur'an hints on the conscience, declaring: "It was We Who created man, and We know what his soul whispereth to him for we are nearer to him than (his) jugular vein" (50 16). Such a "whispering" is the voice of conscience which can never be concealed from God.

Now we go to Spiritual Contentment:

Spiritual contentment, in the view of the Qur'an, spring from man's communication with the creator These days, man cannot easily find the way that leads to spiritual contentment; thus he supposes he can attain it by satisfying as much of his desires as he can True bilss, however, cannot be attained by satisfing such desires because they are all mortal. Wealth fades away; health gets exhausted; domestic, marital and parental ties all vanish. Besides, material catastrophes may befall us and trouble our lives But all these should not destroy our spiritual bliss The fundamental factor in our spiritual bliss is our communication with GOD It supports us with GOD's help and mercy.

Now, coming to Psychiatry

Scientists have discovered that worry, anxiety, grief and suppression have a great effect on the organic functions of the body. This aspect was studied at the universities of the West, and clinics of psychiatry were opened to this end. An Assistant Professor of Anatomy at the St. Jones University, and a member of the Association of American Surgeons, Dr. Paul E. Adolf, maintains, "I am convinced that the treatment has to combine both the spiritual side and the body at the same time. I have realised that my duty is to apply my medical and surgical knowledge besides my faith in God and my awareness of His Presence, and I have established both aspects on firm grounds. In this way along I have been able to offer my patients the complete treatment they need. I have found out that my medical knowledge and my faith in God are the foundation on which every modern medical philosophy has to be based.

"During my practice of Medicine, I have found that arming myself with spiritual means, besides my skill in the scientific field, have enabled me to treat many maladies with a sense of true blessing. When man excludes GOD from this field, all his efforts will only be half a treatment — some times not even the half.

"What are the causes of what we call nervous diseases? Among the principle causes of such diseases is the feeling of sin, hatred, fear, worry, suppression, hesitation, doubt, jealousy, selfishness and boredom. Unfortunately, most of those who work in the field of psychiatry may succeed in discovering the causes of psychological disorders which lead to sickness, but they fail in treating such disorders because they do not implant faith in GOD in their patients.

"Above all, one may wonder about these emotional disorders and the factors that bring about such maladies. They are the same disorders from the grip of which GOD's messages were sent to

liberate us. Almighty GOD, with His Omnipotence and Divine Wisdom, was aware of our spiritual needs and He did provide us with a complete treatment for them."

The Qur'an deals with psychic illnesses· "We send down (stage by stage) in the Qur'an that which is a healing and mercy to those who believe" (17:82).

FAITH IN GOD AND ITS BEARING ON MAN's CONDUCT

Faith in GOD liberates the human spirit from the material bondage, and thus enables man to rise above desires and not to bother about private benefits or losses With this, man works for his, his nation's and all people's welfare within the limits of common laws of justice and general principles of virtue.

All the virtue, nobility, sacrifice, altruism and self denial that man enjoys spring from his faith in GOD. This is a fixed truth whose confirmation comes from the common experience of humanity.

Faith in GOD and deeds of righteousness lead to GOD's good pleasure and deserve reward in the Hereafter. "Those who have faith and do righteous deeds—they are the best of creatures" (98:7) .. "Give glad tidings to those who believe and work righteousness and their portion is Gardens beneath which rivers flow" (2.25). "As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed" (18 30).

Faith in GOD prevents people from doing misdeeds. That is why Prophet Muhammad maintains "No adulterer commits adultery while in a state of faith; no thief commits a theft while in a state of faith; and no one sips wine while in a state of faith". This is because true faith would not allow a believer to do what contradicts its teachings, or decline from obeying its commandments.

Faith also lights the dark faces of life to us. In times of despair, a true believer remembers that there is still a resort to seek, that GOD is always there to give him a hand. He realises that there is no need for his sense of despair and anxiety. Thus he cools down, and his fears disappear.

In his present lite, man moves in a sweeping current of pains and difficulties. Hence those who have no faith in GOD, and those who do not take refuge in Him or seek His solace and support in times of misfortune are the most miserable On the other side are those who enjoy a blessed living, full of faith, as stated by the Qur'an.

THE REMEMBRANCE OF GOD AND ITS BEARING ON MAN's SPIRIT

Among the purpose of spiritual living is to provide man with security and peace and help in overcoming grief and uneasiness—man's most bitter enemies. The best means to attain this security is to keep up the Remembrance of GOD

Distress and anxiety spring from man's feeling of weakness as he faces life's happenings, whereas strong faith in GOD — the One who enjoys full control over all existence—and reliance on Him. supply the persons with a sense of security and power in the face of which all the worries of life become insignificant.

Dr. Breil affirms this fact when he says, "A truly pious person never suffers from any mental disorder". Dale Carnegie also says, "Psychiatrists realise that strong faith and adherence to religion are enough to do away with the sense of anxiety and nervous tension, and to heal similar sorts of maladies".

REWARDS AND FAVOURS

In every person, there are tendencies and inclinations to do good which are encouraged by good reward and the promise of attaining GOD's favour. In this sense, the Qur'an says: "Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of GOD is (always) near to those who do good" (7:56).

ASKING FORGIVENESS AND ITS BEARING ON THE TREATMENT OF THE SPIRIT

A believer who fears GOD in all that he does, most certainly will commit lesser mistakes A believer might fall in error, but he would get back to his senses That is why GOD always excuses the mistakes people commit and urges them to ask forgiveness Such an asking calls the spirit to a sort of self-judgement and keeps the person in the light of God's control that revives even the dead conscience

In Islam, the atonement of sin does not require confession to any clergy, and a sin does not stay hanging over a person's head, irredeemable and inescapable. Any Moslem can turn directly to GOD, in regret, asking forgiveness, so that GOD may grant His worshipper mercy and forgiveness; "If any one does evil or wrongs his own soul, but afterwards seeks GOD's Forgiveness, he will find God Oft-Forgiving, Most Merciful" (4 110)

Moreover, GOD bestows forgiveness only on those who turn to Him repentantly, no matter what their sins· "Say: O my bondmen who have transgressed against their souls' despair not of the

Mercy of God: for GOD forgives all sins: for He is Oft-Forgiving, Most Merciful" (39.53). Some scholars consider this verse the most relieving to believers as it opens the Gate of Hope wide to all.

Besides, Islam couples the chances of attaining purity and redemption with acts of righteousness, by considering the very performance of righteousness an atonement for sins — which is a sort of incitement to do good· "For those things that are good remove those that are evil" (11:114)

"...GOD is Oft-Forgiving, Most Merciful" (9:102) and in this sense the Prophet Mohammad explains: "Let a good deed follow an evil one, so that it might remove it".

Man's belief that GOD forgives all sins, and that all men's pleas for forgiveness are granted—is a means of psychic treatment that has been applied only of late.

Psychologists — particulary Sigmund Freud, the founder of the School of Psychoanalysis — have agreed that Psychological complexes are due to suppression and are curable This is done by having the patient recline on a sofa in a psycho-analyst's clinic and by bringing to his mind what is suppressed so that he can get over the problem. Specialists consider this "confession" a mental and behavioural means that expresses the patient's "errors" so that he may notice them and feel them In consequence, there results a "Conclusion of Truce" between spirit and conscience, after which the conscience grants its forgiveness When the person feels the forgiveness of his conscience, peace fills his heart and his psychic complex vanishes. Besides, such complexes are not the creation of illusion; they often result in headaches, heart disorders, high blood pressure, and similar troubles If the treatment of such sickness lies in the confession of error to the specialist, so that conscience grants its forgiveness — what a big difference there is between confessing to GOD and confessing to a doctor. And what a big difference between divine Forgiveness and the forgiveness of one's conscience

SEEKING GOD's MERCY AND ITS EFFECTS IN PUTTING AN END TO PESSIMISM

Pessimism has been proven to be very harmful to both mind and body It attacks the spirit, shakes it violently, and prevents it from performing its normal activity It often drags the spirit into ruin, and makes it rush into dangers mostly because, according to the pessimist, life turns into an unbearable hell.

Pessimists say the world is full of wretchedness, misfortune, illness and diseases, sins and misdeeds and pains, with no peace or security. With this, they are liable to lose all hope and all confidence in the future and thus would surrender to such pessimistic views and stop their struggle in life, and hence commit suicide The question is Would they reap any thing but loss?

The Dutch writer Frantz Stall. making a comparative study of the moral standards of Islam, explains that "repentance in Islam is a means through which people acquire a change in themselves. It is a great moral force".

Disaster and misfortunes tend to make us look at life with pessimism But one endowed with faith in God, never loses hope in that Divine Mercy With this faith and hope, he handles his problems through prudence and patience in expectation of release from the grip of trouble. That is why the Qur'an calls on all people to ask for GOD's mercy. "In the Bounty of GOD, and in His mercy, — in that let them rejoice that is better than the (wealth) they hoard" (10:58).

CONDITIONS OF THE WORSHIP OF GOD

Scholars define thanksgiving as a person's manifestation of submission and obedience with all his being, of testimony and affection in his heart, and of thanks and gratitude for the bliss that GOD bestows on him.

GRATEFULNESS FOR GOD's BLESSING

Seldom are people grateful to many: "Verily GOD is full of Bounty to mankind, but most of them are ungrateful" (10:60).

It should be remembered. however, that gratefulness does not yield any benefit to GOD; He gains nothing from people's gratitude, nor does He suffer any harm from their ingratitude. The benefit of gratitude goes directly to the grateful person; it purifies his soul, brings him nearer to GOD, and sets his will in the Righteous Way, that he may spend GOD's blessings in the legitimate means: "Any who is (so) grateful doth so to the profit of his own soul: but if any is ungrateful, verily GOD is free of all wants, worthy of all praise".

Faith in GOD and Its Bearing on Man's and Security:

Modern civilization has been successful in providing comfort and ease to people. It has failed, however, in providing peace and quiet to the spirit. Anxiety and worry still exist in different modes. Concern for economic and social future, fear of failure, worry about health, and the life, leave a bad effect on men's souls

Studies in modern psychiatry shows that a long chain of illness.

ranging from simple cold to gout, may, in cases, be attributed to psychic, not physical, troubles. Many a malfunction of the body is nothing more than a veil which conceals deep worries and fears inside.

In Islam, there is a spiritual force that does away with all such worries and fears, namely, putting one's trust in GOD, submitting one's affairs to His Will, and worshipping none but Him:.... "To Him goes back every affair (for decision): then worship Him, and put your trust in Him" (11:123).

In this sense, one's trust in God, in the view of Islam, is a spiritual provision that one should supply himself with to overcome fear and worry. It provides the believer with a special power that faces the darkest situations, and fills his heart with a peace which many people are deprived of.

Devotion to God Exalts Man's Conduct:

Since deeds devoted solely to GOD have to be previously resolved upon in good faith, one notices that Islam gives special care to this resolution and good intent and considers it a basis on which a person's deeds should all rest To this effect, the Prophet explains that "deeds are judged by the intent behind them, and everyone is rewarded according to his intention Those who seek the favour of GOD and His Apostle, will achieve their goal; while he who seeks wordly gains or a woman to wed, will arrive only at this end."

Good intention is a basic element in moral education, and Islam considers it the basis on which depends GOD's acceptance of deeds that are devoted to Him Immanuel Kant, the German Philosopher says: "Good intention is everything in ethics".

Consequently in Islam, good is accepted as good only when it springs from a good intention devoted to GOD; and a good deed is accepted as good only when it abides by GOD's Commandments.

Calling on GOD, and Its Spiritual Qualities:

Calling on GOD is one of the requirements of religious observances, since it acts as a link between the person and his Creator. It is an innate faculty in man who feels a yearning to GOD, seeks GOD's Support in the time of hardship, and implores God to save him from harm.

Calling on GOD could as well be a cure to many psychic malfunctions. To solve his problems, man has deep inside him a need to confide the secrets of his heart to an intimate friend who might relieve him of his burden of worry and grief. Psychiatrists seem to agree that the treatment of nervous tension and psychic frustration depends to a great extent on the revelation of the cause of tension and worry to a dear friend, since suppressing it increases the sickness.

Islam has established the calling on GOD as a means to attain spiritual sublimity and to diminish the grip of bodily lusts and desires. Calling on GOD also expresses one's pleas so that GOD may grant him His Favour, facilitate his affairs, and deliver him from trouble.

"Our Lord, condemn us not if we forget or fall into error; our Lord, lay not on us a burden like that which Thou didst lay on those before us. Our Lord, lay not on us a burden greater than we have strength to bear Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those we stand against Faith" (2:286).

In the reward of calling on GOD, there is relief to souls on the brink of perishing. It sweeps fear away and fills the heart with peace. Nothing could be as true as the following words of Carlyle: "Prayer and calling on GOD, the deepest sources of our might and perfection, have been very awfully discarded".

After considering these facts of Islam, man and GOD and their relevance to psychiatry and mental health-care, let us now comprehend briefly, how Islam can contribute to the solution of certain specific problems very much related to mental health.

THE ROLE OF ISLAM IN THE DELIVERY OF MENTAL HEALTH SERVICES

Loneliness: Such a complain cannot get a hold in a community where the role of the mosque as a community centre is respected and the five daily prayers are conducted Besides, most of the daily religious activities are conducted in a group So, it contributes to the strengthening of social support systems for individual as well as their families.

"In the process of acquainting people with the right channel to GOD, hold group discussions, applying wise approach and tactful guidance" (16:125).

Depression: It is one of the most widespread symptoms in modern civilization. The core of depression stems from the inability to face reality. Islam stresses that, waves of depression, if they occur, can be overcome with patience, perseverance and tolerance, at the same time strengthening steadfastness and creating the feeling of hopefulness and relief. The group meetings in the mosque and the

mutual co-operation between Muslims help avoid isolation and loneliness and hence depression too ... "Those who patiently persevere will be relieved and rewarded without limit" (39. 10).

Suicide: This is almost absent among Muslims. In Islamic ideology, suicide is considered against the will of GOD and those who commit it are to be punished in the Hereafter. This idea is deeply rooted in the Islamic culture.

"It is forbidden to commit suicide — GOD is always merciful to you".

Sexual Deviations: Abnormal behavioural pattern are not allowed and warned against. Islam encourages early marriage and is explicit regarding normal heterosexual relationships. Deviant form of any sexual relationship is a taboo in Islam. Statistically, venereal diseases are very rare in Muslim communities.

"Never commit adultery. It is a major sin and is detrimental"

Illegitimacy: This arises out of irresponsible sexual relationship and is also considered taboo. Hence the full rights of children to parenthood and rights of women to family unity are well preserved, observed and protected by the community. Thus the family members enjoy the security and integrity which protect against stress, inferiority and disfranchisement.

Drug Abuse: Islam totally prohibits it. Alcohol and drugs prohibition includes its consumption, production and commercial exploitation.

"You believers, intoxicants, gambling, believing in idols and fortune telling, are abominations spurred by satan, so keep away from all, that you may prosper" (5: 93).

Divorce: Although it is allowed restrictively in Islam, yet statistically, it is not very frequent. The family and the community is usually the victim. Prophet Muhammad had said "The most hateful licence to GOD is divorce".

Crime: Islam always calls for tolerance and forgiveness. It also hails keeping friendly relationships with enemies.

The Qur'an explicitly forbids slaying another human being and stipulates specific forms of punishment. Even when such killing is by error, Islam requires ransom to be paid to the family of the victim

'He who slays anybody unless in return for murder or he who causes mischief and corruption is regarded as killing the whole people". (5:35).

Discrimination: Islam advocates quality and discourages discrimination because of colour, sex or race. Islam also acknowledges all prior monotheistic religions and respects them

"We make no discrimination (they say) between one and another'. (1:285).

All these specific problems and their answers along with other principles of social order contributed to the establishment of the Islamic ideology and influenced all aspect of Islamic life

Many verses of the Qur'an help us in the understanding of our physical and psychological environment.

In sura XII, verse 84, we read that prophet Jacob was very depressed when he heard of the absence of his son Joseph. He lost his eye-sight The verse says "His eye-sight was lost as the result of silent melancholy" As you can see, this verse identifies hysterical blindness and thus acknowledges the significance of emotions and their effect and impact on sensory processes. In another verse sura XII, verse 96, the Qur'an says "When the good news bearer came and brought with him Joseph's shirt as evidence of his being alive Jacob regained his eye-sight". This denotes that when the psychological trauma was removed Jacob's sight returned to normal function

Summing up, we can say that the above-mentioned ideology which was fostered and disseminated by Islam guaranteed a well-balanced, integrated and poised society It can help very much in the preventive side of mental disorders as well as on the therapeutic side

Within my limited capacity, I have tried to explain the link between Islam and mental health I hope I have been able to open a little window through which you can catch a glimpse of a new concept of treating psychiatric patients with religious orientation, as I have done in treating my many Muslim patients.

I believe that the application of the concept of Islam and mental health care will help man create an equitable moral order

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AL-HADIS: Narrated Anas bin Malik (*Razi Allahu 'anhu*) A bedouin urinated in the mosque and the people ran to (beat) him. Allah's Apostle said, "Do not interrupt his urination (i.e. let him finish) " Then the Prophet (*Sallallahu 'alaihi wa sallam*) asked for a tumbler of water and poured the water over the place of urine. (Bukhari)

Al-Azhar's study on child care

In a pioneering study of references to children and mothers in the Holy Quran, the most prestigious spiritual and intellectual institution in Islamic world, Al Azhar University, says that child and maternal welfare has been a fundamental Muslim concern for 1,400 years.

This emerges clearly from a book. "Child Care in Islam," which five leading Islamic scholars of Al Azhar recently published. They base their findings on the first study ever made of references to children in the Quran and the Sunna, that is, the sayings and deeds of the Prophet Mohammed

The study done by Al Azhar in collaboration with UNICEF office in Cairo highlights simply and eloquently the Islamic messages on the state and right of the child; child survival and development, nutrition and its impact; personal and environmental hygiene.

Hundreds of thousands, perhaps millions, of children die of diarrhoea and vaccine preventable diseases every year in the developing countries of the Muslim world So, the widespread dissemination of Al Azhar's "Child Care in Islam" — through discussion of it at the Fourth World Islamic Conference on Sira and Sunna some months ago in Cairo, for example, and its subsequent distribution to thousands of mosques throughout Egypt—is expected to increase the attention given to child and maternal care by individuals, families and communities

In the Muslim countries the book will serve as a useful reference for promoting social mobilisation and advocacy for children as it chronicles the responsibility enjoined by Islam on families and society for the care of children. UNICEF Pakistan has already approached the International Islamic University to translate the book into Urdu so that it can be widely distributed in the country. The translation is being done by the Academy of Dawah and Training of Imams.

Explaining their conclusions, the Al Azhar scholars declare that "Islam" whose interest in children dates back 14 centuries, dictates to believers to seek the necessary preventive health measures for their children God made parents responsible for the protection of their children from diseases and from the dangers that threaten their survival and development.

"If medicine in our day has come to stress the necessity and the significance of breast-feeding, it is worth mentioning that Islam has emphasised this point for 1,400 years The mother who refuses to breastfeed her child without a good reason is denying herself as well as her child a very important benefit Breast-feeding creates in the mother an emotional upsurge and intensifies in her the feelings of motherly affection."

Sheikh Mahdi Abdel Hamid, Director of Information at Al Azhar, points out that "Al Azhar is both a mosque and university that was founded here more than 1,000 years ago It occupies a unique position in the Muslim world Some 5,000 of its students come every year from about 60 countries, while Al Azhar sends a similar number to preach and teach abroad.

Sheikh Mahdi added that "the importance of 'Child Care in Islam' is that it was prepared and approved by the most respected Islamic authorities in the world, and this gives it credibility among Muslims everywhere. It incites believers to obedience. It should be of great interest and assistance to religious and government authorities, doctors, nurses, traditional birth attendants, teachers, Health Ministry officials as well as to the general public.

"'Child Care in Islam' has meaning not only for the entire Arab world but for hundreds of millions of people in Indonesia, Bangladesh, India, Pakistan, Iran, Turkey, and much of Africa."

One of the tasks the Al Azhar scholars assigned themselves was to clarify the Islamic view concerning the family's responsibility for the health care and education of girls and women.

In this connection they quote Prophet Mohammed as declaring "the best of your children are the girls" and "whoever catered for a girl shall go to Paradise." The Prophet went even further, claim the Al Azhar scholars, and favoured the girl over the boy "If somebody goes to the market," said Prophet Mohammed, "and buys a toy and (gives) it to his children, it is as if he had brought alms to a group of deprived and needy people, and he should start with the girls first."

Prophet Mohammed (Peace be upon him) is also quoted as justifying pregnant and breast-feeding mothers for breaking their fast if the need be, an indication of his recognition of the special needs of mother and child during this period, and the importance he attached to their well-being.

The practical follow-up to publication was not long in coming The

(*Contd. on page* 34 *Col* 1)

The Resurgence of Islam in China

In LANZHOU, on the banks of Yellow River, cradle of Chinese civilization, a Moslem mosque stands at the foot of a hill, on the top of which is a white Chinese pagoda.

*At Xi'an, former capital of 11 dynasties, the Great Mosque, one of China's largest and oldest, is proudly displayed to visitors as part of China's national heritage — along with the life-size terracotta army of thirdcentury B.C. Emperor Qin Shi Huang.

*At Turpan oasis, on the edge of the Gobi Desert, teen-agers turn their Mao-style peaked caps back-to-front to pray — foreheads to the ground, facing Mecca — in a mosque resembling a Qing dynasty pavilion.

This unusual mixture of Islamic religious practice, ancient Chinese culture and modern communist dedication may seem incongruous at first. But Islam has been practised in China since the seventh century when Arab traders, riding the monsoon winds across the Indian Ocean, began to introduce the new faith in the coastal cities of China It spread through the interior as other Moslem traders travelled along the old Silk Road, and today is the religion of 10 of China's 55 minority nationalities — over 14 million people, according to the last population census of 1982

Islam currently appears to be undergoing a modest revival. During the Cultural Revolution (1966-76), mosques were often defaced, torn down or closed, and copies of the Koran were destroyed by the rampaging Red Guards Today mosques have not only been re-opened but also renovated or rebuilt — partly at government expense — and the Koran has been reprinted and distributed. One finds copies on sale, for example, at a stall in one of the main squares of the provincial capital of Urumqi, where 3 of the city's 165 mosques are being painstakingly restored. Xi'an's Great Mosque is also undergoing major repairs.

Religious leaders report more worshipers than before the Cultural Revolution At Niujie, the largest of the 46 mosques that serve Beijing's 180,000-strong Moslem community, 500 to 600 worshipers attend Friday prayers Throughout the vast Xinjiang region, the *muezzin's* call to prayer echoes in desert oases, and mosques are well filled in the cities of the Gansu Corridor.

More and more people — over 1900 in 1985 — are making the annual Moslem pilgrimage to Mecca, despite normally severe restrictions on overseas travel for individual Chinese. There is a new influx of young men into Islamic studies At the Lanzhou *madrasa* (Moslem school) all 40 places are filled, and at an Islamic college attached to Beijing's Dongsi Mosque another 40 high school graduates are studying to be *imams*, or religious leaders.

Moslems have gained a measure of toleration for religious practices. In areas where they are a majority, the breeding of pigs by non-Moslems is forbidden by local governments in deference to Islamic beliefs Moslem communities are allowed separate cemeteries; couples may have their marriage consecrated by an imam; and Moslem workers are permitted holidays during major religious festivals.

As well as religious gains, Moslems have won significant secular concessions from China's communist rulers and are playing an increasingly important role in regional and local administration. In the predominantly Moslam Xinjiang region, they now hold a majority of government posts.

Moslems, most of whom are farmers or herdsmen, seem to be prospering economically since the Chinese government introduced more liberal agricultural policies and stepped up industrial investment in the underdeveloped — and relatively autonomous — outlying areas where they live.

Culturally, too, they have gained Newspapers and books, television programs and films are being printed and produced in their own languages. The *Xinjiang Daily* is published in Uygur and Kazak as well as in Chinese Students can go to school and take university entrance examinations in their mother tongue. And the government is taking special pains to preserve and promote the colorful folk dances and songs of the national minorities of Xinjiang who mostly practice Islam.

Most of these already-practiced privileges were confirmed in the "Law on Regional Autonomy for Minority Nationalities" adopted by the Sixth National People's Congress

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(*Contd. from page 33 Col 3*)

Fourth World Islamic Conference on Sira and Sunna, held here recently, took up 'Child Care in Islam' at a special session.

Another concrete result was the decision of the Egyptian Ministry of Religious Affairs to furnish information and quotations from the study to 10,000 of the country's most frequented mosques. Eventually all 50,000 mosques in Egypt will receive the study.

—UNICEF Features

in 1984. The law stipulates that the administrative head of an autonomous region, prefecture or county — previously a member of the majority Han Chinese — should be picked from the nationality exercising regional autonomy in the area. Autonomous areas are allowed to develop their economies independently — within the framework of state plans, of course — and formulate laws according to the characteristics and needs of their locality.

This turnaround in policies probably reflects a more realistic attitude by China's government toward minorities who make up 6 7 percent of the population, but who occupy about 60 percent of the land of China — much of it strategically important (see map) and with abundant natural resources Xinjiang is rich in minerals, including oil, and Yunnan, which has a substantial Moslem population, has some of China's largest timber reserves. For the government, it may seem wise to keep minorities there happily within the Chinese fold

China's Moslems, in any case, are benefiting For the moment, at least, Islam is very much alive among peoples who have managed to practice their faith, sometimes against great odds, since the seventh century.

(*Condensed from* ARAMCO WORLD. BY DR. JOHN LAWTON).

Courtesy· Reader's Digest

AL-HADIS: Narrated Abu Musa: Whenever a beggar or a person in need came to the Prophet, (*Sallallahu 'alaihi wa sallam*) the Prophet would say, "Help and recommend him, and you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue" (Bukhari).

5,500-year-old antiques found near Multan

The recent digging along the Multan Fort to extend the stadium has yielded an archaeological treasure which predates even the Harappa civilisation.

The antiques found are believed to be as old as 3500 BC while the Harappa civilisation had existed between 2500 BC to 1700 BC There are also antiques of the early Muslim period of 1800 AD.

Among the antiques are two copper and silver coins of the period of Shahabuddin Mohammad Ghauri one coin of Alauddin Mohammad Shah (1296-1315) and other coins of the period of Nadir Shah Durrani (1738-1747) and Shah Alam (1759-1806). Some other coins, which are of smaller size are yet to be dated They are believed to be of earlier periods Also found were pieces of simple and glazed pottery, most of which are of pre-Islamic era — tiles, Chinese porcelain, then imported from China, a copper spoon and stamped and moulded clay utensils

The recovery of these antiques has been made from a "cultural" mound along the Multan Fort which is about 1500 feet in circumference. "Multan's Islamic history is well known but not the history of earlier periods" said Dr Mohammad Rafiq Moghul, director archaeology department.

Hints about the region being culturally rich are found in a study by Sir Alexander Cunninghum a governor of the Punjab in the 19th century. He organised a survey of the area during his rule A well was dug in 1864 as a result of which artefacts, certain building levels, pottery, coins etc. were found In the study Sir Cunninghum stated that Multan city had existed even in the third century.

The findings were based on the fact that utensils relating to the period of the Greek conquest had already been found at Tulamba, 51 miles north-east of Multan, during excavations in 1963 The fort of Tulamba was attacked and conquered by Peithon, a general of Alexander the Great He subsequently ruled the area in 600 BC. The Greek rule in the region was from 600 BC to 160 AD. At Tulamba a coin of the period as far back as 200 BC had also been found. "The region also saw the rise of Indus civilization," observed Dr. Moghul.

The recent discovery might not have been possible without the effort of Mr. Ibn-i-Hanif, a journalist of Multan, who during the digging for extension of the Multan stadium, happened to be there by chance Being a keen student of history and an author of several books, he entered a ditch out of sheer curiosity. What followed was the discovery of an invaluable archaeological treasure.

Courtesy· DAWN

AL-HADIS: Narrated Abu Musa: The Prophet (*Sallallahu 'alaihi wa sallam*) said: "A believer to another believer is like a building whose different parts enforce each other" The Prophet then clasped his hands with the fingers interlaced. (At that time) the Prophet (*Sallallahu 'alaihi wa sallam*) was sitting and a man came and begged or asked for something. The Prophet (*Sallallahu 'alaihi wa sallam*) faced us and said. "Help and recommend him and you will receive the reward for it, and Allah will bring about what He will through His Prophet's tongue" (Bukhari).

Tolerance in Islam

Commenting on the 'History of Science' in the *Encyclopaedia Britannica*, 1984, the editor acknowledges that when Islamic culture was at its zenith, West European culture was at its lowest ebb.

The conquests made by the Prophet's followers began in the 7th century A.D. and by the 10th century, Arabic was the literary language of nations stretching from Persia to Spain. Arab conquerors generally brought peace and prosperity to the countries they settled in One manifestation of this was the way the library of Cordoba in Spain began to flourish It had 500,000 books at a time when scarely 5,000 existed north of the Pyrenees.

The Muslims, moreover, were tolerant of the other monotheistic faiths, making it possible for Jews to rise to high positions in Islamic lands at a time when they were scarcely permitted to survive in Europe.

Musa Ibn Maimun (1135-1204), one of the great Jewish scholars and well versed in Greek, Hebrew, Chaldaic (now a dead language) and Arabic, was so highly regarded amongst the Jews that they compared him to the prophet Moses They claimed that from Moses to Musa no equal of the latter had been born.

Born in Cordoba he later went to Spain where he was appointed special physician to Salahuddin Ayyubi, the ruler of Egypt. In spite of Musa being a Jew. Salahuddin Ayyubi spared no effort to raise him to an exalted position in the land

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The Need of the Hour

When Maulana Shibli Nomani (1857-1914) started a movement for modern Islamic education—on idea which was hailed on all sides with an enthusiasm matching his own—only a modernist Muslim group dissented, arguing that Islamic education would lead Muslim youth into backwardness. For according to them Islam was against learning The example cited in support of this view was an incident which allegedly took place in the time of the second Caliph Umar Farooq, after the Egyptian city of Alexandria had been conquered Shibli's detractors maintained that at that time there still stood in Alexandria a vast Greek library, dating from the time of Ptolemy, and that so great was the contempt of these Muslim victors for learning that they burnt this library to the ground, thus depriving the world of the intellectual inheritance of their forefathers

Realizing that this allegation would harm his cause, Maulana Shibli began intensive research into the entire subject and finally published a well-documented article in which he proved, drawing on historical sources, that this library had been destroyed long before the Islamic conquest In the time of Umar Farooq, not the slightest trace of it had remained Citing established facts, Maulana Shibli proved that the library of Alexandria had been destroyed by Christians during their own period, Later, in the sixth century of the Islamic calendar, a Christian historian, by the name of Abul-Farah Malti, had wrongly attributed this action in order to shift the blame for this act from the Christians to the Muslims Maulana Shibli's findings were so well substantiated that they were later supported by European scholars.

Considering the course of action which he considered it necessary to pursue, it is clear that Maulana Shibli was more than competent to launch his campaign for modern Islamic education He did not just make appeals for his cause: he effectively silenced the opposition from contemporary forces with highly scholarly and intelligent counter-arguments. Present-day exponents of the movement to preserve the *Shariat*, however, have not so demonstrated their competence Indeed, they present quite a different picture. Far from arguing the case for Islamic law on a high scholarly level, they appear to have confined themselves to raising innumerable slogans, castigating what they term 'interference' in religion. In no way does this meet the intellectual imperatives of the present day.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع=‘	ء=’ (Jerk)	
Bold	*Madd*	آ=ãã	وٓ=õõ	ىٓ=ẽẽ	Fine	*Madd*	آ=aa	و=oo	ى=ee

Part 15 Sub-ḥaa-nal-la-zee — *Chapter 17 Ba-nẽe Is-rãã-eel* — ١٥- سبحٰن الذى ١٧- بنى اسرآءيل

SECTION 3 (*Contd.*)	RU-KOO‘ 3 (*Contd.*)	ركوع ٣ (شبع)
28. And even if you turn away from them (because you have nothing to assist them) and seek	28. *Wa im-maa tu‘-ri-ḍan-na ‘an-hu-mub-ti-ghãã-a*	وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ
mercy from your Lord which you hope,	*raḥ-ma-tim-mir-rab-bi-ka tar-joo-haa*	رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا
yet speak to them a gentle word.	*fa-qul-la-hum qau-lam-mai-soo-raa.*	فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ۝
29. And make not your hand chained to your neck,	29 *Wa laa taj-‘al ya-da-ka magh-loo-la-tan i-laa ‘u-nu-qi-ka*	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
nor open it to the utmost,	*wa laa tab-suṭ-haa kul-lal-bas-ṭi*	وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
lest you should sit down blamed, exhausted.	*fa-taq-‘u-da ma-loo-mam-maḥ-soo-raa.*	فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝
30 Indeed your Lord provides sustenance in abundance	30. *In-na rab-ba-ka yab-su-ṭur-riz-qa*	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ
for whom he pleases and straitens (it for whom He pleases).	*li-maieen-ya-shãã-u wa yaq-dir.*	لِمَن يَشَاءُ وَيَقْدِرُ
And surely He is aware of and vigilant over His servants.	*In-na-hoo kaa-na bi-‘i-baa-di-hee kha-bee-ram-ba-ṣee-raa.*	إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝

Part 15 *Sub-haa-nal-la-zee* *Chapter* 17 *Ba-nee Is-raa-eel* ١٥- سبحٰن الذی ١٧- بنی اسرآءیل

SECTION 4		RU-KOO' 4	رکوع ٤
31	And kill not your children for fear of poverty.	31 *Wa laa taq-tu-loo au-laa-da-kum khash-ya-ta im-laaq.*	وَلَا تَقْتُلُوٓا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ
	We provide for them and for you.	*Nah-nu nar-zu-qu-hum wa iee-yaa-kum.*	نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ
	Surely to kill them is a great sin.	*In-na qat-la-hum kaa-na khit-an ka-bee-raa.*	إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ۝
32.	And do not go near adultery;	32 *Wa laa taq-ra-buz-zi-naa*	وَلَا تَقْرَبُوا الزِّنَىٰٓ
	surely that is indecency, and an evil way (to follow).	*in-na-hoo kaa-na faa-hi-shah Wa saa-a sa-bee-laa*	إِنَّهُۥ كَانَ فَاحِشَةً وَسَآءَ سَبِيلًا ۝
33	And kill not the soul which	33 *Wa laa taq-tu-lun-naf-sal-la-tee*	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
	Allah has forbidden (you to kill) except for a just cause	*har-ra-mal-laa-hu il-laa bil-haqq.*	حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
	And whoever is killed wrongfully,	*Wa man qu-ti-la maz-loo-man*	وَمَن قُتِلَ مَظْلُومًا
	then indeed We have given his heirs authority (for redress)	*fa-qad ja-'al-naa li-wa-lee-yi-hee sul-taa-nam*	فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا
	but let him exceed not the limit in killing (the guilty)	*fa-laa yus-rif fil-qatl*	فَلَا يُسْرِف فِّي الْقَتْلِ
	Surely he (i.e., the heir) will be helped.	*In-na-hoo kaa-na man-soo-raa*	إِنَّهُۥ كَانَ مَنصُورًا ۝
34	And go not near the wealth of the orphan,	34 *Wa laa taq-ra-boo maa-lal-ya-tee-mi*	وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ
	except for what is better (for him),	*il-laa bil-la-tee hi-ya ah-sa-nu*	إِلَّا بِالَّتِي هِيَ أَحْسَنُ
	until he comes of age,	*hat-taa yab-lu-gha a-shud-da-hoo*	حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ
	and fulfil the promise	*wa au-foo bil-'ahd.*	وَأَوْفُوا بِالْعَهْدِ

English	Transliteration	Arabic
Indeed the promise (made) will be questioned about (in the Hereafter)	*In-nal-'ah-da kaa-na mas-oo-laa.*	إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝
35. And give full measure when you measure	35. *Wa au-ful-kai-la i-zaa kil-tum*	وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ
and weigh with the straight balance.	*wa zi-noo bil-qis-taa-sil-mus-ta-qeem.*	وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ
This is fairer and better in the end.	*Zaa-li-ka khair-runw-wa ah-sa-nu ta'-wee-laa.*	ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝
36 And pursue not that of which you have no knowledge	36. *Wa laa taq-fu maa lai-sa la-ka bi-hee 'ilm.*	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
Surely the hearing and the sight and the heart,	*In-nas-sam-'a wal-ba-sa-ra wal-fu-aa-da*	إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
all of these will be questioned about it (in the Hereafter)	*kul-lu u-lāā-i-ka kaa-na 'an-hu mas-oo-laa.*	كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۝
37. And walk not on the earth proudly,	37. *Wa laa tam-shi fil-ar-di ma-ra-haa*	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
(for) surely you cannot tear the earth,	*In-na-ka lan takh-ri-qal-ar-da*	إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ
nor reach the mountains in height	*wa lan tab-lu-ghal-ji-baa-la too-laa*	وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ۝
38. The evil of these things is	38. *Kul-lu zaa-li-ka kaa-na saiee-yi-u-hoo*	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ
hateful in the sight of your Lord	*'in-da rab-bi-ka mak-roo-haa*	عِنْدَ رَبِّكَ مَكْرُوهًا ۝
39 This is of the wisdom which your Lord has revealed to you	39. *Zaa-li-ka mim-maa au-hāa i-lai-ka ra-bu-ka mi-nal-hik-mah*	ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ
And set not up another god with Allah,	*Wa laa taj-'al ma-'al-laa-hi i-laa-han aa-kha-ra*	وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ
lest you should be cast into Hell, reproved and rejected	*fa-tul-qaa fee ja-han-na-ma ma-loo-mam-mad-hoo-raa,*	فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ۝
40 Has your Lord chosen you (to be favoured) with sons	40. *A-fa-as-faa-kum rab-bu-kum bil-ba-nee-na*	أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ

English	Transliteration	Arabic
and taken (for Himself) daughters from among the angels.	*wat-ta-kha-za mi-nal-ma-lāā-i-ka-ti i-naa-saa.*	وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنَاثًا ؕ
Indeed you do utter a dreadful saying.	*In-na-kum la-ta-qoo-loo-na qau-lan 'a-zee-maa.*	اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ۧ
SECTION 5	*RU-KOO' 5*	رکوع ٥
41. And indeed We have explained (warnings) in various ways in this Quran that they may reflect.	41 *Wa la-qad sar-raf-naa fee haa-zal-qur-aa-ni li-yaz-zak-ka-roo.*	وَلَقَدْ صَرَّفْنَا فِىْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ
But it increases nothing except their aversion (to the truth).	*Wa maa ya-zee-du-hum il-laa nu-foo-raa*	وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معانى القرآن الكريم باللغة الإنجليزية مع الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض المنشود من هذا مساعدة قرائنا الكرام على النطق الصحيح بكلمات نص القرآن العربي. هذا و نناشد قراءنا الكرام أن يتعاونوا معنا في عمل نشر دعوة الإسلام و رسالة القرآن عبر العالم بأسره و كما نرجو منهم أن يبذلوا جهودهم من أجل تعميم و ترويج مجلتنا اليقين بين أصدقائهم و معارفهم حتى تصل كلمة الله و أنوارها و بركاتها إلى أقصى حد ممكن و جزاكم الله خير الجزاء.

مأثـــورات

كان الرسول ﷺ يردد اثناء الوضوء للصلاة : (اللهم اغفر لى ذنبى ووسع لى فى دارى وبارك لى فى رزقى) .

وبعد ان يفرغ من الوضوء يقول : (اشهد ان لا اله الا الله وحده لاشريك له . واشهد ان محمدا عبده ورسوله . اللهم اجعلنى من التوابين واجعلنى من المتطهرين) .

أدب الألفاظ

ومن ادب الالفاظ : الايسب المؤمن (الدهر) .

فعن ابى هريرة رضي الله عنه عن النبى ﷺ قال : « قال الله تعالى : يسب بنو آدم الدهر ، وانا الدهر . . بيدى الليل و النهار !! » .

وعنه عن النبى ﷺ قال : « يقول الله عز و جل : يؤذينى ابن آدم ، يسب الدهر . . وانا الدهر . . اقلب الليل والنهار » . (رواها الثلاثة)

وعنه النبى ﷺ قال : قال الله عز و جل : يؤذينى ابن آدم . . يقول : يخيبة الدهر . . فلا يقولن أحدكم يا خيبة الدهر ، فإنى أنا الدهر . . أقلب ليله ونهاره . . فإذا شئت : قبضتهما » .

(رواه مسلم والامام احمد)

اول من كتب بسم الله

اول من كتبها نبينا محمد ﷺ .

وقصة ذلك ان قريشا كتبت فى جاهليتهم (با سمك الله) كما حدث فى صلح الحديبية حينما تمسكت بذلك ، فكان النبى ﷺ يكتب كذلك ، ثم انزل عليه (بسم الله مجراها ومرساها) فأمر ﷺ ان يكتب فى صدور الكتب (بسم الله) ثم نزلت (قل ادعو الله او ادعو الرحمن) فكتب (بسم الله الرحمن) ثم نزلت (انه من سليمان وانه بسم الله الرحمن الرحيم) .

فجعل ذلك فى صدور الكتب ، ثم كتبت البسملة فى اول كل سورة من سور القرآن سوى (برآءة) .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

مما عليه الان عشر مرات لاحرقت الشمس جميع الكائنات ولو كان الليل اطول مما عليه عشر مرات لتجمد كل شئ

لولا المطر لاقفرت الارض وصارت صحراء جرداء لا تقوم حياة عليها ولولا التبخر من مياه المحيطات والبحار ويكون المزن الذى تحمله الرياح وتنقله من مكان الى اخر لما وجدت الحياة والملح فى مياه المحيطات يحفظها من التعفن ثم انعدام الحياة بها وسبحان الذى جعل محور الارض مائلا بمقدار ٢٣ درجة لان اعتدال محور الارض يعنى نزول قطرات المياه المبخرة من المحيطات فى مكانين محدودين فقط هما الشمال والجنوب ، ولظل الصيف دائما والشتاء أبديا .

ودوران الارض حول محورها آية تشهد على عظمة خالقها وتمام علمه أو انها لا تدور حول محورها معنى ذلك ان لارض تدير وجها واحدا نحو الشمس ومعناه نهار دائم على ذلك الوجه وليل سرمدى على الوجه الآخر ومثال على ذلك كوكب عطارد لا يدير إلا وجها واحدا نحو الشمس فلا حياة على ذلك الكوكب . والارض بحجمها الحالى استطاعت الاحتفاظ بالغلافين الجوى المائى اللذين يحيطان بها . ولو قل حجمها لما استطاعت الاحتفاظ بذلك .

ومن آيات الغلاف الجوى انه الوسط الذى يضئ نور النهار ومع ان سمك الغلاف الجوى يقدر بالف كيلومتر إلا ان الطبقة التى تضئ بضوء النهار هى قشرة رقيقة سمكها ٢٠٠ كيلومتر عندما تواجه الشمس . واكثر الوان الطيف التى تتناثر اللون الازرق . ولذلك تكتسب ذلك القشرة اللون الازرق وهى القشرة التى تحدد معالمها القبة السماوية الزرقاء .

انها آيات عظمى ادركها العقل حين تفكر بها وابصرتها العين حين نظرت اليها وخشع الفؤاد امام عظمة خالق هذه الآيات .

قال تعالى : (سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه الحق) . (سورة فصلت ٥٣) .

ان الارض احد آلآء الله على الناس استخلف آدم فيها ومنحه مقاليدها واعطاه المعرفة التى استاهل بها هذه المكانة ان المتامل لآية خلق الارض يدرك ان المشيئة العليا هى المريدة فى تسليم الانسان زمام هذه الارض ارادة الحق هى التى اطلقت يد الانسان تعمر وتكشف ما فى الارض من قوى وطاقات وكنوز وخامات .

والحديث عن النعم التى اودعها الخالق فى الارض يطول ويطول وسوف نواصل ان شاء الله الحديث عن آيات العظمة فى خلق الارض ومهما اوتينا من العلم فلن نستطيع حصر نعم الله فى الارض فقط ومهما اوتينا من العلم لن نبلغ علوم الله ولا حتى نبلغ قطرة بسيطة فى علوم الله .

وامام عظمة آيات الحق وآثاره فى مخلوقاته لابد للانسان ان يعرف الله حق المعرفة وينزهه حق التنزيه ويعبده حق العبادة ، وان الذين لايرون آيات الله فى كل ما خلق هولآء كلهم لا يعرفون الله .

قال تعالى : (وسخر لكم ما فى السموات وما فى الارض جميعا منه . ان فى ذلك لآيات لقوم يتفكرون) . (سورة الجاثية ١٣) .

والتواضع لا يزيد العبد الا رفعة ، كما ورد عن النبى ﷺ ، والكبر او الخيلاء لا يزيد صاحبه الا مقتا فى الدنيا والآخرة ، فهو فى الدنيا يلقى الناس عنه معوضين لان الناس بطبيعتهم ينفرون من المتكبر المتجبر المتعالى ، وهو فى الآخرة كما قال الرسول فى شانه : (لا يدخل الجنة من كان فى قلبه مثقال حبة من كبر) ، وقال فيه ايضا : (من جر ثوبه خيلاء لاينظر الله اليه) ، وربما كان هذا هو العقاب فى الدنيا ، ويكون انصراف الله عن النظر اليه معلما من معالم الغضب عليه والعياذ بالله ، ومن وصايا لقمان لابنه وهو يعظه (ولا تصعر خدك للناس ولا تمش فى الارض مرحا ان الله لايحب كل مختال فخور ، واقصد فى مشيك واغضض من صوتك ان انكر الاصوات لصوت الحمير) ومما قضى الله به : (ولا تمش فى الارض مرحا انك لن تخرق الارض و لن تبلغ الجبال طولا) .

وعباد الرحمن اهل حلم وصفح جميل ، (واذا خاطبهم الجاهلون قالوا سلاما) . وجهل الجاهلين هو سفههم وسوء ادبهم . والمؤمن مدعو الى عدم التورط فى السفاهة ، لا نها خلق من لا خلاق له ، والمؤمن مدعو الى حسن الأدب ، فاذا ما جهل عليه جهول فمن حسن اخلاق المؤمن مشاركته والاعراض عن جهله ، (ولمن صبر وغفر ان ذلك لمن عزم الامور) وحسن اخلاق المؤمن كظم غيظه والعفو عن المسئ اليه ، ابتدارا الى مغفرة من الله (وجنة عرضها السموات والارض اعدت للمتقين ، والذين ينفقون فى السراء والضراء والكاظمين الغيظ والعافين عن الناس . والله يحب المحسنين) .

صدق الله العظيم .

جعلنا الله وياكم من اهل الاحسان .

النظـــر فى آيات الله :ـــ

الارض

متبع من العدد السابق

والاكسجين هو نسمة الحياة وبدونه تستحيل الحياة فوق الارض ولو كان الاكسجين بنسبة ٥٠% بدلا من ٢١% فان جميع المواد القابلة للاشتعال تصبح عرضة للاحتراق مع اول شرارة ولواصبح بنسبة ١٠ % لتعذرت الحياة على البسيطة .

ولو ان الغلاف الجوى كان أقل ارتفاعا مما هو عليه لاستطاعت بعض الشهب التى تحترق بالملايين يوميا فى الفضاء الخارجى ان تصل الى الارض وتدمر الحياة تشعل النيران . انها العناية الالهية وكمال الصنعة والتدبير تجلى عند النظر والتفكر فى دقة واتقان وكمال نظام النواميس الكونية التى تحكمه ، ان وراء كل ذلك يد الله الخالق المبدع المدبر وكذلك لو ان قشرة الارض زاد سمكها بمقدار بضعة اقدام لامتص ثانى اكسيد الكربون و وجد بذلك العدم . ولو اقتربت الشمس قليلا من الارض واعطت زيادة من الاشعاع والحرارة لاصبح وجه الارض رمادا . ولو ابتعدت الشمس قليلا عن الارض لتجمد كل شئ على البسيطة ولو ابتعد القمر عن الارض قليلا واصبح يبعد ٢٠٠٠٠ ميل بدلا من بعده الحالى لكان المد يبلغ من القوة بحيث ان جميع الارض تغمر مرتين فى اليوم بماء يزحزح الجبال . ولو ان النهار اطول

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله

حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد [illegible] بعدد كل معلوم لك

اهل التواضع والحلم

دكتور محمد السعدى فرهود

بسم الله الرحمن الرحيم

يقول الله تعالى فى صفة عباد الرحمن : (وعباد الرحمن الذين يمشون على الارض هونا ، واذا خاطبهم الجاهلون قالوا سلاما) هؤلاء هم اهل التواضع والحلم . يتواضعون فيما يظهر من امرهم للناس ، ويتواضعون فيما يرتسم بدواخلهم من حقيقة التواضع ، فلا تكاد تحس فرقا بين دواخلهم وظواهرهم ، اذا مشوا على الارض التزموا الرفق والهيمنة ، طبيعة لاتصنعا ولاتكلفا ولاجبنا ، ينأون بانفسهم عن الكبر والخيلاء واذا عالجوا امرا من امور الحياة عالجوه بالرفق واذا دعوا الى سبيل الله دعوا اليها بالحكمة والموعظة الحسنة ملتزمين امر الله : (ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هى احسن) .

واذا كانوا مع اخوانهم من المؤمنين تطامنوا لهم عن تواضع ، لا عن حقارة وصغار ، يحققون فى ذلك صفة رسول الله والذين معه من المؤمنين : (محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم) ، وليس من شانهم ان يتكلفوا الرفق ويتصنعوه لانهم ليسوا من اهل الرياء والملق ، وليس لهم ان يهونوا على انفسهم فيستخذوا او يجبنوا ، لانهم ليسوا من اهل المذلة والهوان وليسوا ممن يرضون الدنية فى دينهم ، فالمؤمن مدعو ان يدفع عن الدين مايثلمه ، وعن العرض ما يجرحه ، وعن الوطن ما يهينه ، ولا ملامة عليه فى هذا ، بل الملامة فى ان يقعد عن نصرة الدين ، وحياطة العرض ، والدفاع عن الوطن ، وهنا تطفو العزة على سطح الاحداث ويتمثل المؤمن قول الله فى المؤمنين : (اذلة على المؤمنين اعزة على الكافرين ، يجاهدون فى سبيل الله ولايخافون لومة لائم) .

وهذه الذلة مع المؤمنين هى التواضع ، وهى خفض الجناح فيما ندب الله رسوله اليه : (واخفض جناحك لمن اتبعك من المؤمنين) ، وفيما ندب الله اليه الانسان من الرحمة للوالدين :

والتواضع لايزيد العبد الارفعة ، كما ورد (واخفض لهما جناح الذل من الرحمة) .

بسم الله الرحمن الرحيم

عن ابن عمر رضي الله عنه النبی ﷺ قال : المسلم الذی يخالط الناس ويصبر على اذاهم افضل من الذی لا يخالطهم ولايصبر على اذاهم .

(رواه الترمذی و ابن ماجة)

يحث الحديث المسلمين على اقامة الروابط الاخوية فيما بينهم ومخالطتهم . من الطبيعی ان يصيبهم فی هذا العمل بعض الأذى . عليهم ان يصبروا على ذلك من اجل التضامن والتعاضد .

التحرير

أسعار الإشتراك السنوی فی اليقين إنترنيشنل
بعد مراجعتها فی ضوء أجور البريد الباكستانی المعدلة من قبل مكتب البريد الباكستانی،
إعتباراً من ١/٧/١٩٨٦ م

داخل باكستان: ٧/- روبية باكستانية بإضافة ٥/- روبيات فی حالة التسديد بشيك مصرفی بكراتشی

بالبريد الجوی	بالعملة الباكستانية أو مايعادلها من دولار أمريكی روبية بعد المراجعة
● البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٣١٠٫٠٠
● أستراليا، كندا، جزائر فيجی، نيوزيلنده و الولايات المتحدة الأمريكية	٢٥٠٫٠٠
● الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبی، البحرين، بورما، الدوحة، دبی، الهند، الكويت	١٣٠٫
● سری لانكا، الشارقة و المملكة العربية السعودية	١٩٫
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بالبريد البحری	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠
(ب) جميع البلاد الأخرى	١٤٥٫

ثمن العدد الواحد (ماعدا أجرة البريد)
داخل باكستان: ٥٠ر٣ روبيات   خارج باكستان بالبريد الجوی ١٫٠ دولار امريكی

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية و العدد ٣٤ مقابل ١ روبية، و ذلك ماعدا أجرة البريد

رسم العضوية فی المجلة مدى الحياة:
لساكنی باكستان ١٠٠٠٫٠ روبية ولغير ساكنی باكستان ٢٥٠٫٠٠ دولاراً أمريكياً .

لا حظر
على نقل المواد المنشورة فی مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التی تنشر على صفحات اليقين قرين النص العربی على التوالی فی كل عدد من المجلة.

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المكتب الفرعی: ٥٢٤٣٢٥

التسديد مقدما

والله ولی التوفيق ه

ألبعث الإسلامي

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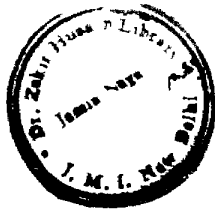
دار التصنيف (برائيويت) لِميتيد

المجلد ٣٦   ١٠ شوال ، ١٤٠٧هـ   الموافق ٧ يونيو ، ١٩٨٧م   العدد ٣

اهل التواضع

— وعباد الرحمن الذين يمشون على الارض هونا واذا خاطبهم الجاهلون قالوا سلاما

— يجاهدون فى سبيل الله ولايخافون لومة لائم

— والتواضع لايزيد العبد الا رفعة

النظر فى آيات الله — الارض

— ان الارض احد آلاء الله على الناس استخلف آدم فيها .

— ان الذين لايرون آيات الله فى كل ماخلق هولآء كلهم لايعرفون الله .

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In the name of Allah, the All Compassionate, the Most Merciful

IMAGERIES OF AL-QURAN

Someone has said, "Style is the man himself." In other words, an author is identified and known by the style of his writings. And therefore where God Himself be the author, His revealed Scripture is bound to be one of the many sure tokens of recognition of God's being This is what is believed by the Muslims with reference to Quran Majeed, a Miracle for all time. Its beauty has deeply impressed even many eminent non-Muslim critics of literature and connoisseurs of literary style.

To cite only a few of them, the great German philosopher-poet Goethe writes about Quran Majeed, "How often we turn to it, it soon attracts, astounds, and in the end enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand, forcible—ever and anon truly sublime" George Sale observes, "The style of the Quran is generally beautiful and fluent — It is concise —, enlivened with florid and sententious expressions, — sublime and magnificent — " G. Margoliouth says, "The Quran admittedly occupies an important position among the great religious books of the world Though the youngest of the epoch-making works bolonging to this class of literature, it yields hardly to any in the wonderful effect which it has produced on large masses of men It has created an all but new phase of human thought and a fresh type of character"

J M Rodwell writes, "It must be acknowledged, too, that the Quran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity — that its belief and trust in the one God of Heaven and Earth is deep and fervent —"

Quran Majeed is not purported to be a piece of literature, but it nonetheless abounds in delicate literary usage and style which help bring home the Divine Message with lucidity and clarity Imagery is one of the genres used in this behalf so as to facilitates understanding of the meaning of the Word of God.

IMAGERY Imagery comprises figurative illustration of a theme Generally speaking, it makes use of language to represent objects, actions, feelings, thoughts, ideas, states of mind and any sensory or extra-sensory experience Quran Majeed, however, does not use imagery as a measure of "art for art's sake", but to heighten the impact of the Divine Message on the imaginative and receptive human mind. Quranic imagery is not a literary pursuit but a means to illustrating God's intent and purpose of creation in a figurative, poignant and pithy manner of speech. It aims not at any poetic ornamentation of words or ideas It has been applied to picturesquely reveal the truth in letter and spirit. Herein the literal, perceptual, and conceptual are integrated together The sublime simplicity, piercing force, pictorial narration, and enchanting beauty of Quran Majeed lie fundamentally in its Message itself [illegible] literary expression is subservient to Divine purpose It is not meant to override or overshadow the purport of the basic Message We give below a

few examples of Quranic imageries to explain this point of view.

SIGNS OF GOD: Quran Majeed speaks again and again about God's signs in nature which inevitably beacon human mind towards their Creator. For example, the following verse portrays wondrous celestial order created by God:

"God is He Who raised the heavens without any pillars that you can see; is firmly established on the Throne (of Authority); He has subjected the sun and the moon (to their law)! Each one runs (its course) for a term appointed. He does regulate all affairs, explaining the Signs in detail, so that you may believe with certainty in the meeting with your Lord" (13:2).

This meeting with the Creator is to take place on the inevitable Day of Resurrection, more about which later.

MIRACLES: It is said that one of the ancient doorkeepers of Ka'bah had a ladder by which he used to profess to climb up to God in order to receive Divine oracles' Arab pagans so often used to ask the Prophet of Islam to demonstrate to them miracles. The anxiety ot the Holy Prophet to satisfy the infidels, in the hope to win them over to Islam, was allayed by God Almighty saying that God's miraculous signs could not occur for anyone's mere asking. They would come by God's Will alone. This phenomenon is explained in a Quranic verse containing a piece of suberb imagery inlaid with cute metaphors, as follows:

"If their spurning is hard on your mind, yet if you were able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign, (what good?). If it were God's Will, He could gather them together into true guidance: so be not you among those who are swayed by ignorance (and impatience)." (6:35).

SIGNS OF NATURE: A pictorial passage, touching on God's mighty works of nature, reads as follows, in translation:

"By the Sun and his (glorious) splendour; by the Moon as she follows him; by the Day as it shows up (the Sun's) glory, by the Night as it conceals it, by the Firmament and its (wonderful) structure; by the Earth and its (wide) expanse; by the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it, and he fails that corrupts it." (91. 1-10)

Here is proof, if proof were needed, of God and His Power extending to the vast expanse between the heaven and earth and beyond.

PHASES OF SUN AND MOON: With refenrence to the Dwellers of the Cave (Ashab-ul-Kahf), we find a beautiful verse depicting the purposeful shadows caused by the sun's movement, as follows

"You would have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. ———" (18: 17).

Another verse gives a pen-picture of the moon's phases, as follows.

"And the Moon, We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk." (36:39).

The simile is suberb indeed, surpassing any human literary venture.

DIVINE PROVIDENCE: Food is one of life's basic needs of men and cattle. About food production, God Almighty illustrates the process, thus:

"For that We pour forth water in abundance, and We split the earth in fragments and produce therein Corn and Grapes and nutritious Plants and olives and Dates and enclosed Gardens, dense with lofty trees, and Fruits and Fodder for use and convenience to you and your cattle." (80: 25-32).

The simple narration provides food for thought for those who care to reflect about Divine bounties.

DAY OF RESURRECTION We have mentioned before the Day of Resurrection when the dead will be raised up and man will finally appear before God to render account of his this-worldly deeds. Quran Majeed describes it as "the day of noise and clamour", as follows, to a stunning effect

"The (Day) of Noise and Clamour: What is the (Day) of Noise and Clamour? And what will explain to you what is the (Day) of Noise and Clamour is? (It is) a Day on which men will be like moths scattered about and the mountains will be like carded wool." (101: 1-5).

On this fitful Day, contented and satisfied will be only those who, in their worldly life, obeyed God, distinguished between the Right and Wrong, and followed His path of goodness and virtue. Again the scene of turmoil of the Day of Resurrection is drawn vividly and forcefully, as follows:

"When the Sky is cleft asunder; when the Stars are scatterd; when the oceans are suffered to burst forth; and when the

Graves are turned upside down; (then) shall each soul know what it has sent forward and (what it has) kept back." (82: 1-5).

LIFE AND DEATH: God warns man that the life of this world is transient. It is a temporary show of material pomp and glory destined eventually to decline and fall. It has been illustrated, in terms of nature, as follows:

"——— How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow, then becomes dry and crumbles away——". (57: 20).

All such signs and phenomena of nature point to the Supremacy of God and to His exquisite creation The Divine purpose is to educate man for his spiritual betterment and to make him reflect, so as to realise his station in life and offer his grateful thanks to his munificent Creator To the doubting ones Almighty God poses again and again the question:

"Then which of the favours of your Lord will you deny?" (55: 13 etc).

PARADISE AND HELL: Paradise will be the home of the righteous, in the hereafter. They are called at one place "Companions of the Right Hand". Quran Majeed floridly describes the environments in their final abode, Paradise, as follows

"(They will be) among Lote-trees without thorns, among Talh trees with flowers (or fruits) piled one above another, in shade long-extended, by water flowing constantly, and fruit in abundance, whose season is not limited, nor (supply) forbidden, and the Thrones (of Dignity) raised high." (56:28-34).

In sharp contrast, comes the word-picture of the Hell, the final abode of those who disbelieve and lead a vicious life in this world.

"Verily the tree of Zaqqum will be the food of the Sinful, like molten brass it will boil in their insides, like the boiling of scalding water. (A voice will cry: Seize you him and drag him into the midst of the Blazing Fire! Then pour over his head the Penalty of Boiling Water. Taste you (this)! Truly were you mighty, full of honour! Truly this is what you used to doubt" (44:43-50).

Having given us the senses, intellect and reason, and having explained the phenomena of life and death, good and evil, right and wrong, piety and sin, Paradise and Hell, God invites us to reflect and choose our way Only if the choice is right, the going will be good

DIVINE LIGHT: The subject matter of Quranic imagery is inexhaustible Here is only a specimen to prompt ourselves spiritually to go into Quranic imageries in deeper and greater detail so as to fully understand the Message of God. He is the guiding light as the following word-sketch speaks in the most exhilarating Quranic imagery:

"God is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star lit from a blessed Tree, an Olive-neither of the East nor of the West, whose Oil is well-night luminous, though fire scarce touched it: Light upon Light—". (24:35).

Here again the message is conveyed in the form of an exquisite combination of similitudes which is the most ecstatic of all.

CONCLUSION: We owe our thankful gratitude to Allah for His lofty Message of Truth delivered to mankind, and for the excellence of emotive and impressionable style in which the Message is couched — full of picturesque imageries so as to make it easy to understand Quran Majeed God's Book does not project exalted poetry or idle tales, or ancient myths. Its style aids man's intuitive perception and insight of the ultimate Reality.

May Allah give us the sense to understand the meanings of His Book, to follow them in our life, and to spread the message to the humanity at large. Amen!

'EID MUBARAK'

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May Allah grant us to live together in one brotherhood with peace and amity! Amen!

AL-HADIS: Narrataed Anas bin Malik (*Razi Allahu 'anhu*): The Prophet said, "None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else." (Bukhari)

AL-SUNNAH

The Dynamic Personality of the Holy Prophet

BY MOHAMMAD SAMI SIDDIQI

"We have not sent thee, O Muhammad, but a mercy unto all creatures."—(*Al Qur'an*-XXI)

"The genius of the Arabian Prophet, the manners of his nation and the spirit of his religion, involve the causes of the decline and fall of the Eastern Empire and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe." (Edward Gibbon)

Muhammad, the Apostle of God, and the son of Abdullah, was born in 570 A.D. at Makkah in the Hashemite family of the tribe Quraish, the most illustrious of the Arabs and the hereditary Custodians of the Kaaba In his early infancy, the posthumous child was deprived of his mother and loving grand father Thereafter, at home and abroad, in peace and war, Abu Talib, the most respectable of his uncles, was the guide and guardian in his youth. In his twenty-fifth year he entered the service of Khadijah, a forty-year-old rich and noble widow of Makkah, who soon rewarded his fidelity and integrity with the gift of her hand and fortune. By this alliance he was restored to the station of his ancestors.

According to the traditions, he was distinguished by the beauty of his person. As an orator he won the affection of public and private audiences. His integrity won him the name of *"Al Amin"* — (The Honest One). They applauded his commanding presence, his majestic aspect, his piercing eyes, his gracious smile, his countenance that painted every sensation of the soul, and his gestures that enforced every expression of his tongue In the familiar offices of life, he scrupulously adhered to the grave and customary politeness of his country His respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Makkah His frankness in expression and habits of courtesy in personal friendship extended to all—a universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive He possessed the courage both of thought and action.

The son of Abdullah was educated in the bosom of the noblest race, in the use of purest dialact of Arabia Though he was unlettered, yet the book of nature and of man, was open to his view He became aware of the nations and religions of the earth, discovered the weakness of the Persian and Roman monarchies, beheld with pity and indignation the degeneracy of the times He resolved to unite under One and only God the invincible spirit and the primitive virtues of the Arabs.

From every region of that solitary world the pilgrims of Makkah were annually assembled by the calls of devotion and commerce. In the free concourse of multitude, Muhammad, (peace be on him), as a simple citizen might have studied the political state and character of the tribes, the theory and practice of the Jews and the Christians.

Conversation enriches the understanding but solitude is the school of genius. From his earliest youth, he was inclined to spiritual contemplation He withdrew from the world and from the loving arms of Khadijah, and in the cave of Hera, three miles from Makkah, he meditated and the craving of his heart had its full play there It was the year 609 A D that one night he was blessed with the vision of Angel Gabriel who communicated to him the first Divine Call (Message), i.e. *Wahy*, and was invested with the office of the Apostle of God, at the age of forty.

ETERNAL TRUTH

The faith which under the name of Islam, denoting peace or homage to God (against idolatry or polytheism), he preached to his family and nation, is an embodiment of eternal truth—that "There is only One God and Muhammad is the Apostle of God"

The creed as preached by the Prophet is free from suspicion or ambiguity and the Holy Qur'an is a glorious testimony to the Oneness of God. The Prophet rejected the worship of idols and man, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. (*Vide* Abraham's argument in the Qur'an)

In the author of the Universe his rational self confessed and adored an infinite and eternal Being, without form or place, without issue or similitude, present in our most secret thoughts, existing by the necessity of his own nature and deriving from Himself all perfection These sublime truths announced by the Prophet are

[f]irmly held by the Believers (Mus[l]ims). The first principle of reason [a]nd revelation was confirmed by the [v]oice of the Prophet, now adopted [b]y *Muslims all over the World. From* [A]dam down to the revelation of [t]he Qur'an, all the Prophets have announced to mankind so many revelations, varying in rites but of one immutable religion, prevailing in [e]very clime and country, every tribe and community, and whosoever hates or rejects any one of the [P]rophets is numbered with the infidels Muslims are enjoined to entertain a high and true reverence for the Prophets without deriding one or the other.

The first believers in him as the Apostle of God were his wife (Khadijah), his slave (affectionate Zaid-bin-Haritha), the illustrious Ali, (his cousin of tender age with the spirit of a youthful hero) and Abu Bakr, his friend who confirmed the religion of the Prophet The people of Makkah were hardened in their unbelief by superstition and envy The elders of the city despised the presumption of an orphan, saying· "Citizens, listen not to the tempter, hearken not to his impious novelties" He was deemed guilty of deserting and denying the "national deities" They employed measures of violence and persuasion (*Vide* Utba's offer and temptations) When they failed in persecution they held a council and various plans were discussed—imprisonment. exile and finally his death was resolved upon, i e a sword from each tribe should finish him for ever in order to divide the guilt of his blood and baffle the vengeance of the Hashemites, (even to appease them with an offer of ransom — blood-money)

TRIALS & TRIBULATIONS

The Prophet was informed by revelation to leave Makkah In the dead of night, accompanied by his faithful friend, Abu Bakr, he escaped from the house leaving Ali in his bed and remained hidden for three days in the cave of Thaur. The Quraish explored every haunt in the neighbourhood of the city and arrived at the entrance of the cave. "We are only two", said the worried companion. "No, there is a third too," replied the Prophet calmly. "It is God Himself" Such was the reliance of the Prophet upon God Then they proceeded towards Madinah The news of his departure had already reached Madinah This escape and Emigration ushered the memorable era of the Hijra—commencing from 622 of the Christian Era)

Before this memorable event during the days of the pilgrimage some six persons of Khazraj and Aus tribes came to Makkah and grasped the beauty of the teachings of the Prophet. They embraced the new faith and pledged before the Prophet thus:

"We will not associate anything with God, We will not steal nor commit adultery nor fornication, we will not kill our childern, we will abstain from calumny and slander, we will obey the Prophet in everything that is right and we will be faithful to him in weal and woe."

Madinah proved a congenial soil for Islam and it obtained a footing there. The name of the Prophet became a household word among the Madinites Madinah welcomed the Prophet and stretched a hospitable hand to provide him with safety and succour. The citizens swarmed the pathway and came out in large numbers to welcome him He was hailed with acclamations of loyalty and devotion. The Prophet cemented a unique brotherhood between the Muhajirs and the Ansars (the Emigrants and the Helpers). The noble fraternity was respected in peace and war and the two parties vied with each other in generous emulation of courage and fidelity.

It is natural that everyman has a right to defend by force of arms his person and property and to repel or even to prevent the violence of his enemies and to extend his defence to a reasonable measure of satisfaction and retaliation The Holy Prophet in the exercise of a peaceful and benevolent mission had been banished and forced to take up arms in self-defence. The means of persuasion had been tried to the point of exhaustion. The time of forbearance had elapsed and he was commanded to defend and meet the enemies (pagans and infidels of Makkah) in the battlefield, not to propagate but to save Islam from total annihilation threatened by the Quraish:

"To those against whom war is made permission is given to fight because they are wronged" (Al-Qur'an-Hajj 39).

The Holy Prophet personally supervised and commanded the Islamic forces (so ill-equipped and small in number) like an experienced general. sometimes meeting with setbacks but generally coming out victorious. Strange to say that he fought so many sanguinary battles for nine years but never killed a single enemy with his sword. The whole staging of skirmishes and battles culminated in the conquest of Makkah (8 A H) virtually without bloodshed — a peaceful and unique victory The chiefs of the Quraish lay prostrate before the Prophet. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman," was the reply, "And you shall not confide in vain,

Be gone, you are safe, you are free," was the generous verdict.

FAITH AND OBEDIENCE

This peaceful conquest of Makkah determined the faith and obedience of the Arabian tribes — a symbol of truth.

Before this victory on the occasion of the Truce of Hudaibiyah in 6 A.H., the envoy of Makkah Urrwa-bin-Masood Saqafi went to the Muslim camp and witnessed the unhesitating, unflinching fidelity, faith and love the companions had for the Prophet. He was greatly impressed by the spiritual impact upon the believers. He went back and reported: "I have seen the Chosroes of Persia and the Caesars of Rome, but never did I behold a king among his subjects like Muhammad among his companions." Of course the devout fervour of faith and enthusiasm acted with more energy and truth than the cold and formal servility of the royal courts Edward Gibbon, in his *"Decline and Fall of the Roman Empire"*, writes

"The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition; so soon as marriage had raised him above the pressure of want, he avoided the paths of ambition and avarice and till the age of forty, he lived with innocence The Unity of God is an idea most congenial to nature and reason It was the duty of a man and a citizen to impart the doctrine of salvation, to rescue his country from the dominion of sin and error."

"The injustice of Makkah and the choice of Madinah transformed the citizen into a prince, the humble preacher into leader of armies; but his sword was consecrated by the example of the saints; and the same God who afflicts a sinful world with pestilence and earthquakes might inspire for their conversion or chastisement the valour of His Servants."

"The good sense of Muhammad despised the pomp of royalty, the Apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garments Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier; in his domestic life many weeks would elapse without a fire being kindled on the hearth of the Prophet The interdiction of wine was confirmed by his example, his hunger was appeased with a sparing allowance of barley-bread, he delighted in the taste of milk and honey, but his ordinary food consisted of dates and water" Often he prayed. "O Lord. keep me poor, raise me poor and take me to account with the poor."

During the short illness that extinguished the apostolic light, the Prophet proclaimed from the pulpit

"If there be any man whom I have unjustly scourged, I submit my own back to the lash of retaliation Have I aspersed the reputation of a believer, let him proclaim my fault in the face of the congregation. Has anyone been despoiled of his goods, the little that I possess, shall compensate the debt"

"Yes," replied a voice from the crowd, "I am entitled to three dirhams of silver" He thanked him saying: "It is better than be put to shame before the Lord on the Day of Judgment."

He peacefully expired in 632 C.E. saying: "O God, pardon my sins. Yes, I come among my fellow citizens and the Companion on High."

Professor Margoliouth has rarely a laudable term for the Prophet, but writes he:

"At the time of Muhammad's death, his political work was not left unfinished He had established a stable state, socioreligious. He joined the jarring feudal units of Arabia into a nation. He gave the Arabs a Universal Faith and joined them into a fraternity stronger than family or blood-ties."

Carlyle writes in his 'Heroes and Haro Worship'·

"Islam devoured all these jangling sects; and I think, had a right to do so. It was a reality, direct from the Heart of Nature once more Arab idolatries. Syrian formulas whatsoever was not equally real, had to go up in flame, mere dead fuel in various senses, for this which was fire."

GREATEST MAN

One of the journals of Beirut, *"Al-Watan,"* posed a query to its readers in 1911 thus: "Who is the greatest man of the world? A Christian Arab scholar has a better claim to express his views than an Orientalist of the West In answer he wrote:

"The greatest man of the world is he who in a short time of ten years (life in Madinah) laid the foundation of a new religion, new philosophy of life, new code of conduct and creed, and gave currency to a new culture, codified the rules of war, gave birth to a nation and a state of long and enduring standing, so marvellous, so strange and so conspicuous is it that he achieved all this, yet was unlettered Who was he? None but Muhammad, son of

Abdullah, the Quraishi Arab and the Prophet of Islam.

"He put in gear that was needed for the movement, organised the state and equipped his followers with all progressive forces (and resources) that made the nation march on from success to success."

LIGHT & GUIDANCE

Al-Qur'an and the Traditions (Hadith) contain injunctions, commandments and instructions, principles and precepts, light and guidance that Muslims require at each stage of individual and corporate life — social, economic, psychological and spiritual. He, under God's command, made the Annual Assembly (Hajj), cumpulsory so that the communities and nations of the world may come together and solve the problems of religion and society in the light of their creed

Az-Zakat (poor-rate) has been ordained as a compulsory tax; therewith to provide amenities of life to the indigent ones He made the language of the Qur'an necessary to learn Thus a common and universal language was evolved for international communication for the Muslims spreading all over the world He provided equal opportunity to individuals to develop their innate capacities and display their aptitudes, and rendered them able to attain the highest place and status in the society. His saying that no Muslim is superior to another but by virtue of his piety and righteousness, is a moral criterion. So Islam brought about a change in social outlook and practice and a real *democratic society came into being*, the head of which was selected by the choice of the votaries of Islam. This pattern of society has remained in vogue for a long time.

Islam's preaching that an Arab has no superiority over a non-Arab and vice-versa, opened the portals of faith upon high and low alike — it guaranteed peaceful and dignified life to all the subjects living within its state, saying: "The whole of mankind is live children to God. He is the beloved of God who looks after the children of God."

Many reforms were made in the social structure of society and marital relations by enacting rules and regulations, by enforcing laws of inheritance, by granting higher and dignified status to women and their rights, by framing laws of litigations, by establishing *'Baitul Mal'*—Public Treasury to consolidate national finances for national purposes The Prophet directed his efforts to organise institutions for propagation of learning and knowledge saying: "Knowledge is the lost treasure of a Believer" with a logical sequel that the Islamic state, during the days of its glory and power, kept the door open for researches, higher studies, inventions and learning. Every encouragment was given to scholars and learned men. Consequently, wisdom and knowledge poured in from all corners of the globe. Will not a man of such calibre and achievements be called "The Greatest Man of this Earth" ('Sirat-un-Nabi')

He left behind Al-Qur'an that challenges human aberrations, most reasonably checking and correcting human wanderings into sensual, material, and passionate existence E. D. Ross in his introduction to Sale's translation of the Holy Qur'an writes

"Thus through all the vicissitudes of thirteen hundred years the Qur'an has remained the sacred books of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read in the West, more specialy in these days when space and time have been almost annihilated by modern inventions and when public interest embraces the whole world."

May God shower His blessings upon the Holy Prophet. Amen!

Al-Hadis: Narrated Abu Musa Al-Ash'ari The Prophet said: "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?" "He said, "He should work with his hands so that he may benefit himself and give in charity" They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said. "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he does not do that?" He said, "Then he should refrain from doing evil, for that will be considered for him as Sadaqa (charity)." (Bukhari).

HEROES OF ISLAM:

Hazrat Ibnun Naablasi

(Rahmatullahi 'alaihi)

By Syed Mahmood Akhtar

Imam Abu Bakr Muhammad bin Ahmad Bani Sahl-ur-Ramli, better known as Ibnun Naablasi, was a great Traditionist and scholar of his time. He was respected by all for his piety and devotion to Islam. His study in Islamic jurisprudence as well as knowledge of Tradition was exemplary.

The rise of the Fatimid dynasty in Egypt saw the forcible propagation of the Isma'ili cult. Ibnun Naablasi was disgusted with the activities of the Isma'ili missionaries. He not only criticised their cult but also declared Jihad against them after passing a judicial decree.

The Isma'ili rulers wanted to apprehend him. Ibnun Naablasi moved away from Al-Ramlah to Damascus. But the Governor of Damascus arrested him and putting him in a wooden cage despatched him to Egypt. The event occurred in the year 363 A.H., during the Fatimid ruler, al-Mu'izz. 'Jauhar' was the ruler's military commander.

Ibnun Naablasi was brought before Jauhar who asked him.

"Did you pass the decree that if a person had ten arrows he could use one arrow against the Roman Christain and nine arrows against the Isma'ilis."

Ibnun Naablasi replied that someone had wrongly attributed that to him. He did not issue such a decree (Fatwaa). But he had decreed that if a man had ten arrows with him he should use nine arrows against you and the tenth one also be shot against your people because you had changed the religion, spilled recklessly the blood of the innocent persons and for yourselves claimed simulating holiness.

Jauhar ordered that Ibnun Naablasi be disgraced customarily. His face was accordingly painted in black, his hands were tied and he was taken round the public places (bazaars). The next day he was flogged. A Jew was called on the third day. He was required to strip off the skin of Ibnun Naablasi. The Jew started flaying him from the top of his head to the face. Ibnun Naablasi endured it without uttering a Fy! He was only reciting the Quranic verse:

"..And the command of God is a decree determined". (33. 38)

When the skin was peeled down upto the chest, the Jew felt pity for Ibnun Naablasi and thrust the dagger into his heart and martyrised him.

After doffing the skin it was stuffed with straw and hanged publicly (*Rahimahullah*) (Ibn Kaseer)

AL-HADIS. Narrated Abu Huraira (*Razi Allahu 'anhu*) The Prophet (*Sallallahu 'alaihi wa sallam*) said, "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so, O Gabriel love him' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth" (Bukhari)

AL-HADIS: Narrated Abu Hazim: Sahl bin Sa'd said that a woman brought a Burda (sheet) to the Prophet. Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla', a sheet with a fringe." That woman said, "O Allah's Apostle! I have brought it so that you may wear it." So the Prophet took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allah's Apostle! Please give it to me to wear" The Prophet (*Sallallahu 'alaihi wa sallam*) said, "Yes." (and gave him that sheet) When the Prophet left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet (*Sallallahu 'alaihi wa sallam*) for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet had put it on, so I hoped that I might be shrouded in it." (Bukhari)

AL-HADIS: Narrated Anas bin Malik (*Razi Allahu 'anhu*): The Prophet (*Sallallahu 'alaihi wa Sallam*) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say· "What is wrong with him, his forehead be dusted!" (Bukhari).

AL-HADIS. Narrated Anas (*Razi Allahu 'anhu*) · I served the Prophet (*Sallallahu 'alaihi wa sallam*) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" (Bukhari)

ISLAMIC MYSTICISM

TAQWAA

(Its Implication and Application)

By Syed Mahmood Akhtar

The word 'Taqwaa' is derived from Arabic "Waqyun" meaning: to prevent, to guard, to save, to fear, to act virtuously or righteously.

The centre of Taqwaa is the heart of the Muslim The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said:

"There is a piece of flesh in the body of the man. If it is right the whole body is right. If it is damaged the whole system of the body is damaged. That piece is the heart" (Bukhari)

Hazrat 'Umar once asked Hazrat K'ab-ul-Ahbaar (*Razi Allahu 'anhuma*) the meaning of Taqwaa In reply to his question Hazrat K'ab-ul-Ahbaar asked Hazrat 'Umar if ever he happened to walk through a by-path with thorny shrubs growing on both the sides Hazrat 'Umar replied. "Yes, several times."

Hazrat K'ab said. "O Leader of the Faithful! What do you do on such occasions?"

Hazrat 'Umar replied 'I roll together my clothes during walk through them"

Hazrat K'ab said: "This is exactly Taqwaa that a man walks carefully through thick and thin of life and saves his skirt from the sins and thorns of disobediences." (Tafseer Muaalim).

Quran Majeed says. "(It is a guide) to those who fear God" (2:2).

Also—

"The most honoured of you in the sight of God is (he who is) the most righteous or virtuous of you." (49:13).

During the first Friday Sermon delivered by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at Qubaa, he said:

"I advise you to adopt Taqwaa because the best advice which a Muslim can give to another Muslim is that he should prepare himself for the next world and ask him to adopt Taqwaa" (Tabari).

Muslim Scholars have placed Taqwaa in three categories, namely—

1. Lowest 2. Average 3. Best

God-fearing or righteous person (Muttaqee) is one who accepts the eternal truth and adopts it in every act and in every walk of his life, be it day or night, in open and in secret, without consideration of enjoying any apparent advantages

Quran Majeed says:

"The righteous (*al-Muttaqeen*) will be amid Gardens and fountains (of clear-flowing water). (15.45).

It is therefore evident that people of righteousness are friends of God and a man has excellence over another man because of his righteousness (Taqwaa) only Race, tribe or sect do not carry any virtue The standard of all magnanimity and excellence is virtue, that is righteousness (Taqwaa). God loves only those who are virtuous irrespective of their race or tribe A man who wears the garb of a virtuous man and runs after rank and status, pomp and prestige, money and dignity, is not virtuous He is rather a worldly person or a businessman short of righteousness

'Taqwaa' precludes a man from telling lies, breaking promises and resorting to such deeds as defalcation, treachery and treason. It produces in man, fear of God prevents him from earning livelihood by unlawful means, creates feelings of submission and humbleness of mind in him during prayers. It qualifies him to act with justice, integrity and impartiality. In short 'Taqwaa' is the means to bring about spiritual nearness to God. It is also instrumental to taking him to the Paradise. Such a faithful follower of Islam is sure to pass a successful life here and in the hereafter.

Let us, therefore, resolve that from now onward we will lead a life in fullest righteousness because righteousness is best and worth living. It is the best raiment both in hard time and opulence. A Companion approached the Holy Prophet and requested him to pray for him since he was proceeding on journey.

The Holy Prophet said:

May God make '*Taqwaa*' your provision for your journey." (Mishkaat).

Peace is hard to find today in the world. It very much needs a social order which could provide peaceful living to mankind. Islam guarantees that peace through the medium of Taqwaa as enunciated in Quran Majeed.

HOLY QURAN GIVES SCIENTIFIC PREDICTIONS

The Holy Quran's concept of the creation of the world, while different from the ideas contained in the Bible, is in keeping with today's general theories on the formation of the universe

This was stated by Dr. Maurice Bucaille of France, author of "*The Bible, the Quran and science*" in a lecture at the University of Ottawa that was sponsored jointly by the

Ottawa Muslim Association, the Muslim Students' Association of the University of Ottawa and the Muslim Students' Association of Carleton University.

Dr. Bucaille stated that the Quran includes predictions about the conquest of space and ideas about the water cycle in nature and the earth's relief, which were only proven scientifically many centuries later.

He said that the Quranic descriptions also agree with the current scientific informtion concerning the evolution and movements of heavenly bodies.

He said that one of the problems of understanding the Quran is that the translation of Arabic is not done by people who understand science and, therefore, they do not use scientific terms.

He learned Arabic in order to understand the Holy Quran. He said that he was "stupefied" to find data in the Holy Quran that was in agreement with modern knowledge and that was not known to man at the time when the Holy Book was revealed.

He spoke at three seminars at the university of Ottawa on orgin of man, science and the holy scriptures, medicine and mummies of the pharaohs, and Qur'anic and Biblical narratives in the light of modern knowledge.

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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The Dome of the Rock

BY PROFESSOR SHAUKAT MAHMOOD

After the subjugation of Jerusalem by Muslim forces in the time of the second caliph Umar ibn al-Khattab, the caliph visited the holy place and found the revered rock enshrouded in squalor. The squalid materials were removed with the support of Ka'b al-Ahbar (the Jews who had accepted Islam) and the Nabateans. Caliph Umar then led the prayers

Jerusalem is popularly known as al-Quds by the Muslims Some call it Bait al-Maqdis while others Bait al-Muqaddas. None of these designations is inexact and none has the priority over the other *'Maqdis'* means the Temple of Sulaiman (Solomon) which at the outset stood here. The word 'maqdis' is elicited from Hebrew expression *'bethammiqdash.'* By degrees this became appertained to the whole area. Iliya and Jerusalem were also its cognomens. The Romans called it Urishalim. Yaqut praises it as al-Balat, meaning the royal residence.

Although Jerusalem is located decidedly outside the geographical limits of Arabia, it earned a bonafide import when the Prophet, peace and blessings of Allah be upon him, received Allah's great Favour when he was transported from the Masjid al-Haram to the Masjid al-Aqsa. The sacred rock of Jerusalem also signifies the starting point of the Prophet's nocturnal and celestial journey *'al-Mi'raj'* to the Heavens.

There are disparate narratives of the conquest of Jerusalem by the Muslims. After the manner of a more usual version, the Muslim general Abu 'Ubaidah invited Caliph Umar in 17H-638C to come to this headquarters at Jabiyyah. According to Abu 'Ubaidah, the people of Jerusalem wanted the Caliph to be present to conclude a treaty Commensurate with another account, the Caliph came to Jabiyyah of his own accord in order to resolve the concerns of the conquered territory, and Khalid ibn Thabit was sent to besiege the town. This account is narrated by Tabari, Baladhuri and Ya'qubi. We also learn from these three historians that on reaching Jerusalem Caliph Umar declined to perform his *salat* in the Church of the Resurrection and on second thoughts said his prayers on the steps leading to the entrance of the Church.

On this occasion the rock was shown to the Caliph as an opportune location for the construction of a mosque But instead of building a mosque encompassing the rock, he gave orders that the mosque should be so built that the people praying in that mosque had the rock directly behind them and not in front. This was obviously done to avoid the possibility of starting of a *'bid'ah'* of bowing before the rock. *'Sajdah'* is not permitted to any one but Allah During the tenth century Muslims took control of the half of the forecourt on the steps to the Constantinian Basilica and built a lilliputian mosque there. This was called Masjid al-Umar. No remains of this mosque survive today but the Dome of the Rock is often erroneously called Masjid al-Umar. The Dome of the Rock, it must be noted, is by no standards a mosque but a magnanimous baldaccino over the sacred rock It

was built by the fifth Umayyad caliph Abd al-Malik ibn Marwan.

The Dome of the Rock has been time and again referred to as the Masjid al-Aqsa by numerous authors. Al-Aqsa Mosque is an altogether different building and is situated almost adjunctly to the Dome immediatly due south. The sacred rock on which the Dome was built has been referred to in the Talmud and Targums. There are many a myth and legend conjoined with this rock. Angels visited this rock two thousand years before the rock was created Nuh's (Noah's) ark rested here after the great deluge. The rock is also supposed to be a segment of a cliff in the Paradise; and angel Israfil will blow his trumpet from here heralding the day of resurrection, and rock is surrounded by seventy thousand angels every day.

Beneath the rock is a cave in the shape of a relatively irregular rectangle measuring 7x5 metres The cave below is reached by an askew flight of fourteen aslant steps, lowest three steps being semi-circular in plan. The roof of this cave is three metres high and there is a hole in the roof, an oblong of some 70x80 centimetres This subterranean chamber which is the 'locus classicus' of the holy precincts has often escaped the assiduities of the historians and bibliophiles. The chamber is a jagged parallelogram with its two diagonal corners of almost right angles, while out of the other two one is convex and the other concave. The corner immediately on the left of the steps is known as 'rukn-i-Da'oud' or the place or corner of David. The angle diagonally opposed to it is called 'rukn-i-Ilyas' or corner of Elias. Adiacent to the corner opposite the steps is a large recession in the form of a tabernacle or a truncated niche high above the ground level having a step in front of it. This is called *'rukn-i Ibrahim'* or the place of Abraham. Immediately on the right of the steps, as one goes down, is a mihrab-like construction set in a rectangular frame This is known as the mihrab of Sulaiman (Solomon). It is said that these prophets of Allah used to meditate in these loci in their respective periods. But this information is certainly not based on any authority.

According to the Micropedia of the *New Encyclopaedia Brittanica* vol. III, "The Dome of the Rock is the oldest extant Islamic monument. The rock over which the shrine was built is sacred to both Muslims and Jews To the former it is the site from which the Prophet Muhammad, peace be on him, founder of Islam, ascended to heaven; to the latter, it is the site at which Abraham, the first patriarch and progenitor of the Hebrew people, prepared to sacrifice his son Isaac" Muslim tradition is altogether different as far as the sacrifice of Ibrahim's son is concerned. It was not Ishaq (Isaac) but Isma'il who was prepared for the test and the place was not this sacred rock but the sacred stretches of Mina' near Makkah al-Mukarramah. Returning to the hole in the roof of the cave or the floor of the sacred rock we hear that people in the pre-Islamic days used to decant sacrificial blood into the rock-cave through the hole

The Dome of the Rock was raised by Abd al-Malik ibn Marwan in the year 69H/688C — 72H/691C. He is said to have set apart a sum equal to the seven years' proceeds from Egypt for the construction of this edifice. As a treasure-house (*Bait al-mal*) for this money he erected a modest structure known as *Qubbat al-Silsila* (Dome of the Chain). This diminutive building is said to have fascinated Abd al-Malik so much that he enjoined the Dome of the Rock to be an archetype of the same. Much noted and publicised kufic inscription in yellow and blue mosaics above the cornice and near the base of the dome confirms that the edifice was built by Abd al-Malik When Abbasid caliph Al-Mamun renovated the monument in 831H, some of the inscriptional tiles bearing Abd al-Malik's name were taken off and others containing Al-Mamun's name were interpolated instead. Amazingly, the date of the inscription was not altered by the masons of Al-Mamun. This falsification is detectable facilely as newer mosaics are of darker blue and the letters are more closely placed to fit Mamun's name within the stipulated length.

It is enigmatic to place confidence in that al-Mamun was so wooden-headed that he only substituted the name in the inscription and not the date Who would believe that none of his advisors noted such a blatant error It was not an uphill task for a caliph of al-Mamun's calibre to replace the whole inscription by an altogether newer inscription not leaving any evidence of Abd al-Malik's inscription This would not have caused any change in the colours of the mosaics either. It seems therefore quite probable that the anecdote and the animadversion was fabricated by the non-Muslim chroniclers as a part of their belligerent attitude to malign the Abbasid caliph. The monument has rema-

ined in the custody of non-Muslims intermittently and who knows who was responsible for this forgery. The allegations against al-Mamun sound diametrically absurd to me.

The Dome of the Rock is an annular building placed within an octagonal superstructure. Average length of the side of the octagon is 20.59 metres. Each side permutates in length slightly from the other, for example if we start from the northern side and move clockwise, the eight sides externally measure 20 69, 20.42, 20.74, 20.60, 20.96, 20.33, 20 74 and 20.72 metres.

Excluding the parapet which is 2.60 metres high, each side of the octagon is 9.50 metres in height Each side has seven divisions, the central ones housing a door each but only in the cardinal sides. Each door is 2.55 metres wide and 4.35 metres in height and is reinforced by two hefty stone lintels. The lower faces of these lintels are covered with brass decorated 'en repouse'. All the doors are double The oldest of these belong to the times of Muqtadir Bi'Allah (908-932) and Sultan Sulaiman (1520-1566). The door belonging to the former period were given by the mother of Muqtadir bi'Allah They are styled in pinewood of excellent quality. On either sides of the doors are windows in double tiers. Top ends of the upper tier windows are semi-circular. The windows closer to the corners are blind and so are all the lower tier windows of each side.

Inside the octagon, tout de suite, there is an auxiliary octagon comprising eight piers and sixteen columns, every two columns alternating with one pier. These piers and columns also support the roof. Inside the inner octagon there is a rotunda comprising four piers and twelve columns. This time every three columns are placed alternately with one pier. This circular arrangement of columns and piers has arches above which in turn support the stilted dome. Actual structure of the dome is made of timber 20.44 metres in diametre. The height of the dome is augmented by a massive drum above the roof level and of course over inner rotunda The drum is pierced with sixteen windows with semi-circular heads.

Interior of the building is stylishly embellished with several inscriptions and mosaics. So much was Hayter Lewis, a European critic, impressed that he was obliged to admit in his book *Holy Places of Jerusalem* It is undoubtedly one of the most beautiful buildings existing, and I cordially agree with these words of Mr. Fergusson, 'The one thing I was least prepared for was the extreme beauty of the interior of the building I remember perfectly the effect of the Taj Mahal and the other great imperial tombs of Agra and Delhi but so far my knowledge extends, the Dome of the Rock surpasses them all There is an elegance of proportion which does not exist in any other building I am acquainted with'.

Muqaddisi (985C) writes about the decoration of this building, "The floor of the Sakhra, and its walls, including the drum are faced inside and outside with curlicues of marble and mosaic The walls are faced with variegated marmoreal slabs upto nearly three metres in height and from that point to the ceiling with vari-coloured mosaics. The upper part of the outer walls and the drum of the dome was also originally covered with gold mosaics. Presently it is decorated with glazed tiles bearing floral motifs and Qur'anic inscriptions in abundance."

(The writer is a professor at the King Abdul Aziz University S.E D College of Engineering, Jeddah)

AL-MUSTAFA MEDICAL CENTRE AND ISLAMIC VARSITY'S FOUNDATION LAID

The Chief Minister of Baluchistan on March 19, laid the foundation of the proposed Islamic University and Al--Mustafa Medical Centre to be built at a cost of Rs 200 million by Al-Mustafa Welfare Society at Gwadar, four miles from Bela.

The Chief Minister announced a donation of Rs. 100,000.

The University and the medical complex are expected to be completed within two to three years on an area of 15 acres of land donated to the society.

FOUNDATIONSTONE OF UNIVERSITY OF ISLAMIC STUDIES LAID IN KARACHI

The foundationstone of the University of Islamic Studies was laid in Karachi, which, on completion in 1990 will help in popularising Islamic teachings as well as research in Islamic studies

The UAE has provided funds for the construction of the varsity Later such varsities will be set up in Islamabad, Lahore and Quetta The foundation stone was laid by Mr Zakaria Kamdar.

Al-Azhar University of Egypt has agreed to assist in organising classes at the varsity. Deputy Shaikh Al-Azhar Dr. Rauf Shalabi also spoke on the occasion and stressed the need for Islamic teachings Dr. Mujahid Al-Jundi and Shaikh Qasim Dervish, also from Al-Azhar, made speeches.

ALPHABETICAL LIST OF QURANIC SURAHS

CHAPTER	No	Part/s
A– ا		
Aa-li 'Im-raan	3	3-4
al-A'-laa	87	30
al-A'-raaf	7	8-9
al-Aḥ-qaaf	46	26
al-Aḥ-zaab	33	21-22
al-Am-bi-yaa'	21	17
al-An-'aam	6	7-8
al-An-faal	8	9-10
'A– ع		
al-'Aa-di-yaat	100	30
'A-ba-sa	80	30
al-'A-laq	96	30
al-'An-ka-boot	29	20-21
al-'Aṣr	103	30
B– ب		
al-Ba-lad	90	30
al-Ba-qa-rah	2	1-2-3
al-Bai-yi-nah	98	30
Ba-nēe-Is-rāā-eel (also al-Is-rāā' and Sub-ḥaan)	17	15
Ba-rāā-ah (also al-Tau-bah)	9	10-11
al-Bu-rooj	85	30
D– د		
al-Dahr (also al-Insaan)	76	29
al-Du-khaan	44	25
D– ض		
al-Du-ḥaa	93	30
F– ف		
al-Faa-ti-hah	1	1
Faa-ṭir	35	22
al-Fajr	89	30
al-Fa-laq	113	30
al-Fath	48	26
al-Feel	105	30
al-Fur-qaan	25	18-19
Fus-si-laat (also Hāā Meem al-Saj-dah)	41	24-25
GH– غ		
al-Ghaa-shi-yah	88	30
Ghaa-fir, (also al-Mu'-min)	40	24
H– ه		
Hood	11	11-12
al-Hu-ma-zah	104	30
Ḥ– ح		
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QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ	ح=ḥ	ز=z̤	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=ٔ (Jerk)	
Bold	*Madd*	آ=ā̄ā	وٓ=ōō	یٓ=ēē	Fine	*Madd*	آ=āa	و=ōo	ی=ēe

Part 15 Sub-haa-nal-la-zee | *Chapter 17 Ba-nēe Is-rāā-eel* | ١٥ - سبحٰن الذی ١٧ - بنیٓ اسرآءیل

SECTION 2 (*Contd.*) | RU-KOO' 2 (*Contd.*) | رکوع ۲ (متبع)

English	Transliteration	Arabic
13 And every man's fate We have fastened to his neck,	13 *Wa kul-la in-saa-nin al-zam-naa-hu tāā-i-ra-hoo fee 'u-nu-qih*	وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ؕ
and We shall bring forth for him on the Day of Resurrection	*Wa nukh-ri-ju la-hoo yau-mal-qi-yaa-ma-ti*	وَنُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ
a book (of his deeds) which he shall find wide open.	*ki-taa-baieen-yal-qaa-hu man-shoo-raa.*	كِتٰبًا يَّلْقٰىهُ مَنْشُوْرًا ۝
14 (He will be asked) Read your book (of deeds).	14 *Iq-ra' ki-taa-bak.*	اِقْرَاْ كِتٰبَكَ ؕ
This day your own self will suffice as a reckoner against you	*Ka-faa bi-naf-si-kal-yau-ma 'a-lai-ka ḥa-see-baa.*	كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ۝
15 Whoever goes right surely he goes right for his own self,	15 *Ma-nih-ta-daa fa-in-na-maa yah-ta-dee li-naf-si-hee*	مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ
and whoever goes astray, indeed he goes astray against his own self	*wa man ḍal-la fa-in-na-maa ya-ḍil-lu 'a-lai-haa*	وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ
And no bearer (of a burden) will bear the burden of another	*Wa laa ta-z̤i-ru waa-z̤i-ra-tunw-wiz̤-ra ukh-raa.*	وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ
And We never punish (anyone),	*Wa maa kun-naa mu-'az-zi-bee-na*	وَمَا كُنَّا مُعَذِّبِيْنَ
until We have sent a Messenger (to admonish him).	*ḥat-taa nab-'a-ṡa ra-soo-laa*	حَتّٰى نَبْعَثَ رَسُوْلًا ۝

English	Transliteration	Arabic
16. And when We wish to destroy a town	16. *Wa ı-zāa a-rad-nāa an-nuh-li-ka qar-ya-tan*	وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً
We command its affluent people (to obey),	*a-mar-naa mut-ra-fee-haa*	أَمَرْنَا مُتْرَفِيهَا
but they yet transgress therein,	*fa-fa-sa-qoo fee-haa*	فَفَسَقُوا فِيهَا
so the sentence becomes justly due against them,	*fa-ḥaq-qa 'a-lai-hal-qau-lu*	فَحَقَّ عَلَيْهَا الْقَوْلُ
and We destroy ıt utterly.	*fa-dam-mar-naa-haa tad-mee-raa.*	فَدَمَّرْنٰهَا تَدْمِيرًا ۝
17. And how many generations have We destroyed since Noah!	17 *Wa kam ah-lak-naa mı-nal-qu-roo-ni mım-ba'-dı nooḥ.*	وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ط
and your Lord is sufficient as the Knower and Beholder of His servants	*Wa ka-faa bı-rab-bi-ka bı-zu-noo-bı 'ı-baa-di-hi kha-bee-ram-ba-ṣee-raa*	وَكَفٰى بِرَبِّكَ بِذُنُوبِ عِبَادِهٖ خَبِيرًا بَصِيرًا ۝
18. Whoever desires the fleeting life (of this world),	18 *Man kaa-na yu-ree-dul-'aa-ji-la-ta*	مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ
soon We hasten for him therein what We wish	*'aj-jal-naa la-hoo fee-haa maa na-shāā-u*	عَجَّلْنَا لَهٗ فِيهَا مَا نَشَآءُ
(and) for whom We please	*lı-man-nu-ree-du*	لِمَنْ نُّرِيدُ
Thereafter We have provided for him Hell,	*sum-ma ja-'al-naa la-hoo ja-han-na-ma*	ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ
(and) he will enter it, condemned and rejected.	*vaṣ-laa-haa maz-moo-mam-mad-ḥoo-raa.*	يَصْلٰهَا مَذْمُومًا مَّدْحُورًا ۝
19. And whoever desires the Hereafter	19 *Wa man a-raa-dal-aa-khı-ra-ta*	وَمَنْ أَرَادَ الْاٰخِرَةَ
and makes due efforts in striving for it,	*wa sa-'aa la-haa sa'-ya-haa*	وَسَعٰى لَهَا سَعْيَهَا
and he is (also) a believer,	*wa hu-wa mu'-mı-nun*	وَهُوَ مُؤْمِنٌ

English	Transliteration	Arabic
then such are those whose efforts shall find favour (with Us)	*fa-u-lāā-i-ka kaa-na sa'-yu-hum mash-koo-raa.*	فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا
20. To all We extend help, to these and to those,	20. *Kul-lan-nu-mid-du hāa-u-lāā-i wa hāa-u-lāā-i*	كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ
from the bounty of your Lord;	*min 'a-ṭāā-i rab-bik.*	مِنْ عَطَآءِ رَبِّكَ
and the bounty of your Lord is not restricted	*Wa maa kaa-na 'a-ṭāā-u rab-bi-ka maḥ-ẓoo-raa.*	وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا
21 See how We have favoured some of them more than others,	21 *Un-ẓur kai-fa faḍ-ḍal-naa ba'-ḍa-hum 'a-laa 'baḍ.*	اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ
and indeed the Hereafter is higher in degrees and greater in excellence	*Wa lal-aa-khi-ra-tu ak-ba-ru da-ra-jaa-tinw- wa ak-ba-ru taf-ḍee-laa*	وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا
22 Set not up another god, with Allah,	22 *Laa taj-'al ma-'al-laa-hi i-laa-han aa-kha-ra*	لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
lest you should be left reproved and forsaken,	*fa-taq-'u-da maz-moo-mam-makh-zoo-laa*	فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا
SECTION 3	*RU-KOO'* 3	رکوع ۳
23 And your Lord has ordained that you worship none save Him	23 *Wa qa-ḍaa rab-bu-ka al-laa ta'-bu-dōo il-lāa iee-yaa-hu*	وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ
and (do) good to the parents	*wa bil-waa-li-dai-ni iḥ-saa-naa*	وَبِالْوَالِدَيْنِ اِحْسَانًا
If one of them or both of them attain old age with you,	*Im-maa yab-lu-ghan-na 'in-da-kal-ki-ba-ra a-ḥa-du-hu-māa au ki-laa-hu-maa*	اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا
then say not (even) "Fie" to them nor reproach them	*fa-laa ta-qul-la-hu-māa uf-finw-wa laa tan-har hu-maa*	فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا
but speak to them a kind word	*wa qul-la-hu-maa qau-lan ka-ree-maa.*	وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا
24 And lower to them the wing of humility out of affection	24 *Wakh-fiḍ la-hu-maa ja-naa-ḥaz-zul-li mi-nar-raḥ-ma-ti*	وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

	English		Transliteration	Arabic
	and say: O my Lord show them mercy		wa qur-rab-bir-ḥam-hu-maa	وَقُل رَّبِّ ارْحَمْهُمَا
	as they brought me up as a child.		ka-maa rab-ba-yaa-ni ṣa-ghee-raa.	كَمَا رَبَّيَانِي صَغِيرًا ۝
25	Your Lord knows best what is in your hearts	25	Rab-bu-kum a'-la-mu bi-maa fee nu-foo-si-kum	رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ
	If you be righteous		In ta-koo-noo ṣaa-li-ḥee-na	إِن تَكُونُوا صَالِحِينَ
	then surely He is Ever-Forgiving to those who turn to Him (in repentance)		fa-in-na-hoo kaa-na lil-aw-waa-bee-na gha-foo-raa	فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۝
26	And give to the kinsman his due	26	Wa aa-ti zal-qur-baa ḥaq-qa-hoo	وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ
	and (to) the needy and the wayfarer,		wal-mis-kee-na wab-nas-sa-bee-li	وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
	and squander not (your wealth)		wa laa tu-baz-zir tab-zee-raa	وَلَا تُبَذِّرْ تَبْذِيرًا ۝
27	Surely, the squanderers are brothren of the devils,	27	In-nal-mu-baz-zi-ree-na kaa-nōo ikh-waa-nash-sha-yaa-ṭeen	إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
	and the devil is ungrateful to his Lord		Wa kaa-nash-shai-ṭaa-nu li-rab-bi-hee ka-foo-raa	وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية المتداولة السهلة الفهم مع الكتابة الصوتية للنص العربي بالحروف الرومانية و ذلك تسهيلا على قرائنا الكرام النطق الصحيح بكلمات نص القرآن العربي ، خاصة الذين ليس لديهم الالمام اللازم باللغة العربية و نرجو من إخوتنا الكرام أن يبذلوا أحسن إهتمامهم بدرس الكتاب المقدس .

وقوة الجاذبية التى تدير كل نجم وكوكب فى فلكه وتمنعه من الخروج عنه ولولا ذلك لاصطدمت الاجرام بعضها ببعض فتحطم وهلك كل الوجود فالجاذبية هى التى تجعل الشمس تمسك بالارض والارض تجذب الانسان وكل كوكب له جاذبية بمقدار جرمه .

قال تعالى : (خلق السموات بغير عمد ترونها والقى فى الارض رواسى ان تميد بكم) (سورة لقمان ١٠).

وقطر الشمس كما يقول العلماء حوالى (٨٦٥٣٨٠) ميلا وهى اكبر من حجم الارض بمليون مرة ويبلغ محيط الشمس حو الى ٠٠٠ ٣٩٣ ١ كيلو متر وتبعد الشمس عن الارض ٩٣ مليون ميل ، اما جاذبية سطح الشمس والتى تمسك بالارض لتدور حولها فتبلغ ٢٨ مثلا لجاذبية الارض : وما يصل الينا على سطح الارض من أشعة الشمس واحد من بين كل الفى مليون شاع .

وآية خلق الارض تدل وتهدى الى عظمة خالق الارض سبحانه وتعالى ومع كل الحقائق العلمية التى عرفها الانسان والتى تثبت عظمة وضخامة الشمس والمعلومات التى توصل اليها الانسان عن قوة الطاقة التى تشعها الشمس والتى تذهب كل عقل عند سماعها والتفكير بها فكيف لا تفكر اخى المسلم واخى الانسان فى عظمة من خلق الشمس والارض وآية قوة مهما عظمت فهى لا شئ امام قوة الله وعظمته انها حقا قوة الله التى تمسك السماء ان تقع على الارض الا باذنه .

قال تعالى : (الم تر ان الله سخر لكم ما فى الارض والفلك تجرى فى البحر بأمره ويمسك السماء ان تقع على الارض إلا باذنه ان الله بالناس لرؤوف رحيم) (سورة الحج ٦٥) .

والاستثناء فى قوله تعالى : (الا باذنه) يشير إلى ان السماء ستقع على الارض عند ما يأذن الله بذلك يوم القيامة .

والارض كرة تلفها قشرة من صخر سمك هذه القشرة ٥٠ كلو مترا تقريبا وباطن الارض سائل ملتهب ويغطى (اربعة اخماس) سطح الارض طبقة من الماء وحول الارض طبقة العلاف الجوى (الهواء) ويقدر سمك الغلاف الجوى بألف كلومتر وهوعبارة عن خليط من الغازات لالون ولا طعم ولا رائحة بالاضافة الى بخار الماء وأهم هذه الغازات النتروجين ويوجد بنسبة ٨٨ % من حجم الهواء والاكسيجن بنسبة حوالى ٢١ % وغازات اخرى مثل النيون والارجون وثانى اكسيد الكربون بنسبة ٣ اجزاء فى كل ٠٠٠ ١٠ جزء .

للمقال بقية

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضىٰ

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وسحابة الدخان (السديم) أى المادة السائلة الملتهبة التى تحتوى على كل عناصر الاجرام من كواكب وشموس كان وسطها ضخما سميكا واطرافها رقيقة وهى تدور حول نفسها فى سرعة فائقة فانفصلت منها هذه الاطراف الرقيقة وكونت الارض وكل المجموعة التى ظلت تدور حولها مجذوبة لها بقوة جاذبيتها اذ كل ما ينفصل مما يدور لا بد ان يدور حوله ولابد ان يدور حول نفسه وكل ما يدور حول نفسه لابد ان يتكور اذا كان سائلا او لينا لذا تكور وسط هذه السحابة الضخم السميك وصار شمسا متقدة متوهجة اما ما انفصل من اطرافها الرقيقة فإنه تكور كذلك وانطفأ سطحه وصار ارضا باردة من الخارج متوقدة من الداخل والآيات العظمى فى خلق الشمس والاض ليس فى ما دتهما وحسب بل آية عظمى كذلك فى دورانهما وكذلك دوران الارض حول نفسها من غرب لشرق .

قال تعالى : (أولم ير الذين كفروا ان السموات والأرض كانتا رتقا ففتقنا هما) (سورة الانبياء ٣٠) .

وقال تعالى : (والارض بعد ذلك دحاها . أخرج منها ماءها ومرعاها) (سورة النازعات ٣٠-٣١) .

والشمس تدور كذلك حول نفسها وكذلك تجرى والارض تتبعها ونحن عليها ويجرى معها كل النجوم التى تدور حولها وبسرعة ١٢ ميلا فى الثانية . ولكن الى اين ؟؟ فإنها تجرى لمستقر لها كما ذكر الحق تبارك وتعالى .

قال تعالى : (والشمس تجرى لمستقر لها ذلك تقدير العزيز العليم) (سورة يس ٣٨) .

والارض تتحرك ثلاث حركات ، الحركة الاولى حول نفسها فينتج الليل والنهار والحركة الثانية حول الشمس فينتج الشتاء والصيف والحركة الثالثة تجرى مع الشمس منقادة لها فى الفضاء وملازمة لها الى حيث لا ندرى .

وطول فلك الارض حول الشمس يبلغ ٦٠٠ مليون ميل تقطعها الارض فى سنة وهى تجرى فى فلكها بسرعة ١٨٫٥ ميلا فى الثانية وتدور حول نفسها كل ٢٤ ساعة وتلف بسرعة الف ميل كل ساعة .

قال تعالى : (يغشى الليل النهار يطلبه حثيثا .) (سورة الاعراف ٥٤) .

قال تعالى : (ذلك بان الله يولج الليل فى النهار ويولج النهار فى الليل) (سورة الحج ٦١) .

قال تعالى : (خلق السموات والارض بالحق يكور الليل على النهار ويكور النهار على الليل) (سورة الزمره).

هذه الآيات توكد ان الارض تدور حول نفسها ومعنى يولج أى يدخل الشئ فى الشئ والكور : إدارة العمامة على الراس .

وقال تعالى : (لا الشمس ينبغى لها ان تدرك القمر ولاالليل سابق النهار وكل فى فلك يسبحون) (سورة يس ٤٠) .

هذا برهان قاطع يؤكد ان جميع الاجرام السماويه لها مدار خاص بها (الفلك) وبعد ١٤ قرنا صعد الانسان ودار حول الارض فى سفن الفضاء التى صنعها وما وصل اليه علم الفلك الآن وما توصل اليه من حسابات دقيقة لمواقع النجوم القريبة وكذلك معرفة الانسان الدقيقة بمدارات الكواكب كلها جاءت متوافقة ومؤكدة لما ذكره الحق فى محكم تنزيله وما توصل اليه العلم الحديث كان نتاج تفكر وتبصر فى هذا الكون ومحاولة من الانسان استقراء صفحات هذا الكون والتعرف على اسراره وكل ما احاط به الانسان من علم هو باذن الله ومشيئته .

والمهاد يجمع فى الشكل والسكون وفى الوضع وكذلك الوثارة واللين . فى هذه اللفظ والوصف الالهى المعجز العظيم وهو لفظ (المهاد) جمع الحق كل ما فى الارض من تسخير لمعيشة الانسان عليها .

ان حجم الكرة الأرضية وبعدها عن الشمس ومقدار اشعة الشمس الباعثة للحياة وسمك القشرة الارضية وكمية المياه على الارض ومقدار غاز الاكسجين وثانى اكسيد الكربون فى الغلاف الجوى للارض كلها عوامل سخرها الخالق كى تتوافق وبقاء خليقة الله على الارض على قيد الحياة وكل هذه النعم ألا تدل على عظمة خالقهاومنظمها ؟

ويقول العالم (دى بوى) ان الارض لم توجد إلا منذ بليونى سنة وان الحياة لم توجد الا قبل بليون سنة عند ما بردت الارض ، ويقدر العالم (سوليفان) المعدل المعقول لعمر الارض هو ألف مليون سنة .

قال تعالى : (منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة اخرى) (سورة طه ٥٥) .

وقال تعالى : (والله أنبتكم من الارض نباتا . ثم يعيدكم فيها ويخرجكم اخراجا) سورة نوح ١٧-١٨) .

وقال تعالى : (هو الذى جعل لكم الارض ذلولا. فامشوا فى مناكبها وكلوا من رزقه واليه النشور) (سورة الملك ١٥) .

ان الارض احدى الآيات التى تدل على عظمة خالقها، والارض التى نراها مستقرة ساكنة هى فى الحقيقة متحركة بل تجرى وتدور وبالرغم من سرعتها الهائلة فانها ذلول لا تلقى بما عليها وذلك لان الله تعالى جعل لها جاذبية تشد اليها ما عليها كما جعل لها ضغطا جويا يسمح بسهولة الحركة فيها وهى ارض طيبة مسخرة للانسان فهى مصدر حياته وهى حقا الارض الوديعة المطيعة والحلوب تاتى للانسان بالنعم والطيبات بفضل الله تعالى فكل ما تخرجه من زرع وثمار وماء وما تحويه فى باطنها من معادن وخيرات وما يحيط بها من اكسجين كلها نعم اودعها الله فى الارض كى تمد خليفة الله عليها بوسائل البقاء وتهيء له كل ما يحتاج ليعمر هذه الارض كما ارادت المشيئة العليا ودبرت يد الله الخالقة لهذه الارض

والارض اليابسة هى بيئة ثابتة لحياة الكائنات والتربة تحتوى العناصر التى تحتاجها المخلوقات الحية مثل النبات وتحول الى انواع مختلفة من الطعام يفتقر اليها الحيوان ويوجد كثير من المعادن قريبا من سطح الارض مما هيأ السبيل لقيام الحضارة والمدنية الحالية وما سبقها من مدنيات منذ بدء الخليقة ، فالارض مهياة لتكون مهادا ومرتعا وقرارا للانسان تمده بكل ما يحتاج من قوته وتوفر له مسكنا يقيه الحر والبرد ، وذلل طرقها لينتقل فيها الخلق لطلب مآربهم وجعل فيها الاستقرار والثبات قال تعالى : (الم نجعل الارض مهادا . والجبال اوتادا) . (سورة النبا ٦-٧)

وقال تعالى : (وآية لهم الأرض الميتة احييناها واخرجنا منها حبا فمنه ياكلون) (سورة يس ٣٣) .

وقال تعالى : (ومن آياته انك ترى الارض خاشعة فإذا أنزلنا عليها الماء اهتزت وربت إن الذى أحياها لمحى الموتى انه على كل شئ قدير) (سورة فصلت ٣٩) .

والارض والشمس وما حولها كانت سحابة هائلة من الدخان (السديم) كما ذكر الله ، قال تعالى : (ثم استوى الى السماء وهى دخان فقال لها وللارض إئتيا طوعا او كرها قالتا أتينا طائعين) (سورة فصلت ١١) .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله بعدد كل معلوم لك

النظر فى آيات الله :—

الارض

بقلم . د نبيه عبد الرحمن عثمان

قال تعالى : قل انظروا ماذا فى السموات والارض (سورة يونس ١٠١) .

معرفة الله هى الجوهر الذى بنيت عليه مبادىء الاسلام وبدون هذه المعرفة يكون كل عمل فى الاسلام غير ذى قيمة حقيقية . ويكون العمل فاقدا روحه .

والسوال : كيف نعرف الله ؟ وما هو الطريق الى هذه المعرفة ؟

والجواب على هذا السوال كالآتى . ان المتأمل ادنى تامل للقرآن الكريم يرى القرآن يلمت النظر بشكل واضح و واسع للعقل والفكر والعلم وهى الشروط الاساسية لمعرفة الله سبحانه وتعالى والطريق الى الله هو التفكر فى آياته وبديع مخلوقاته فى السموات والارض وفى انفسنا .

واثار الله فى مخلوقاته ساطعة لكل ذى بصيرة ولكل عين ترى فى كل شئ آية تدل على الخالق العظيم فالنظر والتفكر والتامل فى آيات الله هو الطريق السوية الهادية الى معرفة الله حق معرفته .

والعقل والعلم والفكر شروط اساسية لسالك هذه الطريق . اذا المتأمل للقرآن يدرك ان الاسلام يفرض على المسلم ان يفكر ويفرض عليه ان يتعلم .

قال تعالى : (ويرى الذين اوتوا العلم الذى انزل اليك من ربك هو الحق) . (سورة سبا ٦) .

وحث الله الانسان فى آيات كثيرة الى النظر والبحث والملاحظة كى يهتدى الى آيات الله وسنته ونواميسه فى الكون فيتبين للانسان من خلال النظر والتدبر والتأمل فى آيات الله ان الله هو الحق وهو الخالق المبدع ، وان ما يدعون من دونه هو الباطل .

قال تعالى : (قل سيروا فى الارض فانظروا كيف بدا الخلق) (سورة العنكبوت ٢٠) .

وقال تعالى : (افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها او آذان يسمعون بها) . (سورة حج ٤٦) .

وسوف نتامل ونفكر فى آية خلق الارض التى سخرها الله للانسان طائعة ذلولا نعيش عليه (مهادا) وانها خير واتم واوفر مهاد لمعيشة خليفة الله فى الارض .

بســـم الله الرحمن الرحيم

عن ابى عمر رضي الله عنه قال قال رسول الله ﷺ من تشبه بقوم فهومنهم .
(رواه احمد و ابوداود)

هذا الحديث الشريف ينطبق علينا المسلمين تماما ليس فى بلدنا فحسب وانما فى العالم الاسلامى باسره واخذ المسلمون بكثير من عادات اهل او روبا . بما فيها ملابسهم ولغاتهم واساليب حياتهم . فهل للمسلمين ان ينظروا فى اوضاعهم ويصححوها فى ضوء هذا الحديث . ؟

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
بعد مراجعتها فى ضوء أجور البريد الباكستانى المعدلة من قبل مكتب البريد الباكستانى،
إعتباراً من ١/٧/١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى كراتشى

	بالعملة الباكستانية أوما يعادلها من دولار أمريكى روبية بعد المراجعة
بالبريد الجوى	
● البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٢١٠٫٠٠
● أستراليا، كندا، جزائر فيجى، نيوزيلنده و الولايات المتحدة الأمريكية .	٢٥٠٫٠٠
● الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية . أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٣٠٫٠٠
● سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
● إندونيسيا	٢٠٠٫٠٠
● بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠
بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية .	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
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والله ولى التوفيق .

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IN THIS ISSUE Page

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بسم الله الرحمن الرحيم

In the name of Allah, the All Compassionate, the Most Merciful

ANSAR-MUHAJIR AMITY

With this issue Yaqeen International is, by the Grace of God, stepping into the thirty-sixth year of its continuous publication. All praise be to Him, we are moving towards yet another milestone on the path of Islam that we chose for ourselves when we set on this long and arduous journey.

While we pause to ponder on this occasion, it pains us to see and listen about things that are being said and done around us today A state of fear of the future comes over us It is only when we think of the beneficence and blessings of God that we see a silver lining in the dark cloud that is looming large on our horizon

Our fear arises from the increasing divisive tendencies of our people These tendencies emanate from a misplaced love for region. race, and language To it is added the Muhajir factor, leading to an ethnic conflict which is plaguing our mind and affecting the solidarity of the Ummah A feeling of hope however rises in our heart from our firm belief in the ultimate triumph of the unifying force of Islam

We propose to deal today with the Muhajir problem with a view to putting the issue in its Islamic perspective. Revolutions and wars do give rise to migration (Hijrat) and refugees (Muhajireen)

Islam is the most magnificent revolution that has ever taken place on the earth. It also has an equally magnificent tradition of Hijrat and Muhajireen. Let us therefore go back into this noble tradition of our early days in order to find a way out of our present dilemma

THE MIGRATION: When the grievous atrocities of Makkan pagans went on unabated for twelve long years, the Holy Prophet was permitted by God Almighty to migrate His migration to Madinah also created the problem of exodus of his followers and their rehabilitation and settlement. A well thought out strategy for this purpose had to be adopted by the Holy Prophet. His migration comprises the greatest turning point in the early history of Islam It presents to us even today a model to work out a fair and just solution in our context The Muhajir problem has to be viewed in the light of our own history

FRATERNIZATION The Muslim migrants from Makkah came to Madinah practically without anything of their own. They had to leave their belongings behind The Madinian Ansar received them with open arms. The Holy Prophet thought it expedient to fraternize the Muhajireen with the Ansar He called the Ansar to a meeting and said to them, "These are your brothers" Then he called one each from either side and said to them, "Each of you is a brother unto the other" Thus they became like real brothers The Ansar took them to their houses and shared their hearth and home with the Muhajireen

The major assets of the Ansar comprised oases. Money was not then much in circulation. They requested the Holy Prophet to divide their grooves between them and their Muhajir brothers. (Bukhari). The Muhajireen however used to be traders They knew little of agriculture In the circumstances, the Ansar offered to give half of the produce

to the Muhajireen. (Bukhari). The new fraternity was regarded as true kinship, so much so that, for sometime, when one of the Ansar died, his property was inherited by his own kinsmen as well as his Muhajir brother. (Bukhari). It was in this context that the following Quranic verse was revealed:

"Those who believed, and adopted exile, and fought for the, Faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another.. ." (8.72)

The Ansar-Muhajir amity and brotherhood became deep-rooted in the midst of the budding Muslim society in Madinah, the city which turned into the nucleus state of Islam. The relative aptitudes and respective capabilities of the Muhajireen and Ansar played an important role in the body politic of Islam. In the context of the Caliphate established after the demise of the Holy Prophet, the Agha Khan III has made an astute observation. He writes· "If after the Holy Prophet's Ascension into Heaven the succession had gone to the Ansar of Medina, a kindly, steadfast clan of yeomen, content to live on and work by the land, instead of the Prophet's own tribe, the Quraish of Mecca, internationally-minded, verile, reckless folk with a lust for travel and adventure, who journeyed to Constantinople and Alexandria, to Rome even, to Iran and by sea to India in search of trade, then Islam would have taken a totally different turn. Under the leadership of Ansar of Medina it would have been today one of many minor, little known Eastern sects It needed the imagination, the international experience of the trade-conscious Quraish, the citizens of Mecca, to have made Islam a world religion whose call was spread abroad to all mankind." (Memoirs).

There were no dissensions, rivalries, or enmities between the Medenian locals and the Makkan emigrants Let us turn back to the year 8 A.H.

AFTER HUNAIN. Considerable booty accrued to the believers in the wake of the battle of Hunain (8 A H.) While dividing the booty, the Holy Prophet was overly generous to those Muhajireen who were new converts and comparatively poor. The Ansar felt the Prophet's leaning and some of their youth said, "The Prophet rewarded the Quraish (Muslims) but ignored us, while the blood of the (Pagan) Quraish still trickles from the blades of our swords" (Bukhari). Others grumbled, saying, "We are called when times go hard, but the gains fell to others." (Ibid) When these murmurings reached the Holy Prophet, he called the Ansar and they pleaded, "None of our elders ever uttered such words, though some young ones did say so" (Ibid) The Holy Prophet's discourse on this occasion contains a beautiful piece of his rhetoric Said he, "Is it not true that you had gone astray and through me God guided you to the right path? You were divided and disunited and God blessed you with unity. You were poor and it was through me that God made you rich." The Ansar said in reply, "To God and His Messenger do we stand most indebted" (Ibid). Thereupon the Holy Prophet ejaculated, "Nay, retort O Muhammad! We believed in you when others rejected you, we gave you asylum when you were foresaken; we helped you in every possible way when you weree destitute. Yes, do advance these arguments and I shall confirm that you are right. But, O Ansar! Won't you like to be returning with Muhammad himself in your midst, while others will be going away only with goats and camels." The sermon worked and the Ansar burst into cry, "We want nothing else but Muhammad." Most of them were in profuse tears when the Holy Prophet explained to them that the Makkans concerned were needy and comparatively new to the faith They were given what they were given with a view to winning over their hearts and not as of any right." (Fath al-Bari).

The affairs of the Ummah, it will be noted, were decided on merit. Tribal or regional considerations were not at all the criterion. The Muhajireen were dealt with liberally and judiciously because the overall circumstances demanded so for the sake of equity.

TODAY. Let us revert to our present day situation Regional, linguistic, and ethnic dissensions have overwhelmed us. They only go to weaken our belief in our unity and solidarity. awakening thereby incessantly the hopes of our exterior enemies who are always out to find accomplices among traitors ready to betray their own mother land in order to serve their own selfish motives.

To quote the learned Mr. A K Brohi "In Islam, the only decisive norm with reference to which political life of the community can be organised is to highlight *commonalty of the tie of faith* being the nexus that constitutes the basis of its political integration, social solidarity, economic solvency as also its spiritual fraternity. This tie of faith operates in its own right as is evidenced by what happened in the early history of Islam when Prophet of God played the historical role of bringing about the trans-

formation of pagan Arab society. In this context it is essential to emphasize the significance of the Meccan period of his career as a Prophet. The success of the political institution of the Madinian State was made possible thanks to the discipline to which the Muslim elements like the Muhajireen and Ansar were subjected before they entered into the compact of the Madinian State — this discipline is another word of their having witnessed within themselves a basic inward change, a sort of inner moral, mental and spiritual transformation They found their interior consciousness conditioned by a sort of Theocentric ethos that was the off-spring of their having assimilated the quintessence of Shahadah — There is no god but Allah and Muhammad is His Prophet."

This is the way that leads to unity and unision, solidarity and consolidation, cohesion and co-operation, among the Ummah Faith and Shahadah are no doubt the binding force, whereas differences based on regionalism, race, and language work to turn us into a house divided against itself. They weaken the fibre of the Ummah. They eat into the very vitals of our unity

COMPREHENSIVENESS We say that Islam provides a complete code of life in all its bearings And this is undoubtedly a correct assessment It is easy to see that in Islam even the most ordinary facts of life have something religious in them Islam, by no means, offers something restricted, narrowly bounded or occupying a place apart, without any comprehensive influence. On the contrary, it penetrates the whole being of man. Rather it embraces within its domain everything which constitutes his existence, particularly his social and political life, so much so that there is practically nothing left that is to be taken for "mundane" or "secular".

CONCLUSION: In the circumstances, we can look back to our tradition with full confidence in order to find solution of all our affairs of the moment in the light of our own past Let us realise that the Muhajireen in Pakistan are after all an integral part of our common history, our common movements, our joint efforts and attainments, and our one State. They cannot be set aside as a mere catalytic agent that has already brought about a desired change. They are the basic elements in our political, social, cultural and national synthesis. They were not the camp-followers but the vanguard of our movement They burnt their boats for the sake of this homeland of ours. On their part, the Muhajireen have to work for a selfless merger of all the interests, including their own Seperation is the killer, not cure

To quote Mr A K Brohi again, "The politics of our own time cannot afford to ignore the value of Madinian chapter of Prophet's life But the life of our Prophet in Makkah before his Hijra to Madina is equally, if not more important, if only because the triumph of Madinian State is not unconnected with the moral and spiritual transformation that Islam had brought in the heart and soul of the believers who had accepted Islam in Makkah, and who when the call for migration was made, left their hearth and home, their kith and kin, and renounced everything in order to be blessed in the company of Prophet of Islam at Madina." This calls for a serious consideration today in our case, and in our circumstances.

Let us draw our lesson from the Hijrat of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and the position of the first Muhajireen of Islam. Let us lend our ear to the ever-echoing call of God Almighty:

> "The believers are but a single Brotherhood; so make peace and reconciliation between your two (contending) brothers; and fear God so that you may receive Mercy." (49:10).

The concept of Muslim Brotherhood as preached by Islam is the greatest social ideal of mankind. It ensures peace and tranquillity for the world at large. May we therefore care to understand and practise the teachings of Islam. May we obey the edicts of Quran Majeed, the Book of Allah. May we sincerely follow the Sunnah of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

So help us Allah and guide us to the Straight Path. Amen!

OXFORD LECTURES ON THE QURAN

Professor Syed Salman Nadvi of the University of Durban-Westville, South Africa, will deliver six lectures on the Quran at the St. Cross College (Frederick Hood Room) at 5 p.m. The lectures on 15, 19, 22 and 29 May and 5 and 10 June are organised by the Oxford Centre of Islamic Studies.

ZAGREB MOSQUE OPENS

After years of delay, Yugoslavia's biggest mosque in Zagreb has been opened. The faithful offered Friday prayer and listened the Sermon to herald the inauguration.

AL-FIQH-UL-ISLAMI

(Islamic Jurisprudence)

'ID-UL-FITR

The appearence of the new moon of Shawwal, the tenth month of Islamic calendar, brings to a close the month-long Ramazan fasting and nightly Taraveeh prayer. It heralds the celebration of 'Id-ul-Fitr on the following day. This day is marked by special early forenoon prayer by way of thanksgiving to Allah for His bestowing on the faithful the month-long multifarious blessings of Ramazan.

NIGHT OF REWARDS

The night of 'Id-ul-Fitr is called the Night of Reward (Laila-tul-Jaza). It is said that in the morning of this day, Allah sends down to earth His angels to take positions at street corners, calling out:

"O Ummah of Muhammad (*Sallallahu 'alaihi wa sallam*)! Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

Allah questions His angels as to what ought be the reward of the worker who has performed his duty well The angels reply.

"O our Lord and our Master! The return is that they be paid in full measure."

Upon this, Allah declares

"O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraveeh during the month of Ramazan, My pleasure and forgiveness."

And to the believes, He says

"O My servants! Beg of Me. upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you; and whatever you would beg for your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven, you have pleased Me and I am pleased with you."

The angels become exceedingly jubilant and they rejoice at the rewards bestowed by Allah upon the Ummah of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) at the end of the holy month of Ramazan

'ID-UL-FITR

The first of Shawwal is a thanksgiving day for Muslims on the completion of Ramazan On this day is offered special Prayer of 'Id-ul-Fitr. It is a day of feast and rejoicing in the name of Allah Fasting on this day is forbidden

A Tradition has it that a caravan came to Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) witnessing that they had sighted the new moon in the evening He ordered them to discontinue Fasting and, at dawn, to come back to their praying places. (Abu Daud).

Another Tradition says that when Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) came to Madinah, the Madinites told him that in the Times of Ignorance there were two days that they used to spend in playful pursuits. The Messenger of Allah remarked. Allah has changed for you things for the better than these two. that is the day of Sacrifice and the day of Fitr (Abu Daud)

PRAYER

'Id-ul-Fitr prayer comprises two Waajib rakaa't. The intent (Niyyat) is to be made accordingly before the Imam calls Takbeer-e-Tahreemah.

There is no call (Azaan) or Aqamat to this Prayer. The Tradition says: "There is neither Azaan on the day of Fitr when the Imam comes out or after he has come out, nor Aqamat, nor call, nor anything There is no Azaan and no Aqamat at that time." (Muslim).

The method of this Prayer has only one departure from an ordinary two Rakaa't congregation Prayer. It has six additional Takbeerat, three in each Rakaa't. (For details, one had better refer to a guide book on Prayer)

SERMONS

'Id prayer includes sermons. Compared to Friday sermons (Khutbat), 'Id sermons have two differences. First, 'Id sermons are delivered after the Prayer Secondly, 'Id sermons are sunnah whereas Friday sermons are obligatory (Farz). The listening of 'Id sermons is regarded essential

It is reported that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was presented with a bow on 'Id day and then he delivered sermons leaning on the bow (Abu Daud)

SUNNAH BEFORE PRAYER

After getting up early in the morning on the day of 'Id-ul-Fitr, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer

TAKBEER RECITATION

The following Takbeer is to be recited slowly on way to 'Id-ul-Fitr Prayer and on the way back after the Prayer.

الله اکبر الله اکبر لااله الا الله والله اکبر الله اکبر ولله الحمد O

TRANSLITERATION

Al-laa-hu Ak-bar Al-laa-hu-Akbar Laa i-laa-ha il-lal-laa-hu wal-laa-hu Akbar Al-laa-hu Ak-bar wa lil-laah-hil-hamd

TRANSLATION

Allah is Most Great, Allah is Most Great there is no god save Allah, and Allah is Most Great, Allah is Most Great, and all praise is for Allah

CHANGE OF ROUTE

It is reported that the Holy Prophet used to go out for 'Id Prayer by one route while he would return by another (Tirmizi) It is commendable to follow this practice

SADQA-TUL-FITR

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre-sunrise (Fajr) Prayer on the day of 'Id-ul-Fitr It is preferable to disburse this charity before proceeding for 'Id-ul-Fitr Prayer Failing this, it can as well be distributed afterwards

UPON WHOM DUE

Sadaqa-tul-Fitr is due on a Muslim on whom Zakaat is due It is also payable by one from whom Zakaat might not have yet become due but who nevertheless posseses goods in excess of his needs that will, in course of time, be liable to Zakaat whether full one year has passed on it or not

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or Sadaqa-tul-Fitr.

If someone possesses property in excess of his needs but is at the same time indebted, then Sadaqa-tul-Fitr becomes due only if after offsetting the liability of debt, so much is left as will attract payment of Zakaat, otherwise not

If one pays Sadaqa-tul-Fitr during the month of Ramazan, he is not required to pay it again on 'Id-ul-Fitr day.

Sadaqat-ul-Fitr is due for self as well as on behalf of each of one's minor children However, if a minor child is in possession of property which attracts Sadaqa-tul-Fitr, it can be paid out of it Major children are required to pay on their own behalf

Sadaqat-ul-Fitr is essential even if one did not observe Ramazan fasting for any reason

QUANTUM

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its weight should be 1 67 kilo, or to be on the safe side 2 kilos If barley or its flour is given it should be double of what is prescribed for wheat

If it is proposed to give Sadaqa-tul-Fitr in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley

DISTRIBUTION

Those entitled to receive Zakaat are eligible to take Sadaqa-tul-Fitr also Sadaqa-tul-Fitr from one prayer can be given to any one eligible person or several such persons Conversely, that from several persons can be given to a single eligible person

These questions have been dealt with in the higher of Hanafite Fiqh

---

Al-Hadis Narrated Abu Shuraih Al-Adawi (*Razi Allahu 'anhu*) My ears heard and my eyes saw the Prophet when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbour generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked 'What is his reward, O Allah's Apostle?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift) And anybody who believes in Allah and the Last Day should talk what is good or keep quiet, (i e abstain from all kinds of dirty and evil talks) " (Bukhari)

HEROES OF ISLAM.

IMAM BUKHARI

(Rahamatullah 'alaihi)

By Syed Mahmood Akhtar

Abu Abdullah Muhammad bin Isma'eel bin Ibraheem bin Bardizbah, popularly known to the Islamic world as Imam Bukhari, was born at Bukhara after Friday prayers on the 13th Shawwal 194 A H (809 C E) He had a sister and a brother as well. The name of his brother was Ahmad

His father died while Imam Bukhari was still young, leaving him to the tender care of his loving and devoted mother During his childhood he had lost his eye-sight as a result of some illness but he regained it afterwards due to the prayers of his mother

Imam Bukhari was a precocious child from his early life He was gifted by God with a strong intellect and a very retentive memory At the age of eleven years he publicly corrected the mistake of a learned scholar and Traditionist, Allama Dakhli *(Rahmatullah 'alaihi)* before a big gathering of theologians He received early education from the renowned Shyukh of his time. For example Muhammad bin Salam Baykindi, Muhammad bin Yusuf Baykindi, Abdullah bin Muhammad and Ibraheem bin Al-Ash'as *(Rahmatullahi 'alaihim)*

At the age of sixteen years he committed to memory all the books written by Abdullah bin Al-Mubarak (d. 181 A H.) and Wak'ee bin Al-Jarrah (d 197 A H) *Rahmatullahi 'alaihimaa*

Imam Bukhari made extensive tour of the Arab world. He visited Egypt twice and Basrah for four times. He stayed in Hejaz for six years and travelled to Kufah and Baghdad frequently. Once during his fifteen days' sojourn at Baghdad he memorised more than fifteen thousand Traditions (Tabaqaat--ul-Hanaablah). He had learnt by heart over one hundred thousand genuine (Sahih) Ahadees and two hundred thocsand unverified Ahadees (Tabaqaat-ul-Hanaablah)

On one occasion he travelled several hundred miles to meet a man who was reported to have a single Hadees in his possession But when he came to the man Imam Bukhari found that he was calling his horse by showing him an empty fodder-bag Seeing that deceitful gesture of the man Imam Bukhari inferred that the man was unreliable and he immediately returned without meeting him Thus Imam Bukhari was noted for his perspicacity in detecting spurious Ahadees (Traditions) and unreliable transmitters

Imam Bukhari had originally selected 600,000 Traditions, out of which he knew 220 000 by heart and out of this mass he selected and incorporated only 2,762 Traditions in his celebrated book, Al-Jami'ul Sahih-ul-Musnad, which is regarded by all the Ulama of Islam as the best and the truest book on earth after Quran Majeed (As-Sahih-ul-Kutub B'ada Kitaab Allah) It was compiled by the Imam even during his itineraries Once a part of it was composed in the Baitullah Sharif and at another time the work of the compilation was undertaken by him in the Holy Prophet's Mosque at the place called 'Rauzah min Riyaazul Jannah' or a portion of the Gardens of Paradise.

The work took his sixteen toilsome years to complete. On completion it was shown to Imam Ahmad bin Hanbal, Ali bin Madini and Yahya Mo'een *(Rahmatullahi 'alaihim)* who not only appreciated the work but they also certified its correctness Besides it is reported by Ibn Abu Y'alaa in his Tabaqaat-ul-Hanaablah that a congregation of 90,000 people had heard the book from Imam Bukhari himself.

Sahih Al-Bukhari is divided into the following ninety-seven books

No	PARTICULARS
3	— On Revelation, Faith and Knowledge
30	— On Ablution, Prayer, Zakat, Pilgrimage and Fasting
22	— On matters of Business, Trusteeship, Conditions of Employment and Legal Matters
3	— On Jihad
4	— On the Life of the Holy Prophet upto his Emigration to Madinah
1	— Prophet's Career at Madinah
2	— Commentary on Passages of Quran Majeed
3	— On Marriage Divorce and Related Topics
27	— On Food, Drinks, Clothing, Oaths, Behaviour, Persecution and Trials
1	— On Following Quran Majeed and Sunnah.
1	— On Oneness of God

The fame of Imam Bukhari's piety and learning soon spread throughout the Muslim world Even European writers have acknowledged his

greatness as an author and a pious man:

Prof. Philip K. Hitti, in his book entitled 'History of the Arabs' writes that Al-Bukhari's "collection has acquired a quasi-sacred character. An oath taken on it is valid, as if taken on the Quran itself Next to the Quran this is the book that has exerted the greatest influence over the Muslim mind Its author's tomb outside of Samarkand is still visited by pilgrims who accord him the next rank in Islam after Muhammad" (*Sallallahu 'alaihi wa sallam*).

H.A R. Gibb remarks that "it is a work of immense interest and scrupulous scholarship The book produces a remarkable impression of honesty combined with piety"

Sahih Al-Bukhari has been translated into many languages of the world Its Urdu version has been rendered by Maulvi Waheeduzzaman and its annotated commentary entitled TASHEEL-UL-QARI done by him in five volumes

For Arabic, Persian and Urdu annotations rendered by Ulama of Pakistan and India the readers may consult "India's Contribution to Hadees Literature" by Muhammad Ishaq, Lahore, 1955.

Besides the collection of Ahadees, Imam Bukhari wrote as many as twenty-five other books Among them his TAARIKH-UL-KABEER, comprising biographies of more than 40 000 narrators of the Ahadees from the Companions of the Holy Prophet Muhammad (*sallallahu 'alaihi wa sallam*) to the time of the Imam, has been considered as another invaluable addition. It is arranged in alphabetical order It was published in 1361-2 A.H, at Hyderabad, Deccan, in eight volumes It is reported that it was written by Imam Bukhari in the Prophet's Mosque seated in the moonlit nights near the Holy Mausoleum.

In later life Imam Bukhari suffered strong opposition from several religious scholars He, therefore, confined himself in his house at Bukhara. There the Governor, Khalid bin Ahmad Al-Dhuhli, once asked the Imam to bring to him all his books, which request he flatly refused saying that if the Governor was interested to learn he should come to his mosque or his house The Governor then asked him to hold special classes for his children. But the Imam refused to give any preferential treatment to them. Thereupon the Governor expelled him from Bukhara Imam Bukhari moved to a village called Khartank near Samarkand, where he stayed with his relatives Being too much oppressed by the hostility of the theologians he was heard one night praying that God might take him and so within a month he died on Shawwal 1, 256 A.H. (31 August, 870 C.E) at the age of 62 years It was Eid-ul-Fitr on the day he was buried.

'A REVOLUTION IN SCIENCE'

Thesis sent to Nobel committee

A young Pakistani scientist has brought a revolution in the world of science with his new theory of gravitation removing drawbacks in the theories of Newton and Einstein, the greatest scientists in the whole history of mankind.

Dr Amanullah, who got advanced studies in the Soviet Union and obtained his doctorate from the Kiev state University, is an Assistant Professor of Mathematics in Muzaffarabad University.

He has derived a series of laws formulating his theories out of which only six have been published in booklet entitle "Generalisation of the foundation of Newtonian mechanics" which has been very much appreciated by the renowned scientists of the world.

Pakistan Academy of Sciences has also recognised his work and his monograph (thesis) has been sent to Royal Swedish Academy of Sciences, Stockholm, Sweden, and Nobel Prize Committee for Physics, Sweden, for consideration of Nobel Prize for Physics to Dr Amanullah

The book has also been sent for their information to eminent scientists of the world including Dr. Abdul Salam, Steven Weinberg (US), Shelton Glashow (US), Sir Bernord Lovell (UK), Sir M F. Stiyah (UK) and many others

The theories by Dr Amanullah have been named as "Amanian Theory" and recognised as superphysics by Russian academician, Y A. Mitropolski, one of the greatest scientists, and two times winner of Lenin Prize.

Dr Amanullah's work is based on the generalisation of Newton's concept of force and motion He has analysed and proved that the Newtonian classical theory of gravitation is always confronted with zero approximation"

Dr Amanullah has given five laws of motion and one law of gravitation called his first foundation of super-physics It may be mentioned that Newton had presented three laws of motion and one law of uni-

renal gravitation which is taught in Pakistan also to science students at even matric level. Therefore, Amanian theory has superseded the earlier theories presented by Galileo, Newton and Einstein.

Similarly, Dr Amanullah's work has also improved the Galilian laws of "freely falling bodies" removing their drawbacks

As for the practical significance of Dr Amanullah's contribution the great problem of astrophysics, i e the advance of perihelions of satellites, planets, skylabs etc. has also been solved. The use of new theory in the launching of these orbited bodies (satellites, rockets, skylabs etc.) will save billions of dollars as at present these bodies are sent to the space on the basis of Newtonian theory of gravitation Due to its errors, several satellites and four skylabs have so far fallen on earth, causing billions of dollars of losses to the world

Appreciating his work, Dr Y A Mitropolski, academician, Academy of Sciences, USSR, has described it as one of "mankind's greatest adventures of discovery" He said Dr Amanullah's work is a super-physical theory which is better than Aristotalian, Newtonian and Einsteinian theories

He said: "I am of the same view as that of the seniormost specialist, a long-time professor and head of the department of theoretical mechanics, respectable Prof Goroshko "that the extraordinary work", the Foundations of Super-physics "performed by Dr Amanullah is original and a promising one This rare achievement of the young Pakistani scientist has superseded the three main disciplines formulated by the greatest scientists of the whole history of mankind That is why his work is at the highest level in the world of physics and he deserves a unique honour in the history of scientists"

According to Dr M Raziuddin Siddiqui ex-President, Pakistan Academy of Sciences, and one of the greatest scientists of the world and pupil of Einstein, Amanullah worked on a new theory of gravitation, as distinct from that of Newton and of Einstein, and tried to deduce far-reaching consequences from it"

Kuwait Amir opens Islamic Medical Centre

The Amir of Kuwait, Sheikh Jaber Al-Ahmad Al-Jaber, has inaugurated the KD 10-million Islamic medical Centre, which is also the seat of the Islamic Organisation for Medical Sciences

The mosque like exterior of the centre had been designed in line with a policy to preserve Islamic architectural heritage

Kuwait, which is playing a leading role in the Islamic world for the revival of Islamic medicine system on scientific basis, established the Islamic Medical Centre in a temporary building in 1982, soon after the formation of Islamic Organisation of Medical Sciences

The new centre incorporates out-patient clinics, laboratories, a conference hall, a library, information bank and administration offices

The centre also comprises a number of laboratories and plants for the production of herbal medicines

Speaking at the opening ceremony, Kuwait's minister of public health and chairman of the Islamic Organisation for Medical Sciences, Dr Abdur Rehman Al Awadi, said the organisation's voice was being heard at the local, Islamic and world levels.

He said the organisation had achieved big successes in developing the necessary Islamic medical literature that lived up to the standards of the age

Head of the centre, Dr Ahmad Rajai Al Jindi, who is also the assistant secretary-general of the Islamic Organisation for Medical Sciences, said production of these medicines was intended to ensure that they were free from alcohol and other substances such as preservatives not approved by Islam

Medicines are now prescribed and issued by the centre for treatment of nasal allergies, migraine, asthma, sinusitis, vitiligo and intestinal ulcers The centre is producing 30 kind of medicines, extracted from herbs, in the form of capsules liquids or powder

In the course of celebrations of the advent of the 15th Hijra century in Kuwait and the Islamic world, the first conference on Islamic medicine was held in Kuwait on December 1, 1981.

The recommendations of the 1st conference on Islamic medicine included, among other things, an appeal to Kuwait to establish an independent but universally influential Islamic organisation, to be based in Kuwait, for promoting Islam's medical heritage and practices and sponsoring research works

It was also decided to encourage studies in Islamic medicine, clinical and laboratory works and facts relattd to the history of medicine throughout the world, with particular emphasis on Islamic medi-

(Contd on page 9 col. 1)

DA'WA

Presenting Islam to Non-Muslims

MAIMOONA AHMED

How does a Muslim present Islam to non-Muslim youth in an interesting manner that teaches, stimulates and makes sense to them?

For the past three years, at the invitation of a teacher, I have presented Islam to high school students in Palos Verdes (where I live) This happens to be a class in "The Bible as Literature," but Islam could just as easily be discussed in a social studies class, an art class, or a class studying other cultures You just "make" the subject fit the occasion.

What do non-Muslims want to know? The most common questions asked include, "How does your religion differ from Christianity? Do you believe in Jesus Christ? Do you believe he is the only son of God and that he died for the sins of man? Do you worship idols? Do Muslims believe in war? Do you believe in reincarnation? Do you believe in heaven? Why do you have to pray five times? And why do you have to face Mecca to pray? Why do you fast and isn't it bad for your body? Does your religion allow its priests to marry? How did Muhammad become a prophet and where is he from? Who wrote the Qur'an? How do you become a Muslim? Why did you change your religion?

To get students to listen to you, it is important to speak within their frame of reference For instance, they will be distracted by many Arabic words. Thus, the use of God rather than Allah is important However, it is explained to them that Allah is the Arabic name for God and in fact is used in Christian churches is Arab countries since "God" is an English word

When speaking of the Prophet Muhammad (P B U H), I avoid saying "prophet" or "Peace be upon him." This is to avoid distracting the students I want them to hear the message of Islam, not the word Allah or prophet repeated over and over. In fact, the first year I spoke, students kept asking, "Do Muslims believe in the same God as the Christians?" and "Is your God named Allah?" as well as "Do you worship idols?"

Student comments about what they learned from the talk are very revealing especially to the degree of misinformation they have already heard. In their notes (turned into the teacher), one student wrote the following "Islam is so very much like all other religions. I thought it was a crazy idol worshipping religion " This is from an 11th grader! Other comments included "I learned that Muslims have some different beliefs than Christians, but are very much the same I learned about a lot of aspects of Islam, for example, their belief in the unity of God and the brotherhood of man " Another stated that the "Islamic religion believes in only one God and that Jesus is a messenger of God, not the son of God." Also, "I never realized how widespread Islam is I thought that it was just the Arabs." And, "Muslims believe in the same God as the Christians do." Also, "Everything I learned was new and interesting Before this speaker, I knew nothing about the Islamic religion "

We have a responsibility to do an excellent job in presenting Islam in America. First and foremost is the reward from Allah We must be informed and we must be prepared before each speaking engagement I spend many hours going over my notes I re-read many *suras* that I might use in my talk or to answer questions and for guidance from Allah. I listen to the excellent tapes by Dr Jamal Badawi (available at the Orange County Masjid) and take notes. I constantly ask myself how to be more effective with the students Am I conveying a true picture of Islam and the major issues? When I feel I have reviewed enough, I do two or three practice talks at home, timing myself. Mentally preparing answers to the most likely questions is also

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(Contd. from page 8 col. 3)

cine so that it could be incorporated in medical books used by departments of medicine in universities of other Islamic countries.

Kuwait was again the host to the second International Conference on Islamic Medicine in 1982 which approved the Kuwait document on the Islamic Charter for Medical Practitioners

The third Islamic medicine conference was held in Istanbul in 1984 while Pakistan hosted the fourth conference in November last year

Kuwaiti officials say "we have neglected Islamic sciences for a long time The time has come to revive the legacy, which prompted the advancement of the Western world.

"The world shifted to plants for curing diseases when it found one fourth of present ailments were caused by drugs."

important. Finally, I arrive early for the talk.

How does the talk make a lasting impact? Write important points on the chalkboard and encourage the listeners to write everything down These include a brief outline of the talk, a list of Islamic words and concepts, the name and address of a masjid where they can obtain more information and literature, the name of the Qur'anic translation (and lists of other books referred to in the talk), the name and phone number of the speaker, and any diagrams that might help them understand Islam If they forget everything you say, they at least have something to refer to *Insha'-allah*, some time in the future, they may want to learn more about Islam.

Nobody likes being told that his religion or his beliefs are wrong Thus, what is said should be said with sensitivity to others' feelings The careful choice of English words is important. Read *ayats* directly from the Qur'an especially regarding prophet Jesus, and emphasize our beliefs without offense Many Christians have great difficulty in understanding that Jesus is not God, the son of God, or something similar. Since Jesus is central to their belief, it is important to spend time relating where we agree as to the virgin birth and his return to earth and where we differ Once I have the trust of the audience, I point out where Muslims see the Christians err in view of Jesus and the trinity vs. the unity of God, and where we see the Jews err in their view of themselves as the chosen people vs our belief in the unity and equality of mankind in the sight of God.

What are the important and basic issues we should present in a brief talk? I don't advise presenting the Five Pillars of Islam initially; these are acts of worship. It is important to first present the Islamic view of God and man.

Islam is a universal religion which believes in the unity of God and the unity of mankind — which emphasizes brotherhood and equality Islam is a religion of the heart and of the mind. It makes sense to us intellectually as well as spiritually Man is born good and pure and without any sin Man has the free choice to choose between good and evil

Islam is willing obedience to God Everyone and every creation of God is created Muslim. In fact, all the prophets of God were Muslim since they all preached the same message, that is, belief in one and only God and doing good in this life rather than evil This is part of the introduction to Islam However, I avoid the phrase "submission" to God since in English it has a negative connotation (reminding one of a captive submitting to his captor in war) Also, I replace the word "righteousness" with the word "good" to avoid suggesting superiority as such over others

Who are the Muslims and what have they contributed to history? Students need to know where Muslims are in the world, that Islam is the second largest religion in Europe and the fastest growing religion in America! People from every religion and ethnic and racial group in America are becoming Muslim. Muslims have not only made major contributions to history, but, in fact, were responsible for the European renaissance. Muslims developed algebra, chemistry and sociology, and added greatly to every science and every phase of technology. When Cordoba was the capital of Muslim Spain, it was the largest, most beautiful city in the world

Leaving time after the talk for questions means being prepared to answer queries such as: Why don't you accept Jesus as your savior? Why are Muslims terrorists? (Point out that Catholics in Ireland bomb Protestants, but we don't consider that Catholics have a terrorist religion) Why can you have more than one wife? How do you become Muslim? What about heaven and hell? Why do Muslims change their names? Do women wear veils?

The best time to go more deeply into a subject that you didn't have time for in your talk is when answering a question Be sure, however, to answer the question asked immediately and to the student's satisfaction Sometimes, you may find other students will pick up on one of your comments and ask another question

Each time you talk about Islam, you will have a different audience who will ask you different questions So the need to constantly learn more about Islam, Muslim history, culture and civilization is vital Each one of us will be presenting Islam to American — to neighbours, colleagues at work or school and informally. It is not only the formal speaker who must talk intelligently and proudly about Islam but each one of us How we believe as Muslims and what and how we communicate to others will surely pave the way to Islam for many more Americans, *insha'allah*.

(*Courtesy· The Orange Crescent*)

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover

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MOSQUES

Non-Muslims' Impressions of Islam

(The following are impressions by non-Muslims who visited the masjid recently. The authors were members of Dr Siddiqi's class in Islam at Cal State Fullerton.)

I

The architecture was much different from that I am accustomed to. It was functional and plain, only the barest of decor was present Chairs, benches, stools and everything else that one could sit on was missing. Thus, everybody sat on the floor for the entire service. The walls were painted and wood panelling covered the ceiling as well as the front of the mosque There were no flares to add sparkle to the austere setting One interesting feature was the absence of statues, paintings, or representations of any animal or human forms What decor did exist consisted of beautified Islamic writings and intricately laced gold plates The atmosphere radiated a simple, serene spirituality. Nothing existed that distracted one from what he was there for, and thus, the mind could be focussed on the worship of God

One gets the impression after attending a prayer service at a mosque that the ties among its members are very tight Although the community is composed of people from diverse social, cultural and economic backgrounds, this factor has not resulted in a division among its members. A unique characteristic of the Islamic community is the equality of its members. Nobody was separated or distinguished on the basis of status, so all members sat together on the floor while they prayed toward Makkah. The prayer ritual was performed as a group effort and the accompanied movements were done precisely and in unison.

The community as a whole was very friendly, which was much appreciated by us newcomers. After the service, several young men came up to us and introduced themselves Their congenial attitude enabled us to relax and feel more at ease. The Muslim youths then provided *samosa* for lunch and introduced us to other members of the community. All of the questions we asked were answered, and they invited us back for another visit Furthermore, the men we met were very ambitious. If they represent the norm of the community, I am sure Islam will do well in the United States.

The structure of the service and the rituals performed during it were very interesting Before the men entered the mosque, they washed their hands and face with water (*wudu*) and removed their shoes at the doorway. The first part of the service was loosely organized. People meditated and prayed on their own in a personal manner while a speaker informed them about matters affecting the community.

During the main portion of the service, the *Imam* spoke of certain theological problems that confronted the society He stressed the principle of the brotherhood of all Muslims regardless of any political borders that exist He then focussed on the particular problems of American Muslims. Children had to be educated in the proper fashion, schools and mosques had to be built and information circulated if the community was to establish itself in the United States Also, rebuttals had to be mounted against inaccurate press and media reports so that the American people did not acquire a distorted view of the principles of Islam.

Moreover, political recognition had to be sought, but the manner in which this was accomplished had to account for the fact that the American public is against the mixing of church and state. Furthermore, the different ethnic groups within the Islamic community had to stop struggling for power because the divisive influence can only be destructive.

The message the *Imam* gave to the believers was both theological and practical. The practical aspect of the religion stems from the belief that one worships God in all of one's activities. Therefore, religion should encompass all aspects of one's life. This aspect of Islam I found most curious since Christianity is more theologically (and less practically) oriented

After the message was delivered, the people were called to prayer. The believers then followed a precise ritual in unison that fused all members together as one large unit. This was quite a spectacular sight for it appeared as if man was able to escape social rank, culture, language and all other artificial barriers that separate people, in order to worship God. This prayer, in my opinion, symbolized most highly the Islamic ideal of the equality of man before God.

The attitude I possessed toward Islam after my visit to the mosque was both sympathetic and favourable. I gained an idea of what it must be like to be a Muslim in a Christian

dominated country. During the service, I (in a sense) became a foreigner in my own country, which made me rather uneasy. I can certainly appreciate the Muslim's position, for his uneasiness must be constant. He is both a political as well as a religious minority.

Moreover, the personal relationship a Muslim experiences with God is touching. The personal ritual of prayer performed with the entire community allows the person as well as the community to experience God on two different levels simultaneously. This adds a flare to their worship which is not seen in Christianity. For most Christians feel that they get to God only through a spiritual intermediary such as a priest or bishop.

Furthermore, the people were very polite and friendly to us during our visit. They answered our questions and invited us to come back. One can only welcome this spiritual movement with open arms and the knowledge that it will surely add spice to our diverse American culture.

II

The thing I immediately noticed upon arriving was that although the surrounding areas were not too nice, the mosque itself (from the outside) was quite simple and well maintained. This was good because it showed me the pride which the Muslim community has for its place of worship. The same can be said of the inside of the mosque. It was very simple in its decor, having no furniture and just wall tapestries to decorate the inside. These tapestries were also simple, displaying Islamic writings rather than pictures or images of people. This simplicity is one thing that impressed me throughout the visit, not just with the place, but with the people as well. Another feature of the mosque was that the ceiling had a vaulted shape to it which made it open and airy throughout.

It was the worshippers upon whom I focussed the majority of my attention. To begin with, there were quite a few of them, and I generally felt quite comfortable around them, probably because they had a common purpose for being there: to pray to and to praise God. I also liked the diversity of the people. There were obviously people from various economic backgrounds present, for some wore jeans and t-shirts, and others wore suits. Still others wore more traditional garments

Regardless of what they wore, it appeared that they were comfortabe around each other. In fact, when it was time to stand in the rows side by side, everyone immediately stood by whomever was next to him, regardless of what he was wearing. I especially liked the ethnic diversity that was present It appeared as though some were Arabs, others Indian, some blacks, and even about 15 Anglo-Americans. I was glad to see that there were some Americans involved, for it shows that some Americans are still open-minded about other ways of living and communing with God

One thing that bothered me, or at least made me feel a little uncomfortable, was when everyone was praying in unison and we were not. I wondered if that was out of place or had disturbed anyone. I asked one Muslim youth who had approached us, and he said that it did not bother him, or the others, but that they appreciated the fact that others were interested in learning more about Islam. I liked that. I also liked that courtesy with which we were treated and that they went out of their way to buy those triangle burritos (samosa) for us. It was spicy and quite good.

III

Perhaps there is no better known position of prayer throughout the world than the prostration of the Muslim. The *sijdah* typifies what I think each human being should feel and show toward God. If He does truly exist as we say we believe, then there is really only one position which will communicate our complete dependence on Him, and that is one of prostration

A religion that demands particular formula and routine for its adherents recognizes the frailty of all humans. We are easily pulled away from God and toward a materialistic life As a result, God and the truth of life takes up less of our attention. The five prayers each day of the Muslim is another enlightened decision made during the formation of the Islamic religion that is equally needed now by all religious persuasions The more each of us reach out to Allah each day, the greater chance that our lives will become more whole and beautiful in His eyes

(Courtesy. The Orange Crescent)

Al-Hadis Narrated Abu Huraira (*Razi Allahu 'anhu*) Allah's Apostle (*Sallallahu 'alaihi wa sallam*) said, "Anybody who believes in Allah and the Last Day should not harm his neighbour, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk). (Bukhari)

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ=ث	ḥ=ح	ż=ز	ṣ=ص	ḍ=ض	t=ط	ẓ=ظ	'=ع	'=ء (Jerk)	
Bold	Madd	آ=ää	وٓ=öö	ىٓ=ëë	Fine	Madd	آ=āa	و=ōo	ى=ēe

Part 15 Sub-ḥaa-nal-la-zēe	*Chapter 17 Ba-nēe Is-rāā-eel*	١٧-بنی اسرآئیل ١٥-سبحٰن الذی
Revealed at Makkah,	*Mak-kiee-yah*	سورة بنی اسرآءیل مکیة
12 Sections, 111 Verses	*Ru-koo-'aa-tu-haa* 12, *Aa-yaa-tu-haa* 111	
In the name of Allah, the All-Compassionate the Most Merciful	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION	*RU-KOO'* 1	رکوع ١
1 Glory be to Him who carried His servant	1 *Sub-haa-nal-la-zēe as-raa bi-'ab-di-hee*	سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ
by night from the Sacred Mosque (Masjidil-Haraam)	*lai-lam-mi-nal-mas-ji-dil-ḥa-raa-mi*	لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
to the Distant Mosque (Masjidil-Aqsaa) the environs of which We have blessed,	*i-lal-mas-ji-dil-aq-sal-la-zee baa-rak-naa ḥau-la-hoo*	اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَکْنَا حَوْلَهٗ
so that We may show him some of our signs	*li-nu-ri-ya-hoo min aa-yaa-ti-naa*	لِنُرِیَهٗ مِنْ اٰیٰتِنَا
Surely it is He who is All-Hearing, All-Seeing	*In-na-hoo hu-was-sa-mee-'ul-ba-ṣeer*	اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ
2 And We gave Moses the Book	2 *Wa aa-tai-naa moo-sal-ki-taa-ba*	وَاٰتَیْنَا مُوْسَی الْکِتٰبَ
and made it a guidance for the children of Israel,	*wa ja-'al-naa-hu hu-dal-li-ba-nēe is-rāā-ee-la*	وَجَعَلْنٰهُ هُدًی لِّبَنِیْٓ اِسْرَآءِیْلَ
saying Do not take any one as Guardian other than Me	*al-laa tat-ta-khi-zoo min doo-nee wa-kee-laa.*	اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَکِیْلًا

Part 15 *Sub-ḥaa-nal-la-zee*	*Chapter* 17 *Ba-nee Is-rāā-eel*	١٥- سبحٰن الذى ١٧- بنى اسرآءيل
3 (O you who are the) posterity of those whom We bore with Noah!	3. *Zur-ree-ya-ta man ḥa-mal-naa ma-'a nooḥ.*	ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ط
Surely, he was a grateful servant.	*In-na-hoo kaa-na 'ab-dan sha-koo-raa.*	إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝
4. And We gave clear warning to the children of Israel in the Book:	4. *Wa qa-ḍai-nāa i-laa ba-nee-is-rāā-ee-la fil-ki-taa-bi*	وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَآءِيلَ فِى الْكِتٰبِ
Surely you will make mischief in the land twice,	*la-tuf-si-dun-na fil-ar-ḍi mar-ra-tai-ni*	لَتُفْسِدُنَّ فِى الْأَرْضِ مَرَّتَيْنِ
and you will transgress with great arrogance.	*wa la-ta'-lun-na 'u-luw-wan ka-bee-ra*	وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝
5 So when the promised time (of punishment) came for the first transgression,	5 *Fa-i-zaa jāa-a wa'-du oo-laa-hu-maa*	فَإِذَا جَآءَ وَعْدُ أُولٰىهُمَا
We raised against you some of our servants, men of great prowess,	*ba-'as-naa 'a-lai-kum 'i-baa-dal-la-nāa u-lee baa-sin sha-dee-din*	بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُولِى بَأْسٍ شَدِيدٍ
and they went ravaging through (your) dwellings.	*fa-jaa-soo khi-laa-lad-di-yaar.*	فَجَاسُوا خِلٰلَ الدِّيَارِ ط
And it was a promise bound to be fulfilled.	*Wa kaa-na wa'-dam-maf-'oo-laa.*	وَكَانَ وَعْدًا مَّفْعُولًا ۝
6 Then We gave you back the turn against them,	6 *Sum-ma ra-dad-naa la-ku-mul-kar-ra-ta 'a-lai-him*	ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ
and aided you with wealth and children	*wa am-dad-naa-kum bi-am-waa-linw- wa ba-nee-na*	وَأَمْدَدْنٰكُمْ بِأَمْوَالٍ وَّبَنِينَ
and made you more numerous (in manpower)	*wa ja-'al-naa-kum ak-sa-ra na-fee-raa.*	وَجَعَلْنٰكُمْ أَكْثَرَ نَفِيرًا ۝
7 If you do good, you do good for your own selves,	7 *In aḥ-san-tum aḥ-san-tum li-an-fu-si-kum.*	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ
and if you do evil, then likewise it is for your selves	*Wa in a-sa'-tum fa-la-haa*	وَإِنْ أَسَأْتُمْ فَلَهَا ط

English	Transliteration	Arabic
So when the promised time (of punishment) came for the second transgression,	*Fa-i-zaa jāā-a wa'-dul-aa-khi-ra-ti*	فَإِذَا جَاءَ وَعْدُ الْاٰخِرَةِ
they put you to grief	*li-ya-sōō-oo wu-joo-ha-kum*	لِيَسُوْءٗا وُجُوْهَكُمْ
and entered the mosque,	*wa li-yad-khu-lul-mas-ji-da*	وَلِيَدْخُلُوا الْمَسْجِدَ
as they had entered it the first time,	*ka-maa da-kha-loo-hu aw-wa-la mar-ra tinw-*	كَمَا دَخَلُوْهُ أَوَّلَ مَرَّةٍ
and destroyed utterly whatever they had conquered.	*wa li-yu-tab-bi-roo maa 'a-lau tat-bee-raa.*	وَلِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ۝
8. Maybe, your Lord shows Mercy to you,	8 *'A-saa rab-bu-kum ai-en-yar-ḥa-ma-kum*	عَسٰى رَبُّكُمْ أَنْ يَّرْحَمَكُمْ
and if you return (to your crimes) We will return (to punishment),	*wa in 'ut-tum 'ud-naa.*	وَإِنْ عُدْتُّمْ عُدْنَا
and We have made Hell a prisonhouse for the unbelievers	*Wa ja-'al-naa ja-han-na-ma lil-kaa-fi-ree-na ḥa-ṣee-raa*	وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ۝
9 Surely, this Quran guides to that which is most upright,	9. *In-na haa-zal-qur-aa-na yah-dee lil-la-tee hi-ya aq-wa-mu*	إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ أَقْوَمُ
and gives glad tidings, to the believers who	*wa yu-bash-shi-rul-mu'-mi-nee-nal-la-zee-na*	وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ
do virtuous deeds,	*ya'-ma-loo-nas-ṣaa-li-ḥaa-ti*	يَعْمَلُوْنَ الصّٰلِحٰتِ
that for them is a great reward;	*an-na la-hum aj-ran ka-bee-ranw-*	أَنَّ لَهُمْ أَجْرًا كَبِيْرًا ۝
10 And that, as to those who believe not in the Hereafter,	10. *wa an-nal-la-zee-na laa-yu'-mi-noo-na bil-aa-khi-ra-ti*	وَّأَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
We have prepared for them a painful torment.	*a'-tad-naa la-hum 'a-zaa-ban a-lee-maa.*	أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيْمًا ۝

SECTION 2	RU-KOO' 2	رکوع ٢
11 And man calls for evil as he calls for good.	11 *Wa yad-'ul-in-saa-nu bish-shar-ri du-'āā-a-hoo bil-khair.*	وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَآءَهُ بِالْخَيْرِ
And man is hasty.	*Wa kaa-nal-in-saa-nu 'a-joo-laa.*	وَكَانَ الْإِنسَانُ عَجُولًا ۝
12 And We have made the night and the day two signs,	12 *Wa ja-'al-nal-lai-la wan-na-haa-ra aa-ya-tai-ni*	وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ آيَتَيْنِ
then We efface the sign of the night	*fa-ma-ḥau-nāa aa-ya-tal-lai-li*	فَمَحَوْنَآ آيَةَ الَّيْلِ
and make the sign of the day full of light to make things visible,	*wa ja-'al-nāa aa-ya-tan-na-haa-ri mub-ṣi-ra-tal-*	وَجَعَلْنَآ آيَةَ النَّهَارِ مُبْصِرَةً
so that you may seek the bounty of your Lord	*li-tab-ta-ghoo faḍ-lam-mir-rab-bi-kum*	لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ
and know the number of the years and the reckoning (of time).	*wa li-ta'-la-moo 'a-da-das-si-nee-na wal-ḥi-saab.*	وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ
And We have explained everything in detail	*Wa kul-la shai-in faṣ-ṣal-naa-hu taf-see-laa.*	وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية مع الكتابة الصوتية للنص العربي بالحروف الرومانية، حتى يسهل على قرائنا الكرام النطق الصحيح بكلمات

ثلاثة ملايين ، اقاموا فى قلب البلاد العربية ، بين عشرات الملايين من العرب ، لكنهم اذلوا الاعناق بالعمل وبالانتاج ، وبالجهد ، وبالعرق ، وضاع من المسلمين ملايين فى مجاهدتهم ، وهم راسخون كالطود ، افليس لشبابنا ، والمتراخين منهم ، بصفة خاصة ، عبرة فيما يفعلون .

لماذا نجد المقبلين على عبادة الله اكثرهم شيوخا ؟

لماذا نجد الصوام اكثرهم من الذين تقوست ظهورهم ، ولانت اصلابهم ؟

افهل ظن الايفاع انهم بمنجاة من حساب الله ؟

افهل اخذوا على الله عهدا ان تمتد بهم الحياة حتى يكبروا ويشيخوا يجئ دورهم فى معرفة الله ؟

افلم يروا اجدادا شيعوا احفادهم ؟

لقد قيل ان الكسل من صفات المنافقين ، والله سبحانه وتعالى يقول فى شان المنافقين : « وما منعهم ان تقبل منهم نفقاتهم الا انهم كفروا بالله ورسوله ، ولا ياتون الصلاة الا وهم كسالى . ولا ينفقون الا وهم كارهون » .

ويقول : « ان المنافقين يخادعون الله وهو خادعهم ، واذا قاموا الى الصلاة قاموا كسالى ، يراءون الناس ولا يذكرون الله الا قليلا مذبذبين بين ذلك لا الى هؤلاء ولا الى هؤلاء ومن يضلل الله فلن تجد له سبيلا » .

فالله عز وجل وصف المنافقين بانهم اذا قاموا لهذه الفريضة التى كانت قرة عين النبى ﷺ ، قاموا متثاقلين متقاعسين ، كما ترى من يفعل شيئا على كره لا عن طيبة نفس ورغبة . فكان المسلم لا يليق به ان يكون متثاقلا حين يقوم لاداء واجب ، فالمؤمن اجدر بان يكون صادرا فى افعاله عن رغبة وتوثب ، واقبال وعزم وهمة .

فيقتضى من كل فرد من ابناء القوم ان يسهم بشتى طاقاته حتى تكون اهلا لرد كل باغ ، وحتى تعيش عزيزة مرفوعة الجناب ، وما تصير الى ذلك الا بتضافر الجهود ، وتآخى العزائم والله فى عون الجماعة .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

والله قد جعل فى اعناق الكائنات رسالة العمل وان اختلفت صوره ، وتنوعت اشكاله ومغازيه ، وبقليل من الوعى والتامل ، ترى كل هذه الكائنات ماضية فى طريقها مسخرة تجرى بامره لتحقيق الخير منها ، والنفع للكون واهله من سعيها ، كانها تنفعل بعزم متقد ، وشعور ذكى غير وان .

فالذين لا يحسون بما نيط بهم من واجب ، فى الدرك الاسفل من الوجود ، وهم انزل الكائنات قدرا ، واخسها منزلة ، واتفهها شأنا .

والذين لا ينهضون برسالة الحياة لمجتمعهم ، او لانفسهم ، الا وهم كسالى متثاقلون ، قل حظهم من شرف العمل ، وانحط مقامهم بين ذوى الارادة الطامحين .

والله فرض العمل على كل حى ، وجعله مفتاح الغنى فى الدنيا ، والطريق المعبد الى الجنة ، لان بالعمل سعادة الفرد ، وسعادة الأمة ، وكل من اسهم بعمل جاد مثمر ، فقد وضع لبنة قوية فى صرح امته .

والمتخاذل ليس فقط عاجزا عن التشييد والبناء ، ولكنه يهدم بمقدار ما يتخلف ، ويوهن الوطن بقدر ما وهنت نفسه .

وفى قول الله تعالى : « وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون وستردون الى عالم الغيب والشهادة فينبئكم بما كنتم تعملون » . نذير شديد ، وتحذير مدمر ، لكل متقاعس متراخ لا يقدس واجب دنياه ، و واجب دينه ، فالذين يتثاقلون عن دنياهم وهى قوتهم شرابهم ، ولباسهم ومسكنهم ، بل هى وجودهم ، انما هم عن دينهم أشد تراخيا ، فالله عز و جل يسوق فى الآية ما يثير الخوف والفزع ، حين يبين ان الله تعالى ورسوله ﷺ ، والمؤمنين سيشهدون ما عملنا ، وسيرون ما قدمنا ، وذلك عرض يكشف ويفضح وبه تقصر هامات وتطول هامات ، وتعنو جباه وتعلو جباه ، من حيث لا تتاح الفرصة للعمل بعد ان انتهى اجلها واجلنا ، ومن حيث جفت الاقلام ، وطويت الصحف ، وحوصر كل امرئ فى مكانه ، ينوشه الفزع ، ويلفه الخوف والهول ، ولا تزول قدماه حتى يسال عن عمره فيم ضيعه ، وعن ماله فيم انفقه ، وعن النفائس والغوالى ، ماذا كان موقفه منها ، و وزنه لها ، فما كان الناس ليتركوا سدى ، ويتركوا فلا يسالوا عما كانوا يفعلون .

كيف يبيح شاب لنفسه ، وقد ملأه الله قوة ، وافرغ العافية فى جسده وصباه ان ينثر وقته فى عبث او كسل ، او اهمال ، دون وزن لتبعة او لمسئولية ، الا يحس بان للأمة فى عنقه واجبا .

ذلك الوقت الطويل الممل . كيف يبيحه للفوضى ، دون ان يجنى منه ثمرات طيبة ولو لنفسه فى القليل ؟

كيف يرضى الشاب المسلم ان يفرض لفسه على أبويه غير مكترث بالوهن الذى ياكلهما ، والعناء الذى يحنى عودهما ، ولايقوم بحظ من العمل ولو قليل ؟

كيف لايمرن نفسه على احتمال المسئولية ، ويروض نفسه على الأبوة والولاية وهو اليها صائر ان شاء الله ؟

افهل نسى ان قرة عين الوالدين فى ان يرياه نافعا مثمرا ، جادا له ظل وارف ، وخير وفير ؟ هل نسى ذوو الاعضاء القوية ، والسواعد المفتولة ، انهم على الجهد اقدر ، وعلى العناء اصبر ، متى كان لهم حس ذكى ، وشعور نبيل ؟

ان كل امة — ولو كانت غنية — فى حاجة ماسة الى الانتاج الوفير ، والكسب الغزير ، والتسابق بين الامم ، ليس بالعدد ، ولكنه بالعدة ، واليهود لم يبلغوا

لتخاذلكم لتزول بذلك قوتكم وريحكم و وحدتكم ويجترءوا عليكم اعداؤكم .

وفى الختام نناشد اخواننا المسلمين ان يوحدوا صفوفهم ويأخذوا بالتعاون والتكاتف والتعاضد حتى يعود لنا سطوتنا الماضية وتستقيم شئوننا بفضل الله وعونه تعالى وما علينا الا البلاغ .

التحرير

الاســلام يدعو لعلو الهمة

الدكتور محمد كامل الفقى

شان المؤمن ان يكون فى شتى احواله ، وفى سائر مواقفه ، ذا همة قوية ، وعزم اكيد .

اذا هم القى بين عينيه عزمــه
ونكب عن ذكر العواقب جانبا

ذلك لأن على كواهل المؤمنين رسالة جليلة من الحتم ان يؤدوها ، وباداتها يعمر الكون ، وتشرق الحياة ، وتزخر بالخير والغنى والسعادة ، وكلما احسنوا فهم هذه الرسالة واخلصوا فى النهوض بها ، كانت لهم الدولة ، واستحقوا ان تكون لهم العزة التى كتبها الله لهم .

ولقد وضع النبى ﷺ لأمته دستورا اجمله فى قوله : « كلكم حارث وكلكم همام » اى كلكم كثير الحرث والسعى والعمل لان الحرث سبيل لجنى الثمرات ، وكلكم كثير الهمة ، قوى الجهد ، ومن مجموع حرث المؤمنين وهمتهم ، يرتفع المومنون على هام الزمان والناس جميعا .

والذين يتراخون فى اعمالهم ، ويتقاعسون عن الواجب المنوط بهم ، لهم ما لهم من بلادة الحس ، ورخاوة العزم ، وطراوة الارادة ، وكل ذلك يجعل حظهم من الربح تافها ، ومن المجد ضئيلا ، ومن المكانة غير ذى بال .

والناس اشباه لولا تفاوتهم بالطموح ، اختلافهم فى الصبر ، وتباينهم فى الامل .

والمدارس تزخر بمئات من الوف التلاميذ ، وكلهم يجرى لغاية ، لكن سعيهم درجات ، وآمالهم غايات ومنازل ، فالذين يحبون حياة رتيبة تجرى مع الامل الواهى ، والعيش الذليل ، لاتنبع اعمالهم من همة صادقة ، ولامن عزيمة مشبوبة ، لكنهم يزحفون فى حلبة الحياة كما ترحف السلحفاة ويتثاقلون بالجهد وان قل ، وبالسعى وان وفى ، وتجدهم يشكون من العناء ولا عناء متخاذلين متثائبين ، يتمنون أن يطول نومهم ، لتستريح اجسادهم ، غفلوا عن العيش الأرفة ، والنعمة الاكمل ، ونسوا ان من صبر على الاشق قليلا ، استمتع بالحياة الثرية طويلا .

هؤلاء التلامذة الذين يزحمون الوف المدارس والمعاهد والجامعات ، لاينال منهم المجد العريض والصيت الذائع ، والامل المرموق ، الا من جرى فى سباق الحياة قويا صبورا ، يشم من عرقه عرف الورد ، ويرى فى بريقه الق المـاس والجوهر .

بسم الله الرحمن الرحيم

بلغ العلى بكماله | كشف الدجى بجماله
حسنت جميع خصاله | صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم ...

تستقبل اليقين انترنيشنل عامها السادس والثلاثين

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم ، الذى لا نبى بعده ولا امة بعد امته اما بعد ،

فيسرنا سرورا عظيما ان مجلتنا اليقين انترنيشنل ، بعد اتمام عامها الخامس والثلاثين تدخل ، بهذا العدد ، عامها السادس والثلاثين بعون الله وفضله تعالى والحمد لله على ذلك حمدا كثيرا . هذا و اذا نلقى انظارنا على العام المنصرم نجد ان الاوضاع التى مرت بها الامة المسلمة فيه لم تكن مرضية بل كانت ظروف العالم الاسلامى ، بما فيه بلدنا العزيزة باكستان ، يرثى لها وانما الحالات لاتزال تدعو للاسف والقلق وغمائم الشدائد والكوارث لاتزال خيمة عليه من كل جانب، فهل فكرنا فى العوامل التى اودت بالامة المسلمة ، وهى " خير امة اخرجت للناس " ، الى هذه المرحلة المؤسفة الحرجة ؟ وبرائنا ان اهم العوامل لسوء احوالنا هو التشتت والتمزق فى صفوفنا . نرى من حولنا دولة مسلمة تقاتل دولة مسلمة اخرى فى حرب شرسة ونتائج هذه الحرب المسعورة قد هزت كيان عالمنا الاسلامى هزة شديدة . الوطأة والحقت بالامة الاسلامية خسارة فى الاموال والارواح تكاد تكون عديمة المثال . هذا على الصعيد العالمية واما على الصعيد الداخلى فقد المسلمون مشاعر الأخوة والمحبة والتعاطف فيما بينهم واصبحوا اعداء بعضهم لبعضهم . فالعمل الذى يتعين علينا القيام به هو توحيد صفوفنا واحياء روح الاخوة والمودة بيننا . نتاساءل كيف نقضى على مساوئ الحسد والحقد والعداء بيننا ونتبدل هذه العادات الخبيثة بمحاسن التعاون والتعاضد و التساند . لنر بماذا يامرنا الله سبحانه فى هذا الصدد . قال تعالى " واعتصموا بحبل الله جميعا ولاتفرقوا " (آل عمران : ١٠٣) . فى الآية أمران ، أمرنا لاعتصام بحبل الله اى القرآن الكريم كما قال رسول الله ﷺ فى حديث له : كتاب الله هو حبل الله اى القرآن الكريم ، كتاب الله هو حبل الله الممدود من السماء الى الارض ، والأمر الآخر ، (لاتفرقوا) اى امرهم الله بالجماعة ونهاهم عن التفرقة . وقد وردت احاديث متعددة بالنهى عن التفرقة والأمر بالاجماع والائتلاف وقال تعالى فى آية أخرى : ولاتنازعوا فتفشلوا وتذهب ريحكم " (الانفال : ٤٦) اى لاتتنازعوا ولاتختلفوا فيما بينكم لكى يكون التنازع والاختلاف سببا

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : انكم فى زمان من ترك منكم عشر ما أمر به هلك ثم ياتى زمان من عمل منهم بعشر ما أمر به نجا .

(رواه الترمذى)

فى الحديث اشارة الى عظيم رحمة الله وسبحانه انه سوف ياخذ فى الاعتبار ظروف و زمان عباده فى محاسبة وتقييم اعمالهم . لايكلف الله نفسا الا وسعها .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

بعد مراجعتها فى ضوء أجور البريد الباكستانى المعلنة من قبل مكتب البريد الباكستانى، إعتباراً من ١ / ٧ / ١٩٨٦ م

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك مصرفى بكراتشى

	بالعملة الباكستانية أو مايعادلها من دولار أمريكى روبية بعد المراجعة
بالبريد الجوى	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٣١٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية .	٢٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية . . . أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٣٠٫٥٠
• سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
• إندونيسيا	٢٠٠٫٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠
بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية . .	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٢٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٣ كل منها مقابل ١٢٥ روبية والعدد ٣٤ مقابل ١٠ روبية، و ذلك ماعدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان : ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان : ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد: دار التصنيف ، مجاهد آباد، حب ريور رود ، كراتشى - باكستان .

هواتف :

المكتب الرئيسى: ٩٨-٢٢٦٥٩٧

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق ،

العدد ١
٩ رمضان المبارك ، ١٤٠٧ه الموافق ٧ مايو ، ١٩٨٧م
جـ ٣٦

تستقبل اليقين انترنيشنل عامها السادس والثلاثين

— " واعتصموا بحبل الله جميعا ولاتفرقوا "

الاسلام يدعو لعلو الهمة

— شأن المؤمن ان يكون فى شتى احواله وفى سائر مواقعه ذا همة قوية وعزم اكيد

— من صبر على الاشق قليلا ، استمتع بالحياة الثرية طويلا .

— بالعمل سعادة الفرد وسعادة الجماعة .